# INDIAN NEWSPAPER REPORTS, c1868-1942,

## from the British Library, London

## Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920



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## PUBLISHER'S NOTE

**Indian Newspaper Reports, c1868-1942**
**Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920**

Part 8 consists of newspaper reports for the Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920. The Indian Newspaper Reports from the Asia, Pacific and Africa Department at the British Library, constitute an important series to be found in the Record Department Papers of the Oriental and India Office Collections. The reports consist of abstracts of Anglo-Indian and Vernacular newspapers for the different regions of India.

### Punjab

### Introduction

After the First Anglo-Sikh War from 1845 to1846, the area of the Punjab between the Sutlej and Beas rivers and Kashmir were ceded to Britain. Some British troops were stationed in the Punjab to oversee the regency of Maharaja Dhalip Singh who was a minor and the Sikh army was reduced greatly in size. In 1848 unrest spread throughout the Punjab between the Sikh troops and the British which developed into the Second Anglo-Sikh War. This resulted in the annexation of the Punjab by the British East India Company in 1849 and the Punjab becoming a province of British India.

The geographical and political predominance of the Punjab made it one of Britain's most important assets with Lahore as a centre of learning and culture and Rawalpindi becoming an important centre for the British army.

At the beginning of the twentieth century the Punjab became a centre for anti-British sentiment and called for independence from Britain, culminating in the Indian National Congress proclaiming independence from Lahore in 1930. The All-India Muslim League grew stronger in this period and in 1940 the Lahore Resolution of the League to work for Pakistan made the Punjab a centre stage for the violence between the majority Muslims and the Hindu and Sikh minorities which was to result in the ultimate partition of the Punjab in 1947.

**Punjab Newspaper Reports, 1896-1924**

The reports were completed weekly and consist of typewritten abstracts of the contents of Native Newspapers published in the Punjab. The early reports contain a list of the newspapers looked at, divided into Urdu, Hindi and Gurmukhi. The place of publication is given and the circulation number. Hamdard-i-Hind for example in 1900 had a readership of 500 which had grown by 1903 to 3,300. The later reports are divided into English, Urdu, Persian and Gurmukhi.

Around 100 newspapers were looked at weekly giving a wide spectrum of opinion, including: *Arya Gazette*, *Jahan Numa*, *Kaisari Akhbar, Lahore Punch, Punjab*, *Punjab Theosophist*. The majority of the reports contain an extra section devoted to topical subjects such as the Punjab disturbances. These give extracts on the subject from extra-provincial newspapers in cities such as Calcutta and Viswamitra.

The earlier abstracts are divided into the following themes:

Political, Home and Abroad
General Administration
Kine Killing
Native States
Legislation

Later abstracts have additional themes of Education and Communal and Religious.

Topics are wide ranging, with much on the call for independence and the growth in popularity of Gandhi. Topics include:

- Famine
- The Congress movement
- Complaints against the police
- Cholera
- The situation in China, Russia, Turkey
- Native Press
- Zamindars
- Assaults by Europeans on Indians
- Visits by the Viceroy
- Punjab Alienation Bill
- Establishment of military colleges
- Railways – expansion, grievances
- Muhammedans and the National Congress
- Political prisoners in India
- All-India Muslim League
- Letter bombs

- Indian Press Act
- Indian students in England
- Hindu University
- Afghan campaign
- Rowlatt Act
- National Congress

## Sind

### Introduction

Karachi was the first part of Sind to be occupied by the British East India Company in 1839, and by 1843 all of the remaining parts (except for the state of Khairpur) were under the jurisdiction of the British. Sind was made part of the Bombay Presidency in 1847 and the British built railways, developed the postal service, constructed canals and opened up education to all.

Sind became a vociferous centre for freedom from British rule. In 1918 the Sind branch of the All-India Muslim League was established by Ghulam Muhammad Bhurgari and Abdullah Haroon was elected President in 1920. Muhammad Ali Jinnah, the prominent Muslim leader, was educated at the Sindh-Madarsat-ul-Islam in Karachi and later practiced law there.

In 1936 Sind became a separate province and after the partition of Pakistan and India in 1947 it regained its self rule.

### Sind Newspaper reports, 1936-1939

The newspaper reports consist of typed monthly abstracts of Indian newspapers published in Sind for an important period in its history. Lists of newspapers are not given but the name of the paper and the issue referred to are given next to the abstract.

Newspapers consulted include: *Sind Observer*, *Public Opinion, Sind Sentinel, Sind Samachar, Karachi Daily, Daily Gazette*, *Maha Gujerat*.

The material is not divided into themes but all manner of subjects are covered including WW II, self government, foreign politics, the Native Press and Gandhi.

Topics include:

- All-India Muslim League
- Rejection of the Federation by Indian Princes
- Re-election of Subash Bose as President of the Indian National Congress
- Indians' attitude to Britain's involvement in World War II
- Partition of Palestine
- Cotton prices

- Abdication of Edward VI
- Withdrawal of Indian troops from Abyssinia
- Establishment of the Federal Court
- Pandit Jawaharlal's attacks on the Press Laws
- Gandhi's policy of non-violent boycotts
- Gandhi's faith in Dominion status for India
- Congress Party's success in the General Election of 1937

## Burma

### Introduction

After the Third Anglo-Burmese War Burma was made a province of India in 1886, with the capital at Rangoon. After the opening of the Suez Canal the demand for Burmese rice grew and much of the land was taken over for cultivation of the crop. The work was mostly carried out by indentured Indian labourers and whilst the Burmese economy grew all the power and wealth remained in British hands. The civil service and the army were staffed by Indians and the Anglo-Burmese community and there was much discontent among the Burmese.

By the beginning of the twentieth century the nationalist movement, Young Men's Buddhist Associations had begun to take shape and a new generation of Burmese leaders who had been educated abroad began to clamour for more autonomy for Burma. In the 1920's there were strikes by university students and anti-tax protests. This came to a head in 1930 when the Galon rebellion had to be put down by British troops and the Dobama Asiayone (We Burmans Association) was formed. A second university strike by students took place in 1936 which spread to Mandalay and led to the formation of the All Burma Students Union. The unrest culminated with Burma becoming a separately administered territory in 1937. In 1938 discontent in the oilfields of Burma turned into a general strike and in Rangoon and Mandalay protestors were killed by the British.

Ba Maw served as the first Prime Minister of Burma, but was succeeded by U Saw from 1939 until 1942 when he was arrested by the British for communicating with the Japanese.

The Communist Party of Burma was co-founded in 1939 by Aung San. When the Japanese invaded Bangkok in December 1941 Aung San announced the formation of the Burma Independence Army and hoped that the Japanese would rally to his side but instead they asked Ba Maw to form a government. He was declared head of state and his cabinet included Aung San as War Minister. In 1943 the Japanese declared Burma independent but this turned out to be a sham and in 1945 the Burma National Army rose up against the Japanese and Aung San began negotiations with the British which lead to the rout of the Japanese from Burma by May 1945.

## Burma Newspaper Reports, 1938-1942

The newspaper reports are divided into weekly abstracts. The lists of newspapers consulted show a wide variety of opinions. Titles include: *New Mandalay Sun*, *Progress*, *New Light of Burma*, *Deedok*, *Sun*, *Daily Gujerati*, *Thakin Thadinsa*.

Most of the monthly reports begin with a very interesting general introduction which gives an overview of the week's news and the material is then divided into the following themes:

Political
Military
Educational
Communal
Economic
Miscellaneous

Topics covered include:

- Hunger strikes and political unrest
- Independence for Burma
- Immigration of Chinese and Indian workers
- WWII, the Japanese and Nazis
- Burmese Army
- Taxes
- Modernisation of agriculture and industry
- Reform of the education system
- Riots and demonstrations
- Coalition government
- Situation in Mandalay
- Strikes by oil-field workers and students in Rangoon
- Religious disturbances between Hindus and Muslims

## Bihar and Orissa

### Introduction

The territories of Bihar and Orissa were part of the Bengal Presidency, the largest British province in India until 1912 when they were separated from Bengal after a long local campaign forming the Province of Bihar and Orissa. The Province saw much support for the nationalist movement and for Gandhi. In 1936 the Province was divided into two: Bihar which included Bihar and Jharkhand and Orissa and the princely states.

**Bihar and Orissa Newspaper Reports, 9-16 October 1920**

Only two weeks of reports exist. They are divided into:

Foreign Politics
Native States
Home Administration
General
Miscellaneous

There is a separate section for Oriya Newspapers.

Topics included are:

- Police
- Working of the courts
- Jail sentences
- Education
- Railways
- Irish politics
- WW I

Liz Sargut
January 2009

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**INDIAN NEWSPAPER REPORTS, c1868-1942**
**from the British Library, London**

**Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920**

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Mul Chand ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Ratan Chand ... | 3,100 " |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Abdul Rashid ... | 1,000 " |
| | **WEEKLY.** | | | |
| 4 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| 5 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee. | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 6 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| 7 | Paisa Akhbar ... | Do. ... | Mahbub Alam ... | 700 " |
| | **BI-WEEKLY.** | | | |
| 8 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |
| 9 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| 10 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| 11 | Aftab ... | Delhi ... | Saiyid Haidar Raza ... | 500 " |
| 12 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 800 " |
| 13 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| 14 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| 15 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 " |
| 16 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 17 | Bedari ... | Do. ... | Ishari Parshad ... | 500 " |
| 18 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,328 " |
| 19 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| 20 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 21 | Dost-i-Hind ... | Bhera, district Shahpur | Ram Lubhaya ... | 200 " |

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| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 22 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| 23 | Hindustan ... | Lahore ... | Atma Ram ... | 1,300 " |
| 24 | Hitkari ... | Do. ... | Do. ... | 850 " |
| 25 | Inkilab ... | Do. ... | Nand Gopal ... | 500 " |
| 26 | Jhang Sial ... | Jhang ... | Parabh Dial ... | 700 " |
| 27 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| 28 | Khair Khah-i-Alam ... | Delhi ... | Mir Hassan ... | 110 " |
| 29 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 " |
| 30 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| 31 | Nazim-ul-Hind ... | Do. ... | Nazim Husain Khan ... | 200 " |
| 32 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| 33 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 " |
| 34 | Parkash ... | Do. ... | Soma Deva ... | 700 " |
| 35 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| 36 | Municipal Gazette and Sada-i-Hind. ... | Do. ... | Din Muhammad ... | 500 " |
| 37 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 393 " |
| 38 | Ditto ... | Rewari ... | Safdar Husain ... | 200 " |
| 39 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| 40 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 " |
| 41 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| 42 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| 43 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 " |
| 44 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 " |
| 45 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded.*** | | | |
| 46 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| 47 | Watan ... | Do. ... | Muhammad Insha Alla... | 1,200 " |
| 48 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 730 " |
| | **FORTNIGHTLY.** | | | |
| 49 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| 50 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| 51 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | **MONTHLY.** | | | |
| 52 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,500 " |
| 53 | Azad ... | Lahore ... | Bishan Sahai ... | 500 " |
| 54 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| 55 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| 56 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| 57 | Sadhu ... | Do. ... | Shivrat Lal, M. A. ... | 500 " |
| | **PUNJABI.** | | | |
| | **MONTHLY.** | | | |
| 58 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 300 " |

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

Received up to 2nd January 1909.

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### I.—POLITICS.

#### (a)—*Foreign.*

An apprehended universal war in Europe.

1. The *Jhang Sial* (Jhang), of the 19th December 1908, publishes a paragraph headed "What is going to happen?," in which it remarks that unrest prevails in all the countries of the world and that the time is fast approaching when a most sanguinary war, like that described in the *Mahabharat*, will be waged. Observing that, with the exception of India and Egypt, which are under English rule, every country on the face of the earth has become a stranger to peace, the Editor refers to the existing rivalries between the European Powers, as also to Australia's dread of a "yellow peril," and remarks that it is not at all difficult to conclude from all this that the Powers named are about to fight among themselves and that a war of the above description is imminent in the West. The conflagration, he adds, is likely to effect, more or less, every country in the world and to bring about the fall of the West. It is to be regretted that commercial rivalry between the Powers should constitute a menace to the world's peace.

The Suffragists.

2. Writing under the heading "A wonderful incident" the *Akash* (Delhi), of the 10th (received on the 21st) December 1908, refers to the recent attempt of the Suffragists to rush the House of Commons, and praises them for their courage, their perseverance and their disregard of ease and comfort in obeying the voice of their consciences and in fighting for their rights. It is to be wished, adds the paper, that spiritless and title-hunting men of India would learn a lesson from the Suffragists.

Sikhs in Canada.

3. The *Sher-i-Babar* (Lahore), of 12th (received on the 21st) December 1908, publishes a communication headed "Sikhs in Canada." The writer reports that it was stated in a recent issue of the *Daily Times* that it was in contemplation to turn Sikh immigrants out of Canada. This led to the immigrants holding a meeting, at which it was resolved to send telegrams of protest to the authorities in London, Canada and India. After pub-

lishing a copy of the telegrams despatched, the writer asks the Sikhs in the Punjab, especially the Chief Khalsa Diwan, to take up the question. A Sikh, he adds, can make a good living in Canada, but the local Anti-Asiatic League is bringing pressure to bear on the authorities to send Sikh immigrants about their business. The gentlemen connected with the society hate the very sight of Sikhs, who earn much of what would otherwise go into the pockets of the former. "Those of our brethren," continues the writer, "who oppose the *Swadeshi* movement should see how we are being boycotted in a British colony. Such things are considered seditious in India, whereas in Western countries they are looked upon as (weapons of) self-defence. The Sikhs should awake." Commenting on the above under the heading "Loyal Sikhs and the kind Government," the Editor says that the Sikhs have always been loyal to the British Government as a matter of duty and that they have (perhaps erroneously)* ever been under the impression that it is specially kind to them (as has often been stated by the authorities).* Whenever, however, this belief on their part has been put to the test it has invariably been found that Government follows a selfish policy towards them. Nevertheless, the loyal and disappointed Sikhs have been priding themselves (even) on the authorities' lip kindness to them and have been, in their loyalty, calling themselves the backbone of the British Empire in India. Their simplicity and silence have, however, frequently led to Government injuring and retarding the growth of this backbone. The most recent instance of this conduct on its part is that the Sikhs, the most loyal section of the Indian population, have had their loyalty rewarded by being turned out of Canada.

(*b*)—*Home.*

4. The *Paisa Akhbar* (Lahore), of the 21st December 1908, publishes an article entitled "The Secretary of State's despatch on the Indian reforms." After summarising the document, the paper says that Lord Morley is of opinion that the number of the representatives of the various Native communities on the Provincial Legislative Councils should be proportionate to their respective numerical strength. The suggested arrangement is not, however, likely to be considered just by Muhammadans, for the reason that, although they are fewer in number than Hindus, still, as they were rulers of India for seven hundred years and contribute very largely towards the defence of the country, they command great political importance. The interests of the country also demand that in the matter of seats on the above Councils Musalmans should be placed on a footing of equality with their Hindu fellow-countrymen. In the other event, adds the paper, the fact of their being in a minority on the Legislative Councils will prove injurious to their interests, just as they are at a disadvantage in Municipal Committees, University Senates, &c., for the same reason.

Lord Morley's reform scheme.

5. The following is from the *Tribune* (Lahore), of the 20th December 1908:—

Lord Morley's reform scheme.

"The long-expected and anxiously awaited word for the great step forward has come, and the constitutional party in the country advances by one step towards associating the people of this great and ancient country and fulfilling the sacred and solemn pledges of Queen Victoria the Good. The first step in this direction was taken as far

* The parentheses are the paper's own.

back as 1882 by Lord Ripon the Righteous in inaugurating the great scheme of Local Self-Government. Twenty-five years and more have elapsed since then, and it has fallen to a member of the same great Party of which Lord Ripon has been an illustrious and honoured patriarch to take up the threads of administration at the point where Lord Ripon left them, and to order a general advance all along the line. The forces of reaction and retrogression received a temporary and short-lived check when Mr. Gladstone gave the Indian Councils Act of 1892 under pressure from that political giant and friend of India, the late lamented Charles Bradlaugh, but the returning tide of backward influences soon enveloped the noble fabric of the edifice raised by a great Englishman and made it beyond recognition. It must be said to the credit of Lord Morley that he has perceived the blunder committed and the wrong done to Indian aspirations, and has decided to restore, to enlarge, and to broaden the base of the glorious structure reared by Lord Ripon. All Indians will rejoice that the noblest Viceroy India ever had has been permitted the gratification of witnessing an additional instance of the success of the great ideas which he made his own in the earlier part of his career. The growth of the Provincial Councils, the giving up of the standing official majority in them, the grant of increased facilities to non-official members in the matter of moving resolutions, asking questions, and the discussion of the Budget mark a distinct advance in the constitutional progress of the country. The appointment of Indians in the Executive Councils of the Viceroy and the Governors of Bombay and Madras are the inauguration of a welcome change, though naturally much will depend on the manner in which the selection of the incumbents is made. The Viceregal Council will be expanded, though we should have preferred a large and a stronger non-official representative element. Still the powers of the members have been enlarged and their opportunities for good increased. We are not concerned with the details to-day, their consideration will come in time, the Indian public opinion must closely and carefully examine them with a view to making sober and matured suggestions, which will no doubt receive careful consideration at the hands of His Majesty's Government and the Secretary of State. Here again much will depend on the way in which the broad and liberal principles laid down in this memorable despatch are carried out. It will be for the Government of India to see that they are carried out in the spirit of Lord Morley's declaration. In the meantime it must be said Lord Morley has done his part, and his despatch will be hailed in the political annals of the country as an important and notable landmark, and a clear and unmistakable index of his desire to deal with the growing aspirations of the Indian constitutional party in a broad, statesmanlike and sympathetic spirit. If Lord Ripon is remembered as Father of Local Self-Government in India, the time may come when, if his reform measures are carried out, and developed by successive administrators in the spirit of his declarations, Lord Morley may come to be known as the Founder of an Indian Parliament."

6. The following is from the *Tribune* (Lahore), of the 2and December 1908:—

Lord Morley's reform scheme.

"There has been a universal chorus of approval all over the country upon the publication of the great and inspiring despatch of Lord Morley on the constitutional reforms in India. As a distinguished Congress leader in Bombay observed, Lord Morley had now earned the best of all rewards—the praise and the appreciation of a grateful people. Even in the troubled waters of Bengal the announcement of the forthcoming reform measures has produced an agreeable impression. Leaders of all shades of public opinion have expressed their gratification and appreciation of the principles of administration embodied in the despatch. Babu Surendranath Banerji has rightly described it 'as an honest attempt to introduce the parliamentary principle and system of government in the administration of local affairs.' And even political leaders of somewhat different opinions and belief, as Mr. Rasul, have not been slow to express their cordial appreciation of the measures enunciated in the despatch. The Press of the country, both Indian and Anglo-Indian, have accorded it a chorus of approval. It

is true that one or two organs of Anglo-Indian opinion may find something in the despatch which is far from palatable to their tastes and these may come out later on with their ill-conceived attempt 'to damn the whole despatch with faint praise," but their discordant notes will be drowned, we are sure, amid the universal appreciation which the measures have evoked. As to the Indian point of view of the situation, there is, as we have said, unfeigned satisfaction in every quarter, and as we have already observed, it has produced an agreeable and wholesome impression even in perturbed Bengal, and one can only regret that the Government did not deem it fit to wait for the promulgation of these proposals before it proceeded to undertake the repressive measures only a few days back. Indeed, Dr. Rashbehari Ghosh seems to have hit upon the truth when he pointed out the necessity of a few days' delay, and of watching the efforts of the reform proposals upon the people of Bengal, for that might have obviated, as it seems to us, the need of recent repressive acts. We, however, take it that the promulgation of the reforms will usher in an era of peace, prosperity and constitutional progress, and we are hopeful that the Government will take the earliest opportunity of releasing the Bengal deportees, in the case of some of whom, notably in the case of Babu Krishna Kumar Mitra, the Editor of the *Sanjibani*, even Anglo-Indian opinion has come to the conclusion that there has been a palpable blunder. Regulation III of 1818 does ill sort with the promulgation of large and liberal measures of reforms, the details of which will have to be worked out, and no one, we think, is more conscious of the incongruity of the two than the Government of India and Lord Morley."

Lord Morley's reform scheme.

7. The following appears in the *Panjabee* (Lahore), of the 22nd December 1908:—

"Whatever may have been the impelling force—the patient constitutional agitation of the Congress of 22 years, or the irrepressible impatience with the existing order of things which displayed itself during the last two years—it must be admitted that the Government of India and the Secretary of State have put their heads together to evolve a scheme which is calculated to conciliate educated Indian opinion on the question of constitutional reforms in the administration as far as might be possible by way of a first instalment. Seeing this to be the case, the last batch of deportations appears to be all the more inexplicable except on the ground that the authorities both here and in England are anxious to have it understood that the concessions are the outcome of British generosity and not of fear of the Indian agitator. Leaving aside for the present the question how far the good intentions of the Government will be appreciated, and whether or not the wholesome effect of announcements will be considerably marred by the despotic action immediately preceding, the scheme, judged on its own merits, cannot fail to produce a favourable impression. The concessions offered and the promises made in Lord Morley's despatch may be regarded as constituting a substantial advance in the direction of introducing Parliamentary procedure in the administration of India, while the statement of the Secretary of State in the House of Lords supplements their effect by enunciating principles which, if declared earlier from the same quarter, might have cut short the unrest long ago. The dispensing with the official majority in the Provincial Councils is the most important feature—in fact the central principle—of the scheme, and the privileges of passing resolutions and putting supplementary questions are additional means placed in the hands of popular representatives to press their views effectively upon the Government. It will now be possible for the non-official members to amend or reject a Bill introduced by a Local Government subject only to the power of veto of the Supreme Government. Nor is it the spirit of the reforms that this power of interference in Provincial affairs should be frequently exercised by the Governor-General in Council. A very appropriate reference is made in the despatch to the Punjab Colonies Act as a measure in which a combination of all the non-official members against the Government should have been taken as a good reason for vetoing it. Lord Morley in his speech further refers to the tendency of the present official majority to 'deaden the interest and responsibility of the non-official members' and to throw them into an

attitude of 'peevish and permanent opposition.' The right to discuss the Budgets of both the Local and the Supreme Governments is another important concession, for though the Government concerned will not be bound by the resolutions of amendment, it will have to state its reasons for rejecting them. Reserving notice in detail of the other features of the reform, we may note that the dropping of the scheme of the Council of Notables is another notable concession to Indian public opinion. Not less important than the concessions actually made are the liberal principles laid down and the promises held forth both in the despatch and the speech. One of the promises is to the effect of making Local Self-Government more a real thing than the mere name it is now on the issue of the Report of the Decentralisation Commission. 'The village in India,' says Lord Morley in his Despatch, 'has been the fundamental and indestructible unit of the social system. . . . I desire Your Excellency in Council to consider the best way of carrying out a policy that would make the village a starting point of public life.' On the question of the electoral methods the Secretary of State observes that 'the principle to be borne in mind is that election by the wishes of the people is the ultimate object to be secured, whatever may be the actual machinery adopted.' In regard to the ticklish question of Muhammadan representation the warning is given that the 'provision of a special electorate (for Muhammadans), giving them a definite proportion of the seats, might involve the refusal to them of a right to vote in the territorial electorates. . . . If that were not done, they would evidently have a double vote, and this would probably be resented by other classes of the population.' Altogether the scheme is a curious, but sagacious, development of liberal principles under the auspices of despotism, the key-note of which is to be found in the following words of Lord Morley's speech:—'There are two paths of folly. One is to regard Indian matters as if they were in Britain; the other is to blow a certain number of men from guns. Each path leads to disaster."

8. The *Panjabee* (Lahore), of the 28th December 1908, publishes the following:—

Lord Morley's reform scheme.

"As we have already said, the constitution of the Provincial Legislative Councils will form the most important feature of the new scheme. It may be considered as the key-stone of the entire fabric, promising as it does a measure of self-government in Provincial matters; for in the Imperial as well as the Executive Councils the Government's absolute power will remain intact as before, while in respect of Local Self-Government the scheme has yet to be evolved on the issue of the Decentralisation Commission's report. The change in the Provincial Councils will consist not only in their enlargement, but also in the extension of their functions to the discussion of administrative questions beyond that of legislation pure and simple. Of course much will depend upon how the electorates are constituted and the kind of non-official members that are elected or nominated. The abolition of the official majority is not tantamount to the establishment of a non-official majority. Among the popular representatives, nominated or elected, there will always be an element which will vote solid with the Government. As Mr. Sarada Charan Mitra (retired Judge) said to the *Statesman* interviewer, the change will not necessarily give to the Councils any greater reality than they possess at present, for as things are in India the officials will be ever on the alert to increase their power as much as possible. Still, however, the concession is an important one in principle and is open to improvement and development. In making it, the Government at least admits the possibility of the popular voice predominating over its own counsels. And the chief recommendation of the scheme lies (in the words of Lord Ripon quoted in Lord Morley's despatch in connection with the question of self-government) in that 'it is not primarily with a view to improvement in administration that the measure is put forward and supported; it is chiefly desirable as an instrument of political and popular education.' Whether the popular voice prevails for the present or not, the scheme has the merit claimed for it of associating the people of India 'in the work, not

only of occasional legislation, but of actual every-day administration.' Judged from this standpoint, the privilege of passing resolutions and that of putting supplementary questions are important concessions. The existing law confines discussion, except on the occasion of the annual Financial Statement, to legislative proposals actually before the Council. Under the new law non-official Members will have the right of calling attention to public needs and grievances by means of resolutions, which will be duly discussed. Although the Government will not be bound to accept these resolutions as anything more than recommendations, they will furnish an opportunity of bringing popular opinion to bear upon Government more effectively than is at present the case. Similarly, the supplementary questions may be expected to counteract in a great measure the present disadvantage of evasive official replies to formal interpellations. With regard to the control over the Budget afforded by the new scheme, Mr. Sarada Charan Mitra gave expression to the crux of the question, in the interview above referred to, when he said that the privilege will not be of much use unless the funds placed at the disposal of the Local Governments are considerably increased by the Imperial Government. What the people would like to have is not the mere privilege of giving advice, but some degree of practical control over such branches of expenditure as relate to sanitation and education, the funds for which should be materially increased. Taking the scheme with all its defects, however, it is encouraging in so far as it evinces a sincere desire to take a step in advance towards substantial self-government. The proposal to have Indian Members on the Executive Councils of the Viceroy and of the Governors of Bombay and Madras is a move in the right direction. And the further proposal of raising the four other major provinces to the status of Presidency Governments with Executive Councils may involve in it the nucleus of the modification of the Partition of Bengal. That is the sort of reform which the Bengalis have been demanding to replace Lord Curzon's ill-advised measure."

Rulers and the ruled.

9. The *Zamindar* (Karamabad), of the 16th (received on the 28th) December 1908, publishes an article headed "Complaint of the old bride with a thousand bridegrooms." The paper, in continuation of its previous remarks (*vide* paragraph 4 of Selections No. 51 of 1908), makes old India say that the present political aspirations of her children are due to the education imparted to them by the off-spring of her co-wife. Her children are, therefore, not only under obligation to their educators, but it will also be suicidal on their part for them to pit themselves against the latter, who are possessed of very great power and strength. Nevertheless, as their eyes have been opened by education and by foreign travel, they should not continue to be treated by the offspring of her rival in the old manner. India then refers to the appearance of Extremism and Anarchism in her house and condemns both movements, saying that they have shamed her in the eyes of her (present) husband. (*To be continued.*)

Government's repressive policy.

10. The *Akash* (Delhi), of the 10th (received on the 21st) December 1908, publishes an article entitled "Peace is maintained by means of justice and not of repression." The heading of the article, it says, represents a well known adage, and it is, therefore, the duty of every agent of Government to abstain from repression. Agitation and unrest prevail in all parts of the country, and the paper can assert with confidence that the evil is due chiefly to the adoption of illegal methods of repression by Government. The conduct of Anglo-Indians, it adds, in sprinkling salt into the gaping wounds of the people and in constantly reminding the latter that India was won, and will be retained, by the sword has had the effect of exasperating starving

natives and of converting them into unreasoning maniacs. Nevertheless, the Editor feels thankful to Anglo-Indians for the reason that the above conduct on their part has led to the seeds of patriotism being sown in the heart of every Indian. Lord Curzon, he adds, has rendered the greatest service in the matter, and the people of this country will always feel grateful to him. Continuing, he finds fault with Lord Morley for having called educated Indians "our enemies," and remarks that his Lordship would perhaps have spoken of them as a most loyal community if they had consented to starve all the year round and to export all their grain for the benefit of the relatives of "Honest John." It is a pity that Lord Morley, who rules the destinies of 30 crores of human beings, and who is at the helm of the barque of India's well-being and prosperity, should have spoken of educated Indians as the enemies of the English. The paper then goes on to say that even a child can understand that repression cannot crush a people, but that it takes away from the prestige of those who resort to it. Peace, it adds, can be established with the aid only of love, affection, truth and justice. It is a matter for regret that even those Englishmen, who claim that God has sent the English to India to work out her salvation, should advocate the adoption of a policy of repression in this country. There can be no doubt that repression establishes peace for a short time, but it cannot remove bitterness from the hearts (of its victims). Continuing, the Editor asks Anglo Indian newspapers why they should feel incensed at the prayers of Indians (to the authorities) to be allowed to live. The women of England, he adds, are struggling bravely for their rights, and there is no reason why the men of India should lag behind them. It is strange that the thoughts which Anglo-Indians consider praiseworthy in themselves should be regarded by them as seditious in natives. But who are they that they should keep Indians behind even women? This the people of this country can never tolerate. Natives can never abstain from demanding their legitimate rights or from asking for bread. They will on no account have recourse to brute force, but they mean to show to the world with the aid of the pen and tongue that the sacred tree of liberty has taken root in their hearts and that they cannot be indifferent (to their lot) any longer. The courageous blood of the Brahmans and Kshatriyss of old courses in their veins and they can no longer remain a weak and degraded people. They ask for (only) bread and that also from God, by whose command alone they have entered on their present struggles. He is their sole helper and it is with His help that they hope to serve their country, religion and nation. They are madmen and will prove themselves to be so, however much any one may do to change this.

The situation in India.

11. The *Akash* (Delhi), of the 10th (received on the 21st) December 1908, publishes an article headed "Progress and decline," in which it remarks that nowadays the prominent feature in the world's history is the rise and fall of nations. The banner of liberty has been unfurled in all four quarters of the globe. Some nations are rising, while others are being effaced. A desire for progress is, however, to be found among every people. Indeed, his life alone is worth living in whose heart there exists a genuine desire for advancement, and he only is wise who serves the people among whom he is born. The paper then refers to the glories of ancient India and to the valour and patriotism, of her sons, and says that now the nation is going

from bad to worse daily. The people have lost all feeling of nationality and humanity, and poverty and plague stalk throughout the length and breadth of the country. Civilisation and knowledge have died out and religion exists only in name. Bigotry, selfishness and ignorance reign supreme in the land, and the rich and noble are sunk in gross pleasure. The learned reformers and popular leaders cannot supply their daily wants, while the children of the nation cannot procure food and are losing in strength in consequence Not a few respectable persons, who consider it a disgrace to beg for food, slip quietly into the grave. A large number of children also die for want of food, and the privations suffered by them wring tears from their parents. Again, indigenous industries have ceased to exist, and the people depend on foreign countries for everything. After remarking that although natives have one foot in the grave they still call the present times an age of progress, the paper admits that they wish to move onwards. The educated among them have been bestirring themselves for some time past, and the cries of unity, of progress and of an awakening are to be heard in this or that part of the country. Nothing practical, however, has been achieved up to the present. Continuing, the paper refers to the intense patriotism of the English and to their being ever ready to lay down their lives for their country, and says that none of them will betray his or her country even for lakhs of rupees. On the contrary, it adds, India is full of deceivers and impostors, and the people cannot withstand even petty temptation. After remarking that native youths are utter strangers to patriotism and feelings of nationality, it says :—"O Indians, (even) your united voice counts for nothing. You lead a life even worse than that of savages. (The *manes* of) your ancestors are shedding rivers of tears over your wretched condition, but this does not affect you in the least. O young men, your own welfare, as also that of future generations, depends on you. Great responsibilities lie on you. Cursed be your lives if the sight of the rapid progress which other nations are making does not prompt you to move onwards! If (the) holy blood (of your ancestors) runs in your veins there is no reason why you should not bestir yourselves and climb the green tree of progress like other peoples. Young men, step forward. Be courageous. The coast is clear (*maidan saf hai*). Prove yourselves deserving (of rights and) your rights will come to you of themselves, while those who are determined to humiliate and disgrace you will bow themselves before you."

The present condition of India.

12. The *Haq Pasand* (Amritsar), of the 21st December 1908, publishes a communication entitled "Our Progress," in which the writer says that none of India's children can put her woes into words. Cries of lamentation are to be heard from all sides and famine has become endemic in the country, while plague, cholera, small-pox also are always ready to devour natives. Indeed, a nation under the curse of God invariably fares like the people of India. Natives do not know what further misfortunes are in store for them. They are being looted and attacked on all sides, which is, however, the result of their own deeds. After remarking that thousands of beloved children have died at Amritsar (*lit.* our city) (? from malarial fever), the writer says that there exist (Municipal) Committees to minister to the comfort of the people, but they do not bestir themselves at a time when

natives are dying by the thousand. Far from having their comfort looked after, he adds, salt is sprinkled into the wounds of the people in order to make them cry still more. Continuing, he observes that his countrymen are working their own ruin. Drunkenness is daily on the increase among them, and has been injuring them in every way. Income from the Excise Department has trebled during the past thirty years, and the people hand over to Government what they save by using *Swadeshi* articles—nay even more than that. Drunkenness prevails even at sacred places like Hardwar and Amritsar, and has been, together with debauchery and cigarette-smoking, deteriorating the people's physique and shortening their span of life. The writer then deplores the want of education among women, as also the singing of obscene songs and the wearing of transparently thin clothes by them, and concludes by promising to resume his remarks at some future time.

India's military expenditure.

13. Writing under the heading "The Bill to raise a loan of £5,000,000 for India," the *Paisa Akhbar* (Lahore), of the 19th December 1908, says that the largest part of the proposed loan will be spent on the construction and repair of military railways, which usually do not pay their own way. There was an interesting debate in the House of Commons on the occasion of the second reading of the Bill referred to. After publishing the substance of the criticism passed on the proposal by Dr. Rutherford and Sir Charles Dilke, the paper says that the ministerial party applied the closure and the Bill was read a second time without a division. Mr. Haldane, Secretary for War, it adds, once gave an assurance that, after the conclusion of the Anglo-Russian agreement, some reduction would be effected in the military expenditure of the country. It is, however, to be regretted that, so far from the promised reduction having been made, the expenditure on the army is being increased daily. The cost of mountain batteries has been placed on the shoulders of India, which was already groaning under the heavy burden imposed on her by Lord Kitchener's reorganisation scheme. A gain, in accordance with a recommendation by the Romer Committee, the cost of the British garrison in India has been increased by Rs. 45,00,000 a year. And now when objection was taken in the Commons to the raising of the proposed loan of £5,000,000 the Ministry burked the discussion by the application of the closure. In conclusion, the paper enquires why Government does not borrow to meet the sanitary, educational, industrial and other requirements of the country.

Recent addition to the cost of the British garrison.

14. The *Punjab Samachar* (Lahore), of the 19th December 1908, publishes a paragraph entitled "The military expenditure," in which it says that, comparatively speaking, India has to pay an unduly large sum of money towards the above expenditure. The strength, it adds, of both the Native Army and the British garrison is undoubtedly far in excess of the requirements of the country. If it was the sepoys whose number were increased the people would have at least the satisfaction of knowing that a very large part of the cost, *viz.*, that paid to Native soldiers in salaries and pensions, would remain in the country. So far, however, from adding to the strength of the Native Army and appointing children of the soil to higher military posts, Government has been increasing the number of its white soldiers. The addition, adds the paper, is made from Imperial considerations; and this being so a very large

part, if not the whole, of the cost of the British garrison should be charged to the Imperial exchequer. It is, however, India which has to find the money, the reason for which consists in the people having no hand in the spending of the public revenues. The Editor then complains of the recent addition of £300,000 to the cost of the British garrison and regrets that Lord Morley should have neither protested against the arrangement nor laid the Romer Committee's report on the table of the House of Commons. Verily, he adds, might is right.

Natives and Government service.

15. Writing under the heading "The last fifty years in India," the *Rajput Gazette* (Lahore), of the 24th December 1908, says that in his speech at the recent St. Andrew's Dinner the ex-Lieutenant-Governor of Bengal tried to show that the number of Indians holding high administrative posts had greatly increased since 1871. This, he contended, should prove that the promises made to the people in the Proclamation of 1858 had always been kept in view. The paucity of Indians in the above posts 37 years back, adds the paper, was due to the fact that the number of natives who had received an English education and were conversant with the British methods of administration was very much smaller then than is the case now. The people have made great progress in English education since, so much so that even not a few Europeans are of opinion that the number of educated natives is now sufficiently large, that they are not appointed to posts which they are able to fill, and that consequently the educated community is discontented. It is, therefore, wrong to claim that the pledges contained in the above proclamation have been fully redeemed, although there can be no doubt that they have been fulfilled in part. The proclamation was issued full fifty years ago, but during this period Indians have not been appointed to higher posts in all departments in the expected numbers, and the promise to place them on a footing of equality with Englishmen in the matter has not been kept. The Editor then goes into figures to prove his contention so far as the Punjab is concerned, and says that it is a matter for deep regret that hundreds of natives, B.As. and M.As., should not be appointed to posts for which their attainments fit them. The reason for this is that higher appointments under the Government are reserved for Englishmen, and that if the pledges embodied in the Royal Proclamation of 1858 were given effect to a large number of Anglo-Indian officers would have to be sent back to England, which is almost an impossibility.

The situation in Bengal.

16. The following is from the *Panjabee* (Lahore), of the 17th December 1908:—

"It appears that the Governments of the two Bengals are determined to pursue, to the bitter end, the policy of coercion which they have followed for the past two years. Believing the provisions of the ordinary law to be insufficient to deal with the cases of political offenders in those Provinces, they appealed to the Government of India for fresh legislative enactments of a more coercive nature. In response to their appeal, the Supreme Legislature passed the Seditious Meetings Act, the Press Act and the Criminal Law Amendment Act. It appears, however, that the authorities are not satisfied with these enactments even, and now the provisions of that musty Regulation, No. III of 1818, have been once again put into requisition, and no less than nine persons, of different positions in life, and belonging to different districts, have been arrested and deported without trial. Most people in India had thought that with

the release of Lala Lajpat Rai and Sardar Ajit Singh, the public had heard the last of this antiquated Regulation. The Government, however, appears to be under the impression that by the wholesale deportation of the leaders of the movement they shall be striking a death blow at the unrest in Bengal. The impression appears to be strengthened with false analogies drawn from the case of the Punjab. It is argued that just as quiet was restored in the Punjab soon after the deportation of Lala Lajpat Rai and Sardar Ajit Singh, if similar action is taken in Bengal also the result is bound to be the same. We, however, confess that we are unable to accept this argument. The subsidence of the outburst of popular indignation in the Punjab had as little to do with the deportation of these two persons as its existence was the product of the speeches said to have been delivered by these and other so-called agitators. The root causes of the unrest in the Punjab, at least in its more pronounced form, were the agrarian measures which the Government wanted to carry through in those days, and as soon as the Government decided to remove these causes the popular mind was restored to its normal state. Thus the Viceregal veto of the Colonization Act, the indefinite suspension of the Bari Doab Canal Cess Enhancements, the reversion of the Rawalpindi Land Revenue Settlement to its normal state, were the principal things which led to the disappearance of the unrest in the Punjab. Similarly, if the Government is really desirous of conciliating the people of Bengal, let them act like true statesmen, let the partition of Bengal be annulled, let a spirit of wider sympathy with the people be infused in the administration, and let the policy of mistrust be replaced by a policy of confidence, and the Government will see that the hitherto peaceful Province of Bengal once again resumes its former condition and anarchism dies a natural death."

17. The following is from the *Panjabee* (Lahore), of the 17th December 1908 :—

Bengal deportations.

"We are away from Bengal and do not know what connection the nine persons deported have with the suspected Anarchical movement in that Province. But judging from the antecedents of some of them, we believe that the Government in Bengal has been imposed upon in the same manner as it was done in the Punjab last year. The estimate of Sir Harvey Adamson, that in Eastern Bengal there is a well organised force of fifteen thousand Volunteers ready to march against the Government at a moment's notice, appears to us to be as frivolous as the belief that Lala Lajpat Rai had at his command 'an army of a hundred thousand desperadoes' who were arranging themselves in martial array to storm the Fort of Lahore on the eventful night of 10th May! We are inclined to believe that the supposed connection of some of these gentlemen with the Anarchists is as imaginary as that between Lala Lajpat Rai, Ajit Singh and the Lyallpur agitation. We are not prepared to believe, unless strong and convincing proof to the contrary is forthcoming, that men of the position and level-headed statesmanship of Babu Aswini Kumar Dutta and Babu Krishna Kumar Mitra had anything to do with the follies of a few excited young men. The unmerited deportation of Aswini Babu is sure to convulse the Eastern Province, and we are not sure if by arresting him in this manner the Government has taken such action as will tend to the pacification of discontented Bengal. That a man like Aswini, loved by thousands, not in his own Province only, a man of high character and of elevated feeling, a keen religious and educational reformer, should have been suddenly spirited away in this manner, is a proceeding which, though it may terrify the people for the moment, is certainly not likely to make them more affectionate towards the Government. What a pity it is that men of the calibre of Aswini Kumar and Krishna Kumar, who would have adorned the Council Chamber of any other country, are destined to rot in jail for an indefinite period."

18. The *Khalsa Advocate* (Amritsar), of the 26th December 1908, publishes the following :—

Bengal deportations.

"THE LETTRE DE CACHET AGAIN. The Regulation of 1818 under which Lala Lajpat Rai and S. Ajit Singh were deported in May 1907 has been again brought into re-

quisition and this time in the Provinces of Bengal and Assam and Eastern Bengal. According to a Press Communique a notification of the Government of India in the Home Department has been issued ordering nine persons to be placed under personal restraints. These nine persons include some who have taken a very active part in the political agitation of the last three years. It goes without saying that they include some who are held in high esteem throughout the two Bengals for their character, for benevolence and charity. It is equally undeniable that the Government has deported them because it considers them to be dangerous persons. We are sorry we cannot approve of the arrest of any person without a charge of any kind having been definitely brought against him and without his being given an opportunity to clear himself. During the past two years Government has had placed on the Statute Book more than one piece of legislation of a repressive character under which powers of an extraordinary kind are vested in Government. Such action as has been taken immediately after passing the new Act cannot be defended on any ground. It is clear that these men have been deported under the Regulation of 1818 because no definite charge of any kind can be brought against them. The Act was framed to meet emergencies of an unusual character in days when British rule was busy evolving order out of chaos, and we do not think that its indiscriminate application can be otherwise than harmful to the reputation of Government for justice and fair play. When men are deported because no definite charges of any kind can be brought against them they become in no time political heroes and martyrs and the discontent and excitement in the country increases. In our opinion the Government should have refused to put the Act into requisition, especially when it had just a little before armed itself with unusual and extraordinary powers."

Bengal deportations.

19. The *Paisa Akhbar* (Lahore), of the 19th December 1908, publishes a paragraph headed "The punishment of deportation," in which it refers to the recent deportations in Bengal and says that it is an anachronism in this age of enlightenment to exile a person without a trial. As, however, prosecutions for sedition take an unconscionably long time and exercise an undesirable influence on the public, Government cannot be blamed for resorting to deportations. Nevertheless, it should display extreme caution in inflicting the punishment.

Bengal deportations.

20. Writing under the heading "Whose doing it is," the *Punjab Samachar* (Lahore), of the 19th December 190[illegible], says that the recent deportations in Bengal have undoubtedly been effected at the instance of Sir Lancelot Hare. It is also of opinion that Government has committed a mistake in taking the steps for the reason that Bengal is not the Punjab and will not be cowed by the deportations. After remarking that the Nationalist spirit is in full swing in that part of the country, the paper observes that if Government would restore peace there it had better eschew high-handedness altogether and modify the partition as soon as possible.

Anarchism in Bengal.

21. The *Panjab Samachar* (Lahore), of the 12th (received on 21st) December 1908, publishes a paragraph headed "Is every Bengali an anarchist." The Anglo-Indian community, it says, is endeavouring to prove that the entire Bengali population is given to anarchism. It is, however, unfair to condemn all the Bengalis for the doings of a few foolish and impulsive young men among them. After remarking that the authorities have not yet been

able to prove that every Bengali is bent on shedding blood, the Editor quotes an extract from the *Manchester Guardian*, which says that there is no evidence to show that the whole of Bengal favours anarchism. All, he adds, that can be said is that some Bengali young men have taken to anarchism in order to frighten Government into cancelling the partition of Bengal. In conclusion, he requests Government to profit by the recent occurrences and, instead of passing a special Crimes Act, to win the hearts of the Bengalis by reversing or modifying the partition of their province.

Authors of the Mutiny and of the present unrest.

22. Writing under the heading "The authors of the Mutiny," the *Watan* (Lahore), of the 18th December 1908, says that the following is the gist of the 17 articles published by him with the above title:—

(1) That the Mutiny of 1857 was the work of Hindus and that they enticed and tempted Muhammadans into joining hands with them.

(2) That of all those concerned in the rising the Prophet's followers received the greatest injury.

(3) That the present political agitation was organised and expanded by Hindus alone. Not a single Muhammadan has had a hand in it, while the few Musalmans who are identified with it are in the secret pay of Hindus and act against the teachings of Islam.

(4) That Hindus and Aryas alone take part in this agitation.

(5) That Islam does not allow its followers to set on foot any seditious agitation against their king for the time being.

(6) That the history of Brahmanism and the aspirations of the Arya Samajists indicate that their religion is a fountain-head of political agitation.

(7) That Musalmans should have nothing to do with political agitation or with revolutionary thoughts and deeds. They should not allow themselves to be misled by any Hindu or Arya, for otherwise they will suffer as greatly as they did on the occasion of the Mutiny of 1857. It is incumbent on them under all circumstances to bow before the orders of their King and to abstain from rebelling against him, while they should help him with money and blood against his enemies.

The National Congress.

23. Writing under the heading "A Congress of the cowards," the *Akash* (Delhi), of the 10th (received on the 21st) December 1908, takes the Madras Reception Committee to task for having decided that only those who subscribe to the Congress creed will be allowed to speak at the Congress meetings. If the gentlemen composing the Committee, it adds, had been true representatives of the nation they would have acted in a more independent and fearless manner and would have invited all to attend the Congress. As it is, the Congress will be attended only by persons who have been taught to repeat certain things like a parrot.

24. The following appears in the *Panjabee* (Lahore), of the 29th December 1908 :—

The National Congress.

"Dr. Rashbehari Ghosh's presidential address at the Madras Congress will, we fear, prove highly disappointing to most Indians who think and feel for their country. It does not even strive to rise to the height of the critical situation through which the country is passing, which indeed it seems disposed to think as wholly terminated by Lord Morley's announcements. Nor does it aim to be a connected discourse, but is a collection of random sentiments and opinions driving at nothing definite. One cannot be sure from it whether the strenuous struggles through which the country has passed during the last three years have been to any purpose or entirely in vain, and whether those who have so sorely suffered have at all contributed to the result over which Dr. Rashbehari is so eager to rejoice. The learned Doctor thinks that the clouds which so long hung over the country are 'breaking in blessings' over our heads; but he does not take the trouble to show what is the nett gain to the people after striking a balance between the reform scheme and the 'succession of repressive laws and deportations under a lawless law' which he himself admits are enough 'to sap even the most robust optimism.' And be it remembered that all these repressive measures are still in force, while the deportations have formed the introductory chapter to the reforms. 'English statesmanship,' he declares, 'has been just because England has a national conscience.' But one would like to be told if this national conscience, or even Lord Morley's individual liberalism, would have been aroused if there had not arisen a body of people in India whom Dr. Rashbehari cavalierly dismisses with the epithet of 'irreconciliable.' Dr. Ghosh's reference to these 'irreconciliables' is, to say the least, highly ungracious, considering the sufferings some of them have gone and are still going through in paying the price of the reforms. Indeed, to make a fling at them in the opening remarks of a Congress presidential speech betrays a sad lack of the genius of leadership, not to speak of statesmanship. It is an illustration of how blind to the true perspective of things the present-day Indians are. With a view to conciliate the so-called 'irreconcilables' England has at last made an attempt at concessions, but the President of the so-called National Assembly has nothing but aspersions to cast upon men whose struggles and sufferings have given him the chance to exchange congratulations with Lords Minto and Morley."

25. The following is from the *Panjabee* (Lahore), of the 31st December 1908 :—

The National Congress.

"The reader is impressed by two ideas as forming the basic position of Dr. Rashbehari Ghosh's presidential speech :—(1) that the 'new party' whom he is pleased to call the 'irreconcilables' are the only true enemies of the Congress, and not the bureaucracy; and (2) that all the delinquencies of the bureaucracy should be forgotten and forgiven because, notwithstanding their opposition and in spite of Lord Morley's own inherent beliefs and previous declarations, the reform scheme has been forced out of him. 'Those who have gone out of us were never of us,' he said, 'for if they had been of us they would no doubt have continued with us. Our paths now lie wide apart and a yawning gulf separates us.' So be it. No self-respecting Indian need be sorry to part with men who find solace in lunching and taking tea with high officials while the Deportation Regulation hangs over their countrymen and men like Aswini Kumar Dutt and Krishna Kumar Mitter remain unreleased, with the stigma lying on them of being the enemies of their country. But Dr. Rashbehari seems to have a very hazy idea of things when he fails to see that the part of irreconcilables has been played not by the new party, but by those who bow to Sir Pherozeshah Mehta as their chief. Whatever the causes of the split at Surat, the Nationalists very soon recovered from the demoralisation of the moment, and since then they have made every honest and reasonable attempt at reconciliation. Their overtures, however, have been rejected with disdain, and those who have successfully kept them out of the Congress are now honoured with official invitations

to lunch and tea, though it was not very long ago that even a deputation of theirs, headed by even a man like Sir Henry Cotton, was refused to be enteratined by a Viceroy. Dr. Rashbehari does not see at present what a large body of his countrymen he cuts off by the gulf which he has made to 'yawn' between them and his own little coterie. But it would not have mattered much if he and his friends had remained satisfied with simply boycotting them, instead of proceeding to insinuate that their methods are unconstitutional or that they have encouraged disloyalty. 'Our National Congress has from the very beginning strictly adhered to constitutional methods of agitation and has never encouraged disloyalty of any sort or kind.' Well, it was a constitutional point on which Mr. Tilak raised his now historic objection, and though many (including ourselves) considered him to have been ill-advised at the time, the illegality of his position is still a matter unsettled. It was also a constitutional point that the Nationalists urged in making their proposals for reconciliation, but it was ignored by men who make a boast of their loyalty to constitutional principles. If the highest aim of the Congress be to swallow wrongs done to our countrymen, and make the three days' *tamasha* of previous years end in lunch and tea parties with officials, instead of making every session a fresh point for organising measures of national self-help, then indeed have men like Tilak and Aswini Kumar Dutt been unconstitutional and encouragers of disloyalty."

26. The *Tribune* (Lahore), of the 1st January 1901, publishes the following:—

The National Congress.

"The news will be read with a thrill of pleasure and satisfaction throughout the Province of Punjab that in its name and on its behalf the Honourable Lala Harkishen Lal, President, Punjab Provincial Congress Committee, extended a cordial invitation to the assembled intellect and patriotism of the country at Madras to hold the next session of the National Assembly in the Land of the Five Rivers at Lahore, and that his invitation was readily accepted by our countrymen from all parts of the country. The third Punjab Congress and twenty-fifth Session of the Indian National Congress thus meets in the capital of the Punjab and it now rests on our patriotism and public spirit to make it a success worthy of the honour and dignity of the Province. The holding of a Congress session in the year which now dawns will give a much needed tone and vitality to political work in the Province and will serve to direct our awakened energies and our increased activities into the constitutional channel which the Congress has always marked out as its own. This in itself will be no small gain. But there are more important matters which depend upon our constitutional strength, and the safe-guarding of the national interests and advancement of the national cause in the Punjab must ultimately rest on the sons of the Province, who should train themselves to serve their motherland in an ungrudging and disinterested manner in the methods open to constitutional reformers and for the propagation of the objects now so clearly laid down by the Congress constitution. In the Punjab the first Congress was held in the year 1893 under the Chairmanship of Sardar Dyal Singh Majithia, when the Grand Old Man of India, Mr. Dadabhai Naoroji, guided our deliberations as President. The second session was held full seven years later in 1900 with Babu Kali Prasanno Roy as Chairman of the Reception Committee and Mr. (now Justice) Chandarvarkar as President. Now after another long spell of nine years the National Assembly once more comes to this Province, and we confidently look to the public spirit and resourcefulness of Punjabis to rise equal to the occasion and maintain intact the honour and dignity of the Province. For the past three years or more that has been the one wish of Congress men in the Province, the one theme of delegates at the Benares and Calcutta Sessions, and the time has come when they will once more have a session in their Province."

27. Writing about "The Extremist Congress" which was to have been held at Nagpur, the *Civil and Military Organ* (Ludhiana), of the 10th December 1908, says that every loyal native views with disgust the conducts of the

The Extremists.

Extremists in opposing Government on all occasions and in desiring the overthrow of British rule in India. This leaves no room for doubt, adds the paper, that the Extremists are openly hostile to Government and disseminate sedition in the country. Neither Government nor the people should, therefore, show these disseminators of sedition the least mercy.

Ajit Singh.

28. The *Haq Pasand* (Amritsar), of the 21st December 1908, says that the rumour is persistent that Ajit Singh is to be placed under arrest a second time. It is to be hoped, adds the paper, that his having been summoned to appear before the District Magistrate, Lahore, last month was not the forerunner of the apprehended arrest.

## II.—Afghanistan and Trans-Frontier.

Tribal raids into British territory.

29. The *Akash* (Delhi), of the 10th (received on the 21st) December 1908, publishes a paragraph headed "*Nadir-shahi* in the Peshawar *ilaka*." Anglo-Indians and the authorities, says the paper, have been so much exercised about the reprehensible doings of some inexperienced lads in Bengal that they are constantly devising new plans (to deal with the situation). They, however, care nothing for the high-handed doings of frontier dacoits in the Peshawar *ilaka*, which have become a thing of daily occurrence. Anglo-Indians went mad over the death of two innocent ladies at Muzaffarpur, and many of them sent forth the fiat that ten natives should be killed for the murder of every Englishman. The paper continues: "Wazirs of Ali Kuli Khan, you are right. You wield the sceptre and can issue whatever *firman* you like. But Peshawar also is under the rule of your nation. Has any Anglo-Indian newspaper ever put forward a comprehensive scheme for the suppression of (frontier) dacoits? . . . We admit that our mighty Government sent expeditions against the Mohmands and Zaka Khels, but we cannot see what particular result it has achieved thereby. The Military officers (concerned) have secured titles, but have the deeds of bravery for which they have been rewarded proved of any use (*lit.* successful)? Different towns in the Peshawar district were plundered immediately after these expeditions. Houses were set on fire and Hindus were done to death. No arrangements have, however, been made for ending this state of affairs."

## III.—Native States.

Keonthal affairs.

30. Writing under the heading "The Keonthal State," the *Rajput Gazette* of the 16th December 1908 says that it is rumoured that the above Rajput State in the Simla district is very badly managed and that the Raja is in debt to the extent of four lakhs of rupees. If this is so, adds the paper, the Raja should, in consultation with Government, appoint some able Rajput to improve the administration of the State, for otherwise injurious consequences are likely to ensue.

Patiala affairs.

31. Writing under the heading "Gurmukhi in a Sikh State," the *Sher-i-Babar* (Lahore), of the 4th (received on the 21st) December 1908, says that such persons have come to wield authority in the Sikh States (in the

Punjab) as may rightly be called the mortal enemies of the Guru's followers. The constant effort of these worthies, it adds, is to kill every Sikh movement, and only recently they have succeeded in putting an end to the teaching of Gurmukhi at the Mohindra College at Patiala, the premier Sikh State in this Province. After remarking that the educational authorities in the State have ordered the removal of all Gurmukhi books from the College library, the paper observes that it is a matter for deep shame that the Sikh officials in Patiala should not have protested against the abolition of the teaching of Gurmukhi at, and the removal of Gurmukhi books from, a college maintained by a Sikh State. It is a heart-rending sight and denotes utter degradation on the part of the Sikhs that even the Granth should not be allowed a place in the building of the Mohindra College. The Editor calls upon his co-religionists to ponder over the occurrence, at which he expresses deep indignation. He also urges the president and members of the Patiala Council of Regency to rectify the mistake.

## IV.—Kine-Killing.

The *jhatka* meat question at Kasur.

32. Writing under the heading "*Halal* and *jhatka* at Kasur," the *Sher-i-Babar* (Lahore), of the 4th (received on the 21st) December 1908 regrets that some short-sighted people should take pleasure in creating new causes of unrest daily, and that too at a time when the country stands in sore need of peace. The recent unpleasant quarrel over *halal* and *jhatka* meat at Kasur, adds the paper, is an instance in point and every fair minded person must admit that Muhammadans alone are responsible for the occurrence. It is true that they are enjoined to eat only *halal* meat, but it will be impossible for them to refer to any injunction in their religious books asking them to fight with those who eat meat obtained by killing animals in a manner not approved by Islam. At all events, under the laws now in force in the country, every native community enjoys religious liberty and cannot be prevented from observing its religious rites by the followers of another faith. Proceeding, the paper says that although Mr. Cater, Sub-Divisional Officer, Kasur, has deviated from the path of justice and treated one party (Muhammadans) to the quarrel with undue partiality, the Sikhs still hope to receive justice from the high authorities. Instead, therefore, of girding up their loins for a fight like the Musalmans, they have submitted petitions to the Local Government against Mr. Cater's decision. These representations are based on legal and extremely reasonable grounds and the Sikhs feel confident that the Government's decision will be just and favourable to their community.

## V.—Native Societies and Religious Matters.

The Arya Samaj.

33. The *Parkash* (Lahore), of the 15th December 1908, publishes an article headed "The Arya Samaj and Government," in which it remarks that the Samaj has always been regarded with suspicion by the authorities. Since 1907, however, they have become still more distrustful of it and the suffering which the Aryas underwent in that year have been referred to in the *Parkash* more than once. It was thought that with the return of Lala Lajpat Rai from Burma Government would change its attitude towards the Arya

Samaj; but this has proved to be a delusion. The authorities continue to regard the Samaj with suspicion, the strongest proof of which consists in the fact that on the occasion of the Viceroy's recent visit to Jodhpur the Police pulled down the sign-boards of the local Arya Samaj and of the girls' school maintained by that body. It is clear that the attitude of some officers towards the Samaj had the effect of making the State authorities believe that a sight of the sign-boards would offend Lord Minto. Again, is not the manner in which Pandit Daulat Ram of Jhansi has been prosecuted and punished calculated to send abroad the impression that Government looks upon the Arya Samaj with a suspicious eye? After publishing the facts of the case, the paper says that it excites one's laughter to see that the prosecution was launched on the strength of a report submitted by a person who, according to his own statement, could not even understand the songs sung at the Samaj *mandir*. The phenomenon, it adds, also makes one regret that the work of administration should have virtually passed into the hands of men like the informer in question. It may be added that the man makes no mention of the passage in the *Satyarath Parkash* which the District Magistrate has characterised as objectionable. Again, Subedar Sheo Ram stated in his evidence that an order had been in force since 1907 that no Arya should enter the quarters of soldiers and that no sepoy should attend any Arya Samaj. Will the Government say what is meant by these orders? Can Christian missionaries alone have access to His Majesty's soldiers? Is a sepoy, who follows the Arya religion and is also desirous of serving Government, debarred from receiving spiritual instruction? Can he not preserve his connection with Government and the Arya Samaj at one and the same time? Continuing, the Editor sees no reason why the Secret Police, of whom he speaks as dogs, should shadow Arya preachers. These dogs, he adds, accompanied the deputation, which visited different places recently to collect funds in aid of the Gurukula, from Hardwar and back, as if the men composing the deputation were notorious criminals. Again (some time back) the Secretaries of the various samajes were asked to supply lists of the members of these bodies, as if the latter belonged to criminal tribes. The Aryas voiced their grievances in their newspapers, but, as no notice was taken of these writings, their leader (Lala Munshi Ram) felt compelled to deliver a public lecture on the subject on the occasion of the recent anniversary celebrations of the Lahore Arya Samaj. Nothing has, however, come of this also, and the Arya Samaj is in a strange position at the present moment. If the Aryas are assured that they will be given a fair hearing they are quite willing to send a deputation to wait on some Government officer. But as it is, such a deputation will only be rebuked and the Aryas are not willing to court the snubbing The Editor further remarks that the estrangement existing between Government and the Samaj is felt not only by Arya newspapers but also by political journals which have no connection with the Samaj. In support of this statement he publishes a translation of an article which appeared in a recent issue of the *Advocate* (Lucknow) on the subject. It is highly necessary, he adds, that the estrangement referred to should be removed as soon as possible. Indeed, it is difficult to see why Government should regard the Arya Samaj with distrust at all. The latter aims at spreading the Vedic religion throughout the world, and its activities are religious, moral and social in character. Its goal is not the acquisition of worldly power, but to make

mankind enter the kingdom of heaven. The idea is, therefore, ridiculous that it wishes to take India out of the hands of Government. Its very existence is bound up with that of the present régime. If British rule were to disappear from India anarchy would become universal in the country and the various institutions maintained by the Samaj would come to grief, while Hindus and Muhammadans would hasten to exterminate the Aryas. If the Samaj had been desirous of securing the sceptre of India it would not have turned the followers of other religions into its enemies by pointing out the defects in their faiths. No Arya Samajist has as yet been proved guilty of sedition. Lala Lajpat Rai was deported no doubt, but no charge has been brought home to him so far. Lala Hansraj and others, who were arrested at Rawalpindi, were honourably acquitted. But even if one or two Aryas have been punished for sedition this should not be taken to mean that the Samaj is a seditious body. Satyendro Nath Bose and Kanai Lal Dutt were members of the Sadharan Brahmo Samaj, but their conduct in murdering the approver Gossain does not lay the said Samaj open to the charge of sedition. Indeed, so far from being a seditious institution, the Samaj has been co-operating with Government in carrying on the administration. It has, by improving the morals of the people, reduced crime in the country. It has also lightened the burden of Government in respect of the education of the people by opening schools for boys and girls. Again, by establishing orphanages it has averted the discontent which would have been occasioned by an increase in the number of orphans and by Government's failure to take proper care of them. Government should, therefore, make it known at once that it is not inimically disposed towards the Samaj. It should also direct its officers to cease harassing the Aryas. If it fails to do so it will be a great mistake. History shows that official persecution of religious societies converts them into political bodies. After referring to the case of the Sikhs as an instance in point, the Editor enquires whether the British Government will make the deplorable mistake of converting the Arya Samaj into a political institution, thereby injuring itself as well as the Aryas.

A complaint.

34. Writing under the heading "Hindus and Muhammadans," the *Watan* (Lahore), of the 25th December 1908, publishes a translation of a communication which appeared in a recent issue of the *Musalman* of Calcutta, and in which the writer alleges that the Prophet's followers residing in a certain village in the Bhawanagar State are grossly depressed by the Jains and "Narainists" of the place.

Commenting on the latter the Editor remarks that such complaints usually arise in the jurisdiction of the Bombay Government alone. He had to report in the preceding issue of the *Watan* that the Governor of the Western Presidency had at the instance of the Sindh Hindu Sabha reprimanded the Muslim newspapers of Sindh for publishing writings calculated to create feelings of racial hatred and that His Excellency had threatened these journals with prosecution in the event of their not mending their ways, whereas no notice had ever been taken of the conduct of their Hindu contemporaries in wounding the feelings of Muhammadans in an open manner. Continuing, he enquires whether even the allegations made in the above letter, which go wholly against Government's praiseworthy policy of not inter-

fering in the religion of its subjects, are not deserving of notice from the authorities? If the Bombay Government, he adds, does nothing to do justice to the oppressed Musalmans in question, it will be still further encouraging mischief-makers in the country.

Grievances of pilgrims to Mecca.

35. The *Paisa Akhbar* (Lahore), of the 28th December 1908, publishes a letter written from Aden by one Muhammad Said and headed "Difficulties of unfortunate pilgrims." The writer states that he embarked from Bombay in the SS. Ferozi (?) on the 1st idem, and that there were as many as 920 pilgrims on board the said vessel. He adds that pilgrims have to buy a passage even for children of one year of age, only infants which have only one or two teeth being carried free of charge. The doctor concerned is said to have unusual sympathy with the owners of (pilgrim) ships and classes even mere children with grown up persons. The correspondent further alleges that the articles of food, bedding and other things with pilgrims are taken charge of by the Police and piled on board a ship by means of a crane. It is no easy task for weak and feeble persons to hunt out their things from among the luggage of about 1,000 passengers, and not a few pilgrims on board the SS. Ferozi (?) had to go without food for a couple of days or to beg for it from others for the above reason. Others had not got back their things even by the time this letter was written and were beginning to give up all hope of recovering the same. After remarking that clothes get spoiled by being mixed up with tins of *ghi*, the writer alleges that no drinking water is supplied to pilgrims on the first day of the voyage. Only a few respectable persons in his boat could get water that day, but the other passengers had to go without sup or bite for full twenty-four hours. In conclusion, the writer calls upon his co-religionists to lay the grievances of pilgrims before Government in a respectful manner.

Imported sugar.

36. The *Rajput Gazette* (Lahore), of the 8th (received on the 21st) December 1908, publishes some verses headed "Foreign-made sugar." The writer, one Mithu Lal of Meerut, says that this sugar is inferior to its native rival in taste, sweetness and every other respect. Moreover, it contains the blood of kine and the bones of dead animals, and consequently its use is forbidden by both Hinduism and Islam. Hindus as well as Muhammadans should not, therefore, even touch it, let alone deal in it. Again, its continued consumption is likely to put an end to the cultivation of sugarcane in India, after which it will not be sold cheap, but will perhaps sell at one seer the rupee. It may be added that while famine makes its appearance twice a year in India and carries away millions of natives, the export to this country of beet sugar, seven crores worth of which comes here annually, enables the people of the foreign lands concerned to enjoy themselves. If natives were to abjure the use of imported (*lit.* German-made) sugar they would keep their religion intact, while the cultivation of sugarcane would expand, lakhs of labourers would find employment, and the seven crores of rupees referred to would remain in the country and prove of great help in times of scarcity. In conclusion, the writer exhorts his countrymen to take a vow to have nothing to do with foreign-made sugar.

## VI.—Legislation.

The *Anand* Marriage Bill.

37. Writing under the heading "The *Anand* Marriage Bill" the *Sher-i-Bahar* (Lahore), of the 4th (received on the 21st) December 1908, says that Sikhs throughout the country heartily approve of the Bill and are impatiently waiting for the day when it will be placed on the statute book. After remarking that resolutions in support of the contemplated law are being submitted to Government and the Tikka Sahib of Nabha from all parts of India, the paper endorses the suggestion put forward by some Sikh societies that the measure should be called by the more appropriate name of the Sikh Marriage Act. In conclusion, it thanks both Government and the Tikka Sahib for thinking of satisfying a sore need of the Guru's followers.

## VII.—General Administration.

### (*a*)—*Judicial.*

The British administration of justice in India.

38. The *Jhang Sial* (Jhang), of the 19th December 1908, publishes an article headed "Justice is administered to money and not to men." The British Government, says the paper, claims that it administers impartial and even handed justice in this country. After intimating that the boast is not justified, it refers to Government's claim that under British rule both tigers and goats drink at the same *ghát* in India. The Editor admits the validity of the claim, but adds that Government has managed, by different moves, to put an end to the existence of tigers in the country, and that the entire population now consists of goats alone. This flock of goats, he adds, is attacked now and then by some tigers from the North, but all that the goatherds (the authorities) do is that they present one more cupful of the blood of the goats to the assailant. Continuing, he says that the English claim that every one can obtain justice in the courts established by them in the country. This is not, however, so: in order to get justice in these courts one has to undergo greater trouble than in a search after the elixir of life. If a person has to sue for the recovery even of one anna he has to spend a large sum of money even before he can file the necessary petition. And when he enters the court-room to present the petition he finds it very difficult to interest the Magistrate in his case. Indeed, the Magistrates can understand a case only when there is some one to explain the law to them, and the result is that litigants can hope to achieve nothing in the courts without engaging the services of lawyers. Only a liar and a flatterer can, therefore, say that every one can obtain justice in the British courts in India: these tribunals administer justice to money and not to men, *i.e.*, to monied men and not to the poor. It is beyond the power of Indians to have access to what the English call justice. Efforts to obtain this justice have proved the ruin of many men and the extinction of numerous estates. As regards the Magistrates, they decide cases on the strength (only) of the evidence adduced before them and do not take the least trouble (to find out the truth by other means). Indeed, why should they conduct themselves differently? they look only to their work and care nothing for the litigants. Besides, their duties are fixed by law, while they also know how the higher authorities conduct themselves. The latter care only for their

own enjoyments and give no thought to His Majesty's poor native subjects. For instance, some *samindars* wished to present a petition to Lord Minto on the occasion of His Excellency's visit to Sargodha (? last year). They had not the money required for the purpose of submitting the petition through the local authorities, who would not, besides, have forwarded it to the Viceroy, seeing that it was a complaint against themselves. One of the petitioners, therefcre, mustered courage enough to present the petition to Lord Minto when his Lordship was passing through the bazar. The Editor feels shame in stating that, instead of having justice done to them, the petitioners were kept in the lock-up for several days. Is this the way, he asks, in which the authorities promote the welfare of the people and ascertain the feelings and grievances of the latter? Continuing, he says that a person at Bombay who threw a petition into the carriage of the Prince of Wales had also to pass several days in the lock-up. It is a matter for regret that it should be impossible under the British Government, which professes to be just, for the poor to lay their complaints against subordinate officers before the higher authorities. After remarking that even their meanest subjects could have access to the despotic kings of old, whose rule is said to have been greatly inferior to the British methods of administration, the paper says that under the present enlightened regime it is an offence to submit a petition direct to the Viceroy, let alone the King Emperor, if the same is not properly stamped.

The case against Pandit Daulat Ram of Jhansi.

39. Writing under the heading "A queer judgment" the *Arya Gazette* (Lahore) of the 10th (received on the 18th) December 1908, refers to the case against Pandit Daulat Ram of Jhansi, and says that in binding him down to be of good behaviour it was ordered by the Magistrate that the sureties should be residents of Jhansi or of places within five miles of that town, and that they should be respectable persons having an annual income of at least Rs. 2,000 or paying Rs. 100 on account of land revenue. This is perhaps the first instance, adds the paper, in the history of the British rule in India in which such unjust and inequitable conditions have been imposed in respect of suretics. After remarking that Pandit Daulat Ram is undergoing rigorous imprisonment in consequence, it says that, on the one hand, the Magistrate admits that the Pandit collected two maunds of *atta* from the soldiers at Jhansi in one day, but that, on the other, he contends that the accused has no ostensible means of supporting himself. Again, if Daulat Ram has been considered deserving of punishment for helping friendless orphans justice demands that similar treatment should be meted out to those Managers of numerous Christian orphanages in the country who come here from over the seas from thousands of miles and are always busy in not only snatching native children from the laps of their mothers, but also in making the poor things abandon their ancestral religion. There are, moreover, lakhs of Hindu and Muhammadan *fakirs* in the country, who commit all sorts of excesses, but who are never interfered with for bad livelihood. Continuing, the paper says that the Arya Samaj has not only put an end to the conversion of Hindus to Islam and Christianity, but has also reclaimed several converts to those religions. This, it adds, is at the bottom of the outcry which is being raised against the Samaj. This is the sole reason for the falsehoods which are being uttered about the Samaj by the authorities, by Christians and

Muhammadans and by other enemies of the movement. Superintendents of Police see through the eyes and hear through the ears of the Sub-Inspectors under them. The vast majority of the latter, however, are Muhammadans, who regard the Arya Samaj with deep feelings of enmity. The same is the case with Christian Missionaries, who have free access to Deputy Commissioners and other highly-placed officers, and who prejudice the latter against the Samaj. After remarking that it is difficult to say whether the Aryas will be able to endure the hardships which seems to be in store for them, the paper says that the people were assured by the late Queen Empress that no one of them would be oppressed because of his religious beliefs. It feels confident that the King Emperor will not let the authorities in India disregard the assurance and thereby create the impression that it is an act of merit in Christians to afford protection to orphans, but that similar conduct in an educated Arya constitutes an offence. Reverting to the judgment in Pandit Daulat Ram's case, it observes that it is wrong to infer from the fact of the Pandit having collected two maunds of *atta* from a regiment that he was at home among the troops (*fauj men ghar ka hua tha*). Soldiers are undoubtedly servants of Government and have to shed blood in the performance of their duty, but their hearts are not made entirely of stone. The same blood courses in their veins as runs in those of the helpless things on whose behalf they are appealed to (for charity). They witness sights of suffering when on leave, and as they themselves do not enjoy affluence they know what poverty or hunger mean. There can, therefore, be nothing surprising in a fellow-countryman of theirs collecting two maunds of *atta* from them in response to his appeal in aid of orphans. As to why some soldiers attended the lecture delivered by Pandit Daulat Ram, the necessary explanation should be called for, not from the Pandit, but from the Military officers concerned. The paper adds that the extract quoted by the Magistrate from the *Sattyarath Parkash* is a stray sentence and does not, therefore, convey its real meaning. The Magistrate should have read the whole passage in order to arrive at a correct conclusion. Again, it was not only unjust on his part to characterise Swami Dayanand's writings as highly objectionable, but his conduct has also wounded the feelings of the lakhs of persons who regard the Swami as their true leader. In conclusion, the *Arya Gazette* says that it is to be wished that Government would scrutinise the judgment in the case, would expunge offensive passages from the document, and would restore Daulat Ram to liberty.

Libel cases against the *Jhang Sial*.

40. The *Jhang Sial* (Jhang), of the 19th December 1908, publishes a communication headed "My appeal," in which the writer deprecates the indifference of the general public to the plight of Banka Dayal. The authorities, he adds, were bound to be indifferent in the matter, for the reason that Banka Dayal is a servant of the public and the nature of the feelings with which such men are regarded in official quarters is known to all. There is consequently nothing to be surprised at in the Judges of the Chief Court having confirmed the sentence passed on Banka Dayal (by the Sessions Judge) and in their not having given his case further consideration. The communication then appeals to the public to reward his services to them by subscribing much more money towards the fund started in his aid than they

have as yet done, seeing that the first libel case against him has alone cost about Rs. 1,400 and that to saddle the *Jhang Sial* with further expenditure would be to crush the paper.

The *Swarajya* case.

41. The *Jhang Sial* (Jhang), of the 19th December 1908, publishes a note entitled "Sacrifice of the Editor of the *Swarajya*: transportation for seven years." After remarking that the case against Hari Ram, the second man to sacrifice himself for the *Swarajya* newspaper, has been disposed of, the Editor says that the accused defended himself. He did not, however, make any elaborate defence, for which indeed there was no necessity, seeing that it has become clear that no person involved in a sedition case can escape scot-free. The Sessions Judge, Allahabad, who, according to the *Swarajya*, sends to the gallows four persons in place of one, has sentenced Hari Ram to seven years' transportation. God alone, adds the paper, can make the authorities realise that such acts of severity cannot put down the unrest or crush the nationalist spirit prevailing in the country. After remarking that Hari Ram's transportation has caused quite a commotion in the land, it says that if Government wishes itself and its subjects well it should follow a policy of leniency.

Case against Durga Charan, Sanyal.

42. The *Akash* (Delhi), of the 10th (received on the 21st) December 1908, publishes a paragraph headed "Did Durga Charan, Sanyal, go mad?" If the Bengali named, says the paper, had not gone mad, he would not, in broad daylight, have entered a compartment occupied by whites. The old man was perhaps under the impression that the *sahibs* would take pity on his grey hair. Presumably, however, he was not aware that the whites were greatly afraid of the Bengalis in those days and that they looked upon all Indians, whether old or young, as thieves. After remarking that Government is of opinion that Durga Charan, Sanyal, has gone mad, the paper enquires whether an innocent and respectable old man is not likely to lose his reason in jail? Indeed, it adds, if jail were a place where one could sharpen his intellect perhaps all Englishmen in the country would go to it in preference to Simla and Sanawar.

### (*d*)—*Education.*

Rates of tuition fee for High Schools in the Punjab.

43. The *Punjab Samachar* (Lahore), of the 19th December 1908, publishes a note entitled "Tuition fees," in which it says that, in reviewing the last Report on Public Instruction in the Punjab, Sir Louis Dane refers to the increase of expenditure on education and observes that the time has come when the rates of tuition fees for High Schools teaching English should be raised. The paper does not agree with His Honour and says that these rates are already very high—higher than those obtaining in other provinces—and that to enhance them still further would be tantamount to preventing the generality of Punjabis from profitting by Government schools. On the contrary, it is high time that these rates were lowered a little and that primary education were made free in the Punjab. It would appear, however, that the (Local) Government will continue disregarding the people's wishes in the

matter for some time longer. Continuing, the paper says that the Governments of all civilised countries spend a large and specified part of the public revenues on the education of their subjects. The Government of India also should lose no time in reducing the rates of tuition fee charged in its schools, effecting retrenchments in the expenditure on other departments. Who is there, however, to listen to natives? At all events, it is to be hoped that before carrying his suggestion into practice Sir Louis Dane will ascertain the opinions of public men in the matter.

[The *Paisa Akhbar* (Lahore), of the 19th December 1908, writes to a similar effect.]

The Khalsa College.

44. The *Sher-i-Babar* (Lahore), of the 4th (received on the 21st) December 1908, publishes a paragraph entitled "The Khalsa College in Parliament," in which it says that only six months ago several irregularities were committed in order to effect a dangerous change in the constitution of (the Council of) the above College. The object in view was to prevent the institution from fulfilling its real objects and to make it a Sikh College in name alone. The Editor does not think it necessary to refer in detail to the heartless manner in which opposition from the Sikh Press and public was disregarded. Some Sikhs, he adds, are undoubtedly among the supporters of the change and resort to specious arguments to conceal its antagonism to the interests of their community with the object of securing seats in *Darbar*. No amount of special pleading, however, can throw a veil over the truth, and agitation in the matter has begun even in Parliament. After publishing a translation of the question asked by Dr. Rutherford in the Commons recently on the subject, as also of Mr. Buchanan's reply to the same, the Editor asks whether it is now too late to make the constitution of the College further the interests of the Sikh community. He does not think so, provided advantage is taken of the present opportunity to strongly protest against the change in question and to lay before Parliament the independent opinion of the Sikhs in the matter.

Muhammadans in the Punjab University.

45. The *Watan* (Lahore), of the 25th December 1908, publishes a note entitled "The election of Fellows," in which it says that the decision to allow the graduates of the Punjab University to elect ten of the seventy-five Fellows is calculated to prove highly injurious to the interests of the Muhammadans. Only recently, it adds, the Hindu Fellows have managed to exclude their Muslim colleagues from the Syndicate and all other executive branches of the University. It is a matter for regret that this should have happened in the time of a Hindu Vice-Chancellor, although the Editor does not blame Mr. Chatterji personally for the event. But for the smallness of the number of Musalman Fellows, he adds, the deplorable occurrence in question would not have taken place. It is, therefore, unwise to allow the graduates of the University to elect ten Fellows, because the majority of them are Hindus and will be certain to elect only their co-religionists. His Honour the Chancellor should lose no time in looking into the matter.

Religious and moral instruction.

46. The *Civil and Military News* (Ludhiana), of the 14th (received on the 21st) December 1908, pulishes an article headed "The pressing need of moral and religious instruction." The vast majority of natives, it says, educated at the existing schools and colleges, are wanting in good manners and morals, in respect for their elders and in love for their juniors. After remarking that this is due to moral and religious instruction forming no part of the education imparted to them, the paper says that even low caste natives have begun to read with the object of obtaining employment under Government. Several of them succeed in gaining their end, but others, who fail to do so, become hostile to Government and work injury to the country by indulging in revolutionary speeches and writings. Kanai Lal Dutt, the murderer of the approver Gossain, who was a weaver by caste, is an instance in point. Continuing, the Editor says that although a person may pass the B. A. or the M. A. Examination his morals can never be high if religious education is not also imparted to him. It is for this reason, he adds, that Government has turned its attention to the matter. In conclusion, he exhorts native parents to impart religious and moral instruction to their children at home.

A complaint.

47. The *Paisa Akhbar* (Lahore), of the 17th December 1908, publishes a communication headed "For the attention of the Director of Public Instruction in the Punjab." The writer, one Tilak Ram of Bator, (?) assures the officer named that the latter's orders to expunge from the *History of India* certain passages offensive to Hindus have gratified every member of that community. Continuing, he says that strangely enough the picture of the cow used in schools in connection with object lessons bears the following inscription :—"Beef is eaten by Moslems and Europeans." The words, he adds, are calculated to implant in the minds of Hindu boys feelings of hatred for Europeans and Muhammadans, which is detrimental to the interests of the public peace. The writer, therefore, requests the Director to prohibit the use of the picture in question.

### (*e*)—*Agriculture and questions affecting the land.*

The piteous condition of agriculturists.

48. Writing under the heading "The King Emperor's message," the *Zamindar* (Karmabad), of the 16th (received on the 28th) December 1908, says that the recent heavy rains destroyed the maize and greatly damaged the cotton crop, while they brought down a very large number of houses. Again, malarial fever has rendered it impossible for agriculturists to sow the *rabi* crops to the extent to which they would otherwise have done. The paper also refers to the scarcity of labourers, to the high wages demanded by them, and to the prevailing dearness of food-grains and fodder. After remarking that all this has hit the *zamindars* very hard, it requests Lord Minto to do something to relieve their distress.

### (*f*)—*Railways and Communications.*

Mustafabad collision.

49. Writing under the heading "A Railway collision," the *Punjab Samachar* (Lahore), of the 19th December 1908, refers to the Mustafabad accident and questions the accuracy of the official report of casualties. It

is difficult to believe, says the paper, that two mail trains should collide, four bogie carriages be completely smashed, and the other carriages also damaged more or less; but that the number of killed and wounded should be only forty-three. If it is supposed that there were at least forty passengers in each of the said bogie carriages one will be able to form a correct idea of the (actual) loss (of life) in the Mustafabad collision. Continuing, the paper suggests the establishment of societies whose object should be to collect true information about accidents like the one in question. It adds that, strangely enough, there was not a single European among the killed and wounded, and that it is natives alone who always suffer in collisions.

Mustafabad collision.

50. Writing under the heading "A terrible collision," the *Rajput Gazette* (Lahore,) of the 8th (recieved on the 21st) December 1908 says that it should be a matter for great shame to the Railway authorities that in spite of repeated serious collisions no satisfactory arrangements have as yet been made for minimising the chances of such accidents. The paper next refers to the recent Mustafabad collision and says that hundreds of lives were lost in a trice on the occasion. After expressing its inability to understand why no European should have been killed or injured in the disaster, it regrets that the Railway Board should be wholly indifferent to the frequency of collisions. It adds that if natives were to abstain from travelling by rail for some time the Board would soon be brought to its senses and feel compelled to take prompt steps to remedy the evil. In conclusion, the paper says that travelling by rail is becoming more dangerous from day to day.

Grievances of native female passengers.

51. The *Akhbar-i-'Am* (Lahore), of the 16th December 1908, publishes a communication under the heading "English murderers of a lady." The writer begins by saying that the oppression which Feringhi lads practise daily on native women on all railways in India is too well known to require any mention from him. Scarcely a year or a month passes in which Feringhi Ticket Collectors, Station or Assistant Station Masters, Guards or Drivers do not commit unspeakable offences against native women. On the rascal being prosecuted, however, the courts subject modest *purdah* women to such disgrace and indignity that the less said about it the better. After remarking that in the end the offenders escape scotfree, the writer refers to the Multan train murder case and says that the Magistrate did not allow Shuldham to cast aspersions on the character of Miss Taylor. The question arises, he adds, whether any Magistrate has ever objected to indecent and unspeakable questions being put to native women in the courts. Again, how is it that while the outraging and murdering of a Feringhi lady has been unanimously condemned by the entire Anglo-Indian Press and the Hon'ble Judges of the Chief Court seem bent upon making an example of the accused, the offering of insults to native women is winked at deliberately? After remarking that women are as much respected in India as in Europe, the writer says that he can see no reason why native women should, instead of being given justice, be subjected to disgrace and ridicule by the courts. He does not wish to refer to any particular case, but contends that a native, whether a man or a woman, cannot obtain justice against a Feringhi. Continuing, he says that the Multan murder case

should prompt Government to attend to the grievances of native female passengers. The authorities must also have come to know that some rascals have been conducting themselves in a very high-handed way. The writer concludes by praying for the permanence of the British Government, which does its utmost to punish bad characters and to protect the innocent.

Delhi Tramway.

52. The *Akash* (Delhi) of the 10th (received on the 21st) December 1908 publishes a paragraph headed "Obstructing the Tramway Queen," in which it says that although no human being has as yet been sacrificed to the goddess of tramway (at Delhi) still a number of dogs and cats have been immolated at her altar. Fortunately or unfortunately, however, a *Jat* woman obstructed her path on the preceding Thursday and polluted it with her uncouth body and black blood going to paradise as soon as she had touched the feet of the goddess. It is said the *Jats* (who were with the women) fought with some employés of the Tramway Company and were marched to the lock-up. After remarking that they could have mourned the death of the woman only in some such place, the paper says that this is a case of the thief threatening the *Kotwal*.

### (K)—*Miscellaneous.*

The proposed half-anna nickel coin.

53. The *Jhang Sial* (Jhang), of the 19th December 1908, publishes a note entitled "Leather coins," in which it refers to the rumour that the authorities are thinking of issuing a half-anna nickel coin. Why indeed, it asks, should they not do so when they have got rich, but stupid, Indians, who buy for 12 pies one-anna nickel pieces worth 1½ pies each, to fleece. The issuing of the proposed coin, which will perhaps be followed by the appearance of a quarter-anna nickel piece, will assuredly prove the undoing of India (*lit.* will sink the boat of India). After remarking that there is no necessity for issuing a half-anna nickel coin when a copper piece of the same value is already in circulation, the paper says that under the rule of the whites all coins also should be white. The present rulers of India, it adds, may do whatever they like, because there is no one here to interfere with them. This is the country in which the water-carrier, Nizam, issued leather coins during his six hours' rule.

A complaint.

54. Writing under the heading "Backward promotion," the *Punjab Samachar* (Lahore), of the 12th (received on the 21st) December 1908 says that India is the only country in the world which is making downward progress. Let alone political progress, promotion even in the public offices in this country is not infrequently backward. A fresh instance of this has occurred in the office of the Accountant-General, Punjab. Every post in that office used to be a graded one, but henceforth all appointments will be on fixed pay. To make matters worse, the new salaries represent the minimum salaries formerly attached to the posts and even those clerks who had earned one or two increments have had to revert to the latter pay. The re-grading has produced quite a sensation in the office and the employés, who were in hopes of receiving a promotion of 20 per cent., have appealed to the higher authorities against the unfairness of the new arrangement. After remarking

that it remains to be seen what will come of the representation, the paper says that it is official doings like the one in question which create unrest in the country.

The *Akash* newspaper.

55. The *Akash* (Delhi), of the 10th (received on the 21st) December 1908, publishes an article headed "The kind of friends we have." The Editor says that his paper is gaining in popularity and that the forcible, impartial and serious writings published in it have so enamoured the people of it that even poverty cannot induce them to abstain from subscribing to it. A *chaprasi* has written to say that he greatly likes the paper and asks that it may be supplied to him for six months. How can a *chaprasi* getting Rs. 6 a month, asks the Editor, feed and clothe himself and subscribe to a paper when *atta* is selling at six seers the rupee? Anglo-Indians, he adds, advise natives to leave *Swaraj* and boycott alone and to educate themselves first. Their advice is undoubtedly valuable, but have they ever asked Government to make primary education free or to increase the salaries of low-paid public servants? After remarking that poverty prevents not a few native youths from reading at colleges, the Editor states that one Lala Pyare Lal, Darshani, of Aligarh, writes to say that if the *Akash* continues to be edited on the present lines it will become one of the leading papers in the Punjab in a short time, and that it is right in discussing political matters from the extremist point of view. In conclusion, he expresses the hope that his readers will supply a sufficient number of subscribers for the paper and that the general public will learn a lesson from the *chaprasi* referred to.

One Devi Singh of Sambhal in the Muradabad district (United Provinces).

56. The *Rajput Gazette* (Lahore), of the 8th (received on the 21st) December 1908, publishes a paragraph headed "Let the public beware," in which it says that one Devi Singh, a resident of Sambhal in the Muradabad district, has been at Lahore for some time past. He claims to be a prophet (*lit. Imam*) and an incarnation of Nehkalank, and inflames the people against Government, asking them to establish the constitutional (*lit.* new) form of government in the country. In all probability, however, the man is a member of the Secret Police force and the public should, therefore, beware of him. The Editor concludes by promising to write on the subject in detail at some future time.

G. A. COCKS,

*Asst. to the Deputy Inspector General of Police,*
*Criminal Investigation Department, Punjab.*

LAHORE:
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[ Vol. XXII. ] [ No. 2. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

Received up to 9th January 1909.

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 9th January 1909.**

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### I.—POLITICS.

### (*b*)—*Home.*

1. The following appears in the *Tribune* of the 9th January 1909 :—

**Lord Morley's reform scheme.**

"The schemes of reform foreshadowed in the gracious message of His Majesty and connected with the name of Lord Morley have reached the end of their laborious course, but before they assume their final shape and crystallize into 'settled facts' and irrevocable decrees, at all events for the near future, it is permissible to lift up the veil of mystery hanging round them, so far as the Punjab is concerned, and to peer behind the scenes into the working of the executive mill which has ground them into shape till they were presented to the arbiter of India's destinies in the India Office. Not only is it permissible but imperative that the advanced Punjabi public opinion which has been as good as ignored in the framing of the original proposals relating to this Province should make one final effort and make itself heard in the re-framing of the proposals consequent on the broad-minded and generous principles laid down by His Majesty's Secretary of State for India. Indeed Mr. Asquith and Lord Morley have made it abundantly clear that they desire moderate and reasonable Indian opinion in this country to suggest any changes in detail. We have welcomed Lord Morley's Despatch as the outcome of broad and liberal statesmanship prompted by the desire to give the people of India not only a larger participation in the administration of the country but to associate them in the day to day administration of their own affairs. Judged from this noble and unerring standard it must be admitted on all hands that the proposals of the Punjab Government are entirely at variance with the whole scheme enunciated by Lord Minto's Government and sanctioned in broad outline by Lord Morley. Indeed Sir Louis Dane himself, in treating of the question of Constituencies for the Provincial Legislative Council, 'recognises that the proposals thus put forward are not entirely in accordance with the general sense of the schemes indicated in the letter of the Government of India,' and takes shelter behind the observation in that letter that having regard to the wide variety of conditions in different parts of India it is improbable that any one scheme will prove to be equally adapted to all provinces, and that it may be necessary in certain cases to resort more freely to nomination. His Honour further observes that 'the Punjab has only enjoyed the benefits of British rule for 60 years; it is a province mainly of simple but brave peasant proprietors who are still happily for the most part unsophisticated.' These and other reasons will require careful and detailed examination. What we regret to find, however, is that, with the exception of backward Burma acquired not very long back, the most barren region so to say where the schemes of Lord Minto and Lord Morley fell on arid and rocky soil happened to be the Punjab. In almost every other Province the official world practically recognised the necessity of moving with the

times and the expediency of extending representative institutions, and more or less welcomed the schemes as desirable or at all events inevitable in the highest interests of the administration and the progressive advancement of the people. Such unfortunately seems not to have been the case in the Land of the Five Rivers. Official opinion set itself, for all practical purposes, against the system of election, the very essence of representative institutions, and regarded nomination and nomination alone as the ideal system to be adopted in the Province. With due deference to the opinion of Sir Louis Dane and many of his officers we cannot accept the suggestion that after 60 years of British rule the Punjab is not yet ripe for elective system in its Council. Within the last two decades or more the Province has taken remarkable strides in education and enlightenment, has made phenomenal advance towards building up its commerce and industries, and has given clear and unimpeachable evidence of its growing public spirit and its undoubted desire to advance the social, moral, economic and educational interests of the people. The Punjab can show to her credit an appreciable amount of well-meant and fruitful effort in the direction of sustained advance in the various fields of human activity. And from most criterions of judging of the fitness and the capacity of its people for representative institution the Punjab can fairly claim to be as advanced, if not more so than the United Provinces of Agra and Oudh, which will get far larger elective representation, in whose Council the number of elected non-officials will be almost five times as large as that of nominated non-officials. It is to be deeply deplored that in the Punjab not the people of the Province, but the official world, with a few exceptions, should still be at least twenty years behind time, and should, while the people have steadily and rapidly progressed, still be discussing affairs in the light of antiquated notions and exploded hobbies. In other words, while the people have been steadily occidentalising themselves and articulating their desires and aspirations after western institutions and western systems of administration, a large leaven of the officials should evidently have been orientalising themselves and expressing a hankering after models of a by-gone age. It is hardly less surprising to come across an official of some standing who in this the twentieth century betrays a leaning towards a Council consisting wholly or mostly of Government servants, because the courtiers of the pre-British days, the *irkan-i-daulat*, used to be the paid servants and ministers of the ruler. It is noteworthy that the circular letter addressed by the Punjab Government dated Simla, the 27th September 1907, was addressed to Commissioners of divisions, who were asked to reply after having consulted 'the Deputy Commissioners of your division and other selected officers whose opinion you think would be of value, and also such individuals and bodies in each district as may be taken as representatives of the various classes of the native community.' The result of this enquiry was that the Local Government received a mass of opinions on which it proceeded to formulate its proposals and strengthen its own conclusions, recommending among other things that the Punjab Legislative Council should be composed of 22 members, including the Lieutenant-Governor, of which 17 were to be nominated and 4 to be elected members, the former consisting of not more than 10 officials, and the rest non-officials, and the latter representing the commercial community,—the Punjab University 1 and the larger cities 2. The Government of India found in the scheme several features of which they were unable to approve, and the result was a personal discussion with the Lieutenant-Governor, and with his concurrence the proposals were slightly modified, in that the number of representatives for the larger cities was raised from 2 to 3, but this was more than counterbalanced by an addition of 2 to the number of nominated officials whose number was raised from 'not more than 10' to 'not more than 12,' the total strength of the Council being raised from 22 to 25, including in both cases the Lieutenant-Governor. It is evident then as stated by the Punjab Government in their letter that 'His Honour is an advocate of the principle of nomination and would admit election only in the exceptional cases referred to by him,' and the general official opinion also being adverse, the whole thing depended on effort to secure possible concessions as distinguished from the hearty attitude welcoming representative institutions that was happily to be found in other provinces. Sir Charles Rivaz is stated

to have been in favour of one or two seats being elective, Sir Louis Dane conceded 4 posts to election out of a Council of 22, and Lord Minto's Government raised, with His Honour's concurrence, the number to 5 out of 25, practically giving 2 additional official seats to 1 additional elective seat. Turning to the mass of opinion received by Government from individuals and bodies invited by Deputy Commissioners of districts and the opinions of themselves and other officials, the classification is, European officials 36, Indian officials 20, European non-officials 2, Muhammadan non-officials 24, Hindu non-officials 44, Lawyers 34, and Societies 25, or 185 in all, the non-officials including several Rajas, State officials and landed aristocracy; and the Societies including 10 Muhammadan bodies, 5 Hindu and Sikh Sabhas, 2 Bar Associations, 3 Municipal Committees, and 5 miscellaneous (commercial societies). Lord Minto's Government observe that the voluminous correspondence they enclosed with their despatch 'may be regarded as an adequate and exhaustive expression of the views of those who are qualified to pronounce an independent opinion on the weighty and intricate matters now under consideration.' An examination of the list of witnesses will bear out our contention that with one or two exceptions what is known as the independent public opinion in the Province and which represents the reasonable and legitimate aspirations of the moderate and constitutional school in the Punjab have found no expression in the midst of the mass of official opinions, or have been quietly brushed aside in the framing of the proposals. All the more reason why we should be grateful to Lord Morley for the broad and generous spirit displayed by him in laying down sound and unimpeachable principles. All the more credit and glory to him for placing the Punjab on an equality of footing with the sister Provinces which cannot reasonably claim a preferential treatment. It may be said that sober and advanced Punjab opinion let the judgment go by default and has to thank itself for its failure to place the cause of constitutional progress before those who had to frame proposals. That there may be and is probably a modicum of truth in this we do not deny, but a single glance at the list of witnesses would at all events show that the District Officers equally failed in eliciting that opinion, and considering their own opinions in most cases, there must presumably have been very little encouragement in that direction."

2. The following is from the *Tribune* (Lahore), of the 5th January 1909 :—

Lord Morley's reform scheme.

"In his speech in moving the reforms resolution in the Congress, Babu Surendra Nath Banerji hit the nail at the right point when he said that for the moment the imperative duty of the people was not to enter into a minute and detailed discussion of the reform proposals or to spin delicate cobwebs relating to it, but to express their sense of deep gratitude and high appreciation to the Secretary of State and the Viceroy for the high and liberal statesmanship which has promoted these reform measures. By this statement Mr. Banerji did not mean that we were debarred from suggesting any possible amendments on some minor points of detail, but that for the present we should make it our paramount duty to accord our whole hearted and unstinted support to the reform measures. As we noticed the other day, a cabal has been formed at London to place obstacles in the way of Lords Morley and Minto, and already we find that the *Times*, that champion of vested interests, has been in desperate straits in finding loop-holes in the reform measures. It is therefore of essential importance that all the popular forces in India should be brought into line and enthusiastically support Lords Morley and Minto in their reforming task. We should therefore lay aside any consideration of minor points for the time being, for after the passage of the Bill is assured in the House of Lords, where Lords Lansdowne and Curzon may, it is apprehended, form a coalition to oppose the Bill, there should not be any difficulty in the adjustment of minor points of detail. Hence what is required is concerted action on the part of the whole Indian people to strengthen the hands of the statesmen at the helm of affairs. Happily, all the provincial rulers at the present time are administrators of large

and liberal views. Sir George Clarke has already anticipated the reform measures by providing a non-official majority in his own Council and by allowing the latter additional facilities for advising upon the Budget. Sir Arthur Lawley in a speech has promised that his Government would deal with the reforms in no niggardly spirit, and the social amenities he has extended to the Congress leaders leave no doubt that His Excellency will carry out the reforms in a liberal spirit. Coming to our own Province, we find that Sir Louis Dane has from the first advocated the constitution of a Legislative Council for the Province, and in fact it was His Honour, who, in the capacity of Chief Secretary to the Punjab Government, assisted at the birth of the present Punjab Legislative Council, and in his recent address at the University Convocation His Honour said that the Punjab Council had proved thoroughly successful. It is therefore quite natural to hope that the sponsor of the young Punjab Council will cordially help in imparting to it a healthy vitality and assisting at its enlarged sphere of usefulness. As regards the United Provinces and Bengal, both the provinces are happy in the possession of sympathetic rulers and it is sincerely hoped that Sir John Hewett and Sir Edward Baker will signalise their régime by carrying out the reforms in a generous spirit. And we entertain the same hopes with regard to the New Province and Burma. The Government of India can, therefore, rely on the full support and co-operation of the Provincial Governors, and it remains only for the people to strengthen the reforming hands of their administrators by according an unstinted and thoroughly loyal support. We fervently hope that this will be forthcoming and that the forces of progressive and well-ordered evolution will confound the purveyors of reactionary counsels and the advocates of vested interests and smooth the path of India's higher destiny."

3. The following is from the *Panjabee* (Lahore), of the 5th January 1909 :—

Lord Morley's reform scheme.

"The Hon'ble Mr. Gokhale and Babu Surendra Nath Banerji both pressed upon the attention of the Congress and the country the desirability of accepting the reform scheme in a spirit of conciliation towards the Government and working it in a spirit of co-operation. For the gentlemen assembled in the Congress such an advice was hardly necessary, seeing that most of them seemed to be of the opinion that there was nothing now left for the country to do but accept the reforms and bless Lord Morley. And so far as the country at large is concerned, all sections of the community had already shown that they were ready to profit by the concessions so far as they had been made, instead of standing aloof from them because all their wishes had not been met and there were grievances still unredressed. There is no considerable class of people in India who are so senseless as to cut their own nose in order to spite their face. Even the Muhammadans who had always set their face against the efforts of the Hindus for representative Government will do their best to profit by the scheme and are already clamouring that they have not got their just share of privileges. But while accepting the reforms, we believe no self-respecting Indian can undertake to cultivate the spirit which the Madras Congress would seem to recommend, a spirit not of conciliation but of abject subserviency. No one is prepared to go down on his belly in gratitude to Lords Minto and Morley as the embodiments of justice and generosity, nor can one forget the heavy price which the country has had to pay for the reforms in the shape of a lengthy period of heartless repression. Lords Minto and Morley have done nothing more than what true statesmen would have done long ago without making the country pass through experiences whose bitter memories it will take long to efface. It was the sheerest lack of statesmanship that could create unrest among a mild people like that of India all over the continent, and drive to desperation even the timid and docile children of Bengal. Even Dr. Rash Behari in his apologetic criticism of the Government's repressive measures is forced to admit that 'secret crime invariably dogs the footsteps of coercion.' While accepting the reforms, therefore, and trying to make the best use of them for the

good of the country, we do not think Indians are prepared to forget all their grievances in an overflow of gratitude, or go to sleep in the belief that they have nothing more to do than pass resolutions of thanksgiving and prayer.

'The fact is that the reform can be received by the people at large only in the spirit of qualified conciliation in which it has been offered. Whatever the reasons or motives which may have led the Government to resort to the Deportation law on the immediate eve of Lord Morley's announcements, the people can see in the act only the mailed fist and not the olive branch. Even an English journal, the 'Morning Leader,' is led to observe that 'Indians are not such children as to be impressed by the nursery maxim of medicine first, jam afterwards, which seems to be the official view.' Indeed, in this matter the Indians have been treated by the Government as if they were children, to be alternately chastised and cajoled by sharply repressive and feebly liberal measures. Whole-hearted reconciliation between the rulers and the ruled is under the circumstances impossible excepting in the case of those who have no heart to speak of. Even Mr. Gokhale is reported to have said to press interviewers that the annulment or modification of the partition and the grant of amnesty to political prisoners must be the condition of the reforms being given a cordial reception. This is tantamount to the admission, notwithstanding Dr. Rash Behari's strictures on the Nationalists, that the 'irreconciliables' are very much in evidence even in the Moderate camp and indeed form the bulk of the nation. Babu Surendra Nath Banerji emphasised the same truth in his speech in moving the Resolution of thanksgiving to Lord Morley. He said:—

'We have enthusiastically accepted the reform scheme. But let me tell you with absolute frankness that there is an underlying hope that the partition will be modified sooner or later. If any one were to tell me that it is hopeless, that it is absurd to hope for a modification of partition, I would say that it is *futile to hope for the conciliation of Bengal and the securing of Bengal public opinion in support of the Reform scheme.* I venture respectfully to submit that a statesman of the intellectual eminence and wide political vision of Lord Morley ought to realise the fact that *the attitude of the Bengal public opinion will be determined by the manner in which partition is dealt with after the first outburst of enthusiasm has subsided,* and not until the partition is modified in its naked deformity, which would remind every one of this national grievance from day to day. This great national humiliation will chill the ardour and enthusiasm in the Bengalese.

'So Mr. Surendra Nath Banerji declares that the entire body of Dr. Rash Behari's fellow Bengalis are in the 'irreconciliable' camp; if the Government have been moved by the hope that the influence of a few so-called leaders will succeed in suppressing the sense of underlying grievances, such hope is doomed to disappointment."

Lord Morley's reform scheme.

4. The *Vakil* (Amritsar), of the 26th December 1908 (received on the 7th January 1909), says that it is difficult to decide at present how far the Congress newspapers are justified in giving Mr. Gokhale credit for the shape in which the reform scheme has been promulgated. One phase of the scheme, however, makes the paper think that perhaps Lord Morley has acted up to the opinions of his Congressionist advisers to an undesirable extent. Possibly it is due to wire-pulling on the part of Mr. Gokhale that in its final form the scheme is wanting in arrangements regarding the representation of Muhammadans (on the Legislative Councils) as satisfactory as the Prophet's followers expected Lord Morley and his Council to make in the matter. Musalmans are not satisfied even with the proposals made by Lord Minto's Government for safeguarding their rights and have requested Government, through the All-India Muslim League, to increase the proposed number of their representatives. It has, however, deeply grieved and disappointed them to see that Lord Morley has not only refused their prayer, but has not even accepted the proposals which had been made by the Government of India after careful consideration. If this is due to some secret proceedings on the part of Mr. Gokhale, that

gentleman is assuredly entitled to the heartiest thanks of his community, because he has been successful in the policy of suppressing and injuring Musalmans, a policy which Hindus have had in view for years past. There can, however, be no doubt that the scales with which Lord Morley's Indian advisers have covered his eyes will fall off one day and that His Lordship will come to know the real character of the relations existing between different sections of the population. But Muhammadans should not wait for that event and acting up to the Biblical saying "Knock and it shall be opened unto you," should devise means to safeguard their rights. They should invite the attention of the Secretary of State for India to the injury which the reform scheme is likely to cause them in the matter of their representation on the Legislative Councils. There are strong hopes that their efforts will have the fullest support of Lord Minto's well-informed and far-sighted Government, and that, after coming to know the real facts, Lord Morley also will not persist in his present course.

Lord Morley's reform scheme.

5. Writing under the heading "The reform scheme and the disappointment of Muhammadans," the *Paisa Akhbar* (Lahore), of the 25th December 1908 (received on the 7th January 1909), says that Lord Morley has repeatedly stated that the reforms adumbrated by him are not a concession to violence. It is, however, evident from the text of the scheme that in formulating it the Secretary of State has been guided by the demands and aspirations of Extremist agitators, and that he has, in spite of his ignorance of the country, materially modified the main proposals of the Government of India, which had been made after consultation with men of experience cognisant of the necessities of the situation. Lord Morley has tried to please the advocates of *Swaraj* at the expense of minorities; and the Muslims have not been considered worthy of attention on account, perhaps, of their being a peaceful people and keeping themselves aloof from the prevailing agitation and crime. This will help to encourage the agitators, who will be certain to make things unpleasant for the Secretary of State and the Government of India by making fresh demands every now and then. Again, if they come to be convinced that they can obtain *Swaraj* in this way alone they will not hesitate to gain their end by fair means or foul, and their proceedings will banish peace from the country. Continuing, the Editor says that his co-religionists repose full faith in the sense of justice of the British Government and feel confident that Lord Minto's vigilant Government will not fail to do justice to them. He adds that, in spite of His Lordship's remark that Indian matters should not be regarded as if they were British, Lord Morley's proposal on the subject of the election of members for the Legislative Councils are wholly unsuited to a conservative country like India and are based on the principles of the ultra-radicalism of the west. His Lordship resembles a philosopher who seeks wisdom in the dead learning of books, but who has no access to the living walks of experience, who is guided by the plausible doctrines of theorists, but whose practical knowledge of the country that he aims at satisfying is woefully meagre. No scheme that ignores the practical bearings on the modern Indian problem, of distinctions of race, religion and usage,—distinctions writ large on the page of History and further accentuated by the unfortunate political cleavage between the two dominant communities in the country,—can ever hope to be fruitful of happy results. Lord Morley's de-patch, continues the

Editor, destroys some important features of the original scheme which had been formulated after thorough enquiries and careful consideration by those vigilant and able officers of Government who possess prolonged experience of the requirements of the country.

In another place, writing under the heading "Defect in the methods of election," the paper says that the changes made by the Secretary of State in the Government of India's proposals involve the possibility of the maximum number of Muslim Members of the Imperial Legislative Council being permanently fixed at five, although it was proposed by the Government of India to set apart five seats exclusively for the Muhammadans to make up for the probable inadequacy of the representation that they would be able to secure in the ordinary way. Five seats, it adds, are wholly insufficient for ensuring a fair representation of Muhammadans, who number about 7 crores. Again, the manner in which the five Muhammadan Members are proposed to be elected renders it unlikely that even one representative of Musalmans will be returned to the Council.

England and India.

6. The *Akhbar-i-'Am* (Lahore), of the 2nd January 1909, publishes a communication headed "Our English letter," in which the writer says that the speeches made by Messrs. Gokhale, Harkishen Lal, Bepin Chandra Pal and Ram Bhaj Dat in England show clearly enough that unrest does prevail in India. The correspondent next takes exception to the statements expressed by Lala Lajpat Rai in his recent interview with Mr. Stead, and observes that the entire population neither of the Punjab nor of India should not be held responsible for these sentiments. Mr. Stead, he adds, was perfectly right, from his standpoint, in saying to the Lala that if the latter had been Viceroy of India he would have dug the grave of British rule in this country. By publishing an account of the interview, however, the Editor of the *Review of Reviews* has set the English nation, nay all Europeans, against the people of India. Continuing, the writer advises natives to appreciate, and to try to grasp the meaning of Lord Morley's reform scheme, which paves the way to their obtaining a parliament. The present is the most favourable time for them while Lords Minto and Morley are at the helm, respectively, of the Government of India and the India Office and while the Liberals are in power. A change of Ministry, adds the writer, will be certain to dash the hopes of Indians to the ground. He next refers to Mr. Hardyal's contributions to the *Panjabee* and says that the latter is not only injuring himself, but is also leading his fellow-countrymen astray, which his want of experience and the indulgence with which he is being treated by Government prevents him from realising. In conclusion, the correspondent says that England is the teacher of natives and that if they displease her they will not be able to achieve any progress. Besides, as they can get no other or better teacher, it would be sheer foolishness on their part to offend England.

Muhammadans and the English.

7. The *Vakil* (Amritsar), of the 16th December 1908, publishes a communication from Haji Muhammad Ismail Khan headed "Friendly relations between the English and Muhammadans." Commenting on the speech delivered by Sir John Hewett in the Municipal Hall, Agra, in which His Honour

urged the people to co-operate with Government in putting down sedition, the writer says that the disseminators of sedition are the enemies, not only of the English and the British Government, but also of this country, and they wish to set Hindus and Muhammadans by the ears. The people, he adds, should heartily co-operate with Government in crushing seditionists and in restoring peace in the land. They should well understand that to oppose the English and to wish the British Government ill is against the interests of the country. All sections of the population should, therefore, regard as their enemies all those natives who have been inflaming the people against the English. This should be the case with Muhammadans in particular for whom it is highly necessary and advisable to cultivate sincere friendship with the present rulers of India. Muhammadans and Christians live as neighbours not only in India but also in all quarters of the globe. If the Prophet's followers in India were to prove by deeds that they are as good supporters of the British Government as the English themselves they would gain a great moral victory and would be highly benefiting, not only themselves, but also their co-religionists all over the world. They should bear in mind that the British conquest of India has proved ten times more advantageous to them than to any other class of the people. Indeed, if God had not placed the country in the hands of the English, Indian Musalmans would have been reduced to the status only of labourers and cultivators. Continuing, the writer says that the English have proved the saving of Egypt also and that the only hope of salvation for Muhammadans throughout the world in their present degraded condition consists in their becoming hand and glove with the English. The two races, he adds, can eat together and can also intermarry; while Christ and Muhammad came of the same stock. Again, the Quran confirms the Bible, while the latter scripture contains a prophecy about the advent of Muhammad. The English and Musalmans can, therefore, undoubtedly become one, and there were to arise a party of educated and sensible Muhammadans who would induce their co-religionists to try to gain the desired end, they would be rendering a very great service to their country. Similarly, Islamic newspapers also should endeavour to establish true friendship and confidence between the English and Muhammadans. The correspondent also advises his co-religionists to give practical proof of their loyalty to the British Government and to so conduct themselves as to produce the impression that they are so many Englishmen, averse to hearing Government spoken ill of and regarding the enemies of the English as their own. The entire community should make the Englishmen in India feel that the latter number is not 1½ lakhs, but 60,150,000. Again, they should profess loyalty to Government not from selfish motives or to please the authorities, but with the object of furthering the interests of their community. Every one of them should regard loyalty and obedience to the British Government as a religious duty which it is incumbent on him to perform. Some time back two Muhammadan newspapers published writings calculated to create the impression that they wished the authorities to reward Musalmans for their recent professions of loyalty. The Prophet's followers should, however, be loyal to Government and friendly towards the English from a sense of duty, for the performance of which no reward should be demanded, and which should be performed even at the risk of injury. The writer next urges Muhammadans to so raise themselves as a community that the English may value their love. They should educate themselves as well

as their females, and should take more kindly to technical education. They should also cultivate the friendship of Hindus, seeing that the authorities can never treat the Hindus as a negligible quantity. After remarking that the English can never consent to crush Hindus with the aid of Muhammadans, the writer also advises his co-religionists not to hold themselves aloof from the Parsis.

An advice to natives.

8. The *Ganga* (Jullundur), for November and December 1908, publishes some verses by "Hitaishi" entitled "The new garden." The poet invites Indians to lay out a new garden, to cut away the thorny bushes of envy and malice, to convert "this sandy place" into good soil by joining together the scattered sand atoms, to mix in it the earth containing the blood of national martyrs, to manure it profusely with zeal for the country, to make sweet streams of patriotism run through it, to form the beds of arts and industries in it, to grow the plants of the country and nation in them, to let the sun of knowledge shine over these plants, to prune them with good morals and engraft *Swadeshism* on every branch, to fence the saplings with the creepers of national responsibilities, and to give the post of gardenet to him who is patriotic to the core and who will water the garden with his blood. The eyes of the narcissus (growing in the garden), adds the writer, should be so bright that foreigners (*ghairon*) may never dare to look at them. There should be two erect cypresses at the gate to teach the lesson of liberty to the onlooker. Nightingales should warble the sweet song of *Bande Mataram* from flower bushes (*lit.* boughs). May all patriots go into this garden, gather flowers, and be merry with one another.

A dream.

9. The *Akash* (Delhi), of the 26th November 1908 (received on the 7th January 1909), publishes a communication headed "A dream," in which the writer says that the times move in a strange way. A person, he adds, who rises to-day goes down to-morrow and *vice versâ*. After referring to the former greatness of India, he says that it breaks one's heart to describe her present fallen condition, which is known to all and need not be portrayed in this letter. Not a few patriotic Indians are thinking hard how to better her lot and are devising means to rescue her boat from the whirlpool (in which it has been caught). The times are, however, such that these oppressed persons cannot even sometimes meet together and shed a few tears over their fallen and helpless condition. Nevertheless, he who realises the true meaning of human life and bears his country even this least love cannot help feeling and weeping over the wretched condition aforesaid. Mere weeping, however, can avail nothing, and one must bestir oneself in order to gain one's object. Continuing, the writer says—"Dear garden of my country, I pass my days and nights in thinking solely of thee. Although autumn has trampled on thy delicate leaves and only thorns have been left, but, O thorn of my country, I feel pleasure in thy prick. Thou art more than a flower to me. I cannot bear to see thy dreadful condition (*lit.* picture). Thy remembrance startles me even in my sleep!"

He then goes on to say that one night he saw an old woman (India) in a dream. Her face was a picture of despair, her body was wrinkled, and

she had not sufficient clothing to cover herself. On looking at her more attentively the writer discovered that she was not an old woman, but that her youth had been blasted by a multitude of sorrows. She recited a couplet complaining of her poverty in such a loud and touching tone of voice that the heavens were shaken and the spirits of Akbar and Bikram were seized with a trembling. The woman caught hold of the writer's hand and began to stagger on, telling him that if his heart was susceptible of pity he should accompany her. By and by the two entered a magnificient and sumptuously furnished building, in which there sat a fairy-like woman on a throne bearing the inscription "the English fairy" in letters of gold. The toilettes of all the persons who were enjoying her beauty left nothing to be desired. As to the expression of their faces, however, the less said about it the better. As soon as the old woman and the writer had entered, she (the fairy) frowned in such a way that all present were seized with fear and said "Go out, you cannot stay here." The writer also had to put up with abuse, and as the two were leaving the place his companion recited the following verses;—

"This vaulted heaven is a strange sort of cage
"In which one dare not cry even for a moment,
"If one feather shakes ten get broken,
"How can then the heart be unburthened (in it)?
"Of what stretch of flight can the caged bird be capable
"Which has not the strength to fly?"

The old woman and the writer then went to another place, which was not beautiful in appearance and between which and the former building there was quite a world of difference. This house looked like a beautiful bird short of its feathers and the door bore the inscription "We feel thankful for every moment (*lit.* breath) that passes away." Some of its inmates knew how to read and write, some were totally illiterate, and others were common artizans. Their faces showed that they were dragging out a miserable existence. They had not, however, much of pride left in them. The old woman exclaimed loudly, "Darlings of my eyes, look at your condition. Rise. Be on your guard. The enemy is after you heart and soul (and) has captivated many of (my) darlings by outward show." As, however, the people addressed had not full knowledge of their existence some of them attended to the words, while others paid no heed to the same. Nevertheless, the old woman was not subjected to disgrace here and after reciting the following verses she left the place:—

"Men of high spirits do not need a patron,
"Through whose watering is the field of heaven kept green?
"If there is honour in a man courage also must dwell in him:
"It is owing to its sharpness that the sword cuts.
"O Nasikh, the humble (*lit.* humility) rise even under adverse circumstances
"Just as by kissing the dust the water rises as high as the tree."

Thence the old woman and the writer went into another building, in which there was a blending, of the new and the old fashion, and the gate of which bore the following inscription in large letters: "Patriotism is more beautiful than *sumbal* (a sweet smelling plant) and *raihan* (sweet basil)." The vast majority of the people present there were educated men and it appeared that

preparations were being made for a lecture. As soon as the dreamer and his companion reached there the gathering raised shouts of "Bande Mataram!" and "Welcome." He came to know then who that kind mother was and he threw himself at her feet. She asked him to keep quiet lest the veil should be seen through and the ire of the fiery-tempered (English fairy) roused. She was installed in the presidential chair, after which the following speech was made:—"Gentlemen, open your eyes. Be on your guard. If you are the worthy sons of this kind mother do not let her honour be ruined. Her honour confers honour on us, while her ruin means our disgrace. A terrible sorceress called the "English fairy" has been after (her) honour for a very long time past. She has taken away much of (her) honour and wishes to take away (even) what is left of it. This fairy brings beautiful things of sorts, and the stupid and unworthy sons of our mother fall into her trap and forget their own home. We should try, so far as lies in us, not to be carried away by the outward glitter of those things and to dive beneath the surface, so that we may, even now, avert further ruin." The meeting came to an end after a discussion of the question of education, &c., but only three or four persons seemed to be grieved at their fallen condition. Again, although some savoured of egotism and appeared desirous of acquiring fame, still they were not to be despised. The mother, therefore, blessed them all and urged them to continually press onwards and to take the weak with them.

She and the writer then went their way and came to a vast *maidan*, at the sight of which the mother said that it used to be a fine place in the days of her prosperity, but that there was now nothing there (to see). Upon this the writer looked about him and saw some small, half-green trees, which seemed to weep over their wretched lot and to wish that they had not grown on that land. They seemed to say—

"What misfortune is this which has befallen Mother India?

"With what sort of lightning does calamity strike us?"

The writer was grieved at the thought that while even dumb trees wept thus for Mother India man should care nothing for her. Indeed, he adds, if the people had shed even a few sincere tears for his beloved country it would have been saved long ago.

He and the old woman proceeded on and reached a lawn on the bank of the Jumna. There were some horsemen there and their syces were cutting green grass in obedience to their orders. The sight so grieved the old woman that she lost her power of speech. At last she hardened her heart, heaved a sigh and said, "O swordsmen, shame on you! You drink our blood and also trample us under the hoofs of (your) horses. But remember that no good-will result from this. I know why you forget this." Cries of lamentations then began to proceed from every blade of grass there and the whole lawn was converted into a place of mourning.

The dreamer and his companion next tarvelled by a *kutcha* road and came to a clump of trees, among which were collected a group of men eager to see the old woman. They fell at her feet and the entire party proceeded to an out-of-the-way and simple place, the people of which also appeared to be

simple and unselfish. After the woman had had a talk with them in secrect the party started again and reached a *maidan*, which was a thoroughfare and where grew a mighty tree called "The tree of desire." Formerly it used to bear a fruit called "Prosperity," which was very delicious to eat and greatly invigorated the brain. Its leaves as well as branches were no longer green and it was about to fall down. The dreamer enquired from the old woman what was the matter with it, in reply to which the latter said, "Its roots have been attacked by the wood-louse. People sprinkle water on its leaves and branches, but very few know anything about its roots." This made her companions uneasy, but she hastened to reassure them and told the writer "We will look after it (and) make it bring forth sweet fruit again. It will not, of course, be watered with common water." In reply to his question what sort of water it should be, she said, "At a dangerous place at a great distance from here there is a spring called the "Spring of Liberty."" The party then left for that place, the woman advising her companions on the way to step with care and telling them that their path was beset with great dangers. They assured her with one voice that hardships and troubles would not make them turn back. At this stage the writer woke up and thought that the above dreadful scenes might perhaps lead to a good result seeing that dreams go by contraries.

Moderates and Extremists.

10. The *Jhang Sial* (Jhang), of the 26th December 1908 (received on the 7th January 1909), publishes a paragraph entitled "The Nagpur Congress," in which it says that no one pays attention to the Madras Congress. The reason for this, it adds, is that all know that there will only be some weeping at Madras and Government will be asked to do this or that. Indeed, this is what the great "Hon'bles" in the country have been doing and will continue to do at the Congress. As, however, it rests with Government to grant or withhold the concessions asked for by them it feels no necessity for preventing the said gentlemen from weeping, or for not speaking words of hope to them. The authorities also know that these "Hon'bles" are in the habit of meeting together once a year and weeping for two or three days. They do not, however, care for this, seeing that the tears shed by the latter can do them no harm. It is for this reason that they have not interfered with the preparations for the holding of the Madras Congress. As soon, however, as it became known that a congress was proposed to be held at Nagpur they became uneasy in mind, although it had been clearly pointed out that the assembly would take its stand on the four resolutions (on *Swaraj*, boycott, *Swadeshism* and national education) adopted at Calcutta. The Deputy Commissioner was so frightened that he prohibited the holding of any public meeting at Nagpur from the 15th December to the middle of January. The authorities know that this Congress would be wholly unlike the Madras gathering and would be an assemblage of the true representatives of the nation, who would, instead of indulging in weeping, ponder over the condition of the people. They would not have entreated Government to abate the severity of stringent laws or have invited its attention to the famine and poverty prevailing in the country. They would have preached *Swadeshism* and boycott and not asked Government to make (? primary) education free and to remove the defects to be found in the existing system of education. Nor would they have contented themselves with this; they would

have advised the people to establish national schools and colleges to fit themselves for obtaining *Swaraj*. Continuing, the paper says that, unfortunately for the people, the authorities commit the mistake of regarding such things as acts directed against Government. So far, however, from opposing Government their advocates lend Government a helping hand and relieve it of the burden of coping with famine and poverty and of educating the people. The Editor then enquires whether it will not constitute a blot on the name of the British Government that it should have prohibited the national assembly of Indians from meeting at Nagpur without waiting to see what it had to say. The Congress, he adds, voices, and keeps the authorities informed of, the feelings of the people, and Government will be a loser in prohibiting the meetings of that body.

Punjabi Extremists.

11. The *Civil and Military Organ* (Ludhiana), of the 17th (received on the 28th) December 1908, publishes an article entitled "The National Congress and the Punjab." The number of Punjabis, it says, who sympathise with the so-called Extremist or Nationalist Congress is exceedingly small. After remarking that the Moderate Congress can prove of some use to the country and that those who sympathise with it are men of mature years, experience and admitted ability, the paper observes that the sympathisers of the Nationalist Congress are, generally speaking, men of bad character, who earn their bread by publishing seditious literature and by inflaming the people against Government. Continuing, it says that a perusal of the appeal published in the *Panjabee*, dated the 8th December 1908, from the Secretary, Congress Constitution Committee, Punjab, will show that the writer is some impulsive youth, who cannot judge how such writings affect inexperienced young men in these days of disorder. The paper then goes on to say that the *Panjabee* of 12th October (? December) published a telegram to the effect that at a public meeting held in the Punjab Medical Hall, Jullundur, under the presidency of Dr. Ishri Pershad of Lahore, certain persons had been elected delegates to the Extremist Congress. The announcement, it adds, is calculated to make those persons—officials, English journalists and others who have no knowledge of the real facts, believe that eminent Doctors and *samindars* in the Punjab are to be found in the ranks of the Extremists. As a matter of fact, however, the Medical Hall referred to is a small shop in which hardly 30 persons can meet together. As regards the President, "Doctor" Ishri Pershad, he is a common book-seller at Lahore and has not, perhaps, passed even the Middle School Examination, let alone any Medical Examination. The same is the case with Dr. Pandit Ram Nath of Jullundur, whose name also appears among the delegates. After remarking that it would be useless to say anything about the moral character of these "Doctors," the paper says that of the remaining delegates Sufi Amba Pershad has two previous convictions against him. As to Ajit Singh, he is having an easy time of it through making seditious speeches and disseminating ideas of the same character. These men, adds the paper, profess solicitude for the welfare of the people, but in reality they wish to deprive the country of the invaluable blessings of British rule and would plunge natives into bloodshed and civil war. He, therefore, asks Government to save the people from such persons and to prevent them from imposing on young men and ignorant people in the Punjab and from converting this province into a second Bengal.

In conclusion, he says that all peaceful natives will be exceedingly glad to learn that the Superintendent of Police, Nagpur, has prohibited the holding of the proposed Nationalist Congress.

Writing in another place under the heading "Ajit Singh and the Nationalist Congress," the paper says that if Government had not taken notice of the seditious speeches made by Ajit Singh (in 1907) at Lahore and some other places rivers of blood would have been shed in the Punjab. After referring to the cowardice displayed by him in absconding at the news of his proposed deportation, it regrets that such a coward, mischief-maker and promoter of unrest should be looked upon as a leader by the Nationalists. It next publishes a translation of a letter contributed by him recently to the *Panjabee* advising the Extremists not to go to Nagpur in very large numbers. This is the same Ajit Singh, it adds, who used to ask the people to drive the British out of India with clods of earth. But for British rule, a rebel like him would not have been at large, while Nationalism (which is in reality a vehicle for spreading sedition and anarchism*) must have been stamped out by this time. It is a pity that the authorities should keep quiet while men like Ajit Singh are trying to disseminate sedition by means of speeches and writings. If the Nationalist leaders do not sympathise with the anarchists or revolutionaries, why do they not preach peace and order to the people. It is a great lie on the part of Ajit Singh to assert that the authorities always try to involve the Nationalists in trouble. If they had really been of this mind they would have, on Ajit Singh's return from Mandalay, at least required him to furnish security to be of good behaviour. In conclusion, the paper asks Government not to be indifferent to Ajit Singh or to his followers and co-adjutors.

*The parentheses are the paper's own.

Bengali anarchists.

12. Writing under the heading "The anarchist conspiracy in Bengal," the *Akhbar-i-Am* (Lahore), of the 29th December 1908, says that it was expected that the stringent laws recently passed by Government and the reform scheme promulgated by Lord Morley would stamp out sedition throughout the country, especially in Beugal. Evidently, however, anarchists continue as active as ever, and Reuter has cabled the news that a conspiracy by Indian anarchists has recently been unearthed in Paris. After remarking that the French Government, which is on friendly terms with England, will not tolerate these anarchists, the Editor observes that the news will grieve the well-wishers of India for the reason that anarchism is likely to injure and not to benefit the country.

The boycott movement.

13. The *Jhang Sial* (Jhang), of the 2nd January 1909, publishes a paragraph headed "Reason for the boycott," in which it says that when English-made goods were boycotted in India Muhammadans, having been misled by some of their organs, refused to join in the boycott, although they and Hindus are bound together by common interests. Now, however, when Austria's high-handed treatment of Turkey has led to the Turks boycotting Austrian manufactures, their Indian co-religionists have hastened to make common cause with them. Even the *Zamindar* newspaper justifies this conduct on the part

of Indian Musalmans, saying that Austria and Germany have not the same claims on them that England has. Its meaning is that as they are subjects of England it does not become them to boycott her manufactures. It adds that even if the boycott is withdrawn by the Turks the Prophet's followers elsewhere should still persist in it. This, says the *Yhung Siál*, means that Muhammadans admit the boycott to be beneficial to their interests. If, however, they can boycott Austrian and German manufactures for their benefit there is no reason why they should make an exception in favour of English-made articles, an exception far more injurious to the country and to indigenous industries. The English are undoubtedly the rulers of natives, but Government has nothing to do with trade. Indians boycott (English) traders, and if they think that this is to their benefit why should they not extend the boycott to all articles of foreign make? Again, if Muhammadans can boycott Austrian and German manufactures for their own or for Turkey's benefit why should they not boycott all foreign manufactures for the benefit of their mother land?

## II.—Afghanistan and Trans-Frontier.

Tribal raids into British territory.

14. Writing under the heading "A fresh tribal raid," the *Akhbar-i-Am* (Lahore), of the 18th December 1908, says that the villages of Jallazai and Amankot have recently been raided by some frontier dacoits. What, asks the paper, must be the opinion of the victims of the brigands of the protection afforded them by the British Government, as also of the results of the punitive expeditions sent against the offending tribes? If even a gallant man like Sir George Roos-Keppel, it adds, is unable to cope with the offenders the task must be regarded as hopeless indeed.

## III.—Native States.

Patiala affairs.

15. Writing under the heading "A complaint regarding the Patiala State" the *Akhtar-i-'Am* (Lahore), of the 24th December 1908, says that a Bengali newspaper complains that, although the Maharaja of Patiala is a married man and of 18 years of age, His Highness is not allowed even to interfere in his household arrangements, let alone permitted to acquire experience of work in the different branches of administration. After remarking that, according to the journal referred to, the Maharaja was recently not allowed to have a private interview with the Chief of Nabha, the Editor deprecates the publication of the complaint in a Bengali periodical, saying that the Bengali Press has been in bad odour with Government of late. He is afraid lest the event should lead to undesirable results.

Government and Native States.

16. The *Akhbar-i-'Am* (Lahore), of the 23rd December 1908, publishes a communication headed "European Superintendents in Native States." The writer says that all classes of natives regard British rule as a veritable blessing and that they complain only against those officers of Government who practise oppression on them. The number of Anglo-Indian officers, he adds, who do not sympathise with natives or with whom the latter are displeased, is very small, but that there are thousands among their native

*confrères* who suck the life-blood of, and do their utmost to impoverish, the people. The subjects of Feudatory States are oppressed most by their native officers, and the sufferings entailed on them by the latter cannot be even imagined. It is not easy to understand why Government should withhold its protection (*lit.* just ice) from them, especially from the subjects of those States the rulers of which are minors and which are managed by native gentlemen. The last named take advantage of their being in power to benefit themselves and not the territories and people committed to their charge. Government should pay particular attention to safeguarding the rights of the above oppressed section of the population, and the only way in which it can do so is to place the existing Councils of Regency under the immediate supervision of European officers. There should be a European Agent or Superintendent in every one of the States concerned who should supervise the doings of the said Councils, to whom the oppressed could appeal direct, and who should put an end to the present heartless squandering of the public revenues. The present Political Agents are not only small in number, but as they reside at places distant from the States they cannot obtain first hand information of the internal condition of the territories placed in their care. The appointment of a separate Political Agent for every State, of which the Chief is a minor, will put an end to the oppression now practised on the people concerned and will place them directly under the protection of Government. It will also promote their prosperity, banish poverty from among them, and prevent the waste of the public revenues.

## IV.—KINE-KILLING.

The *jhatka* meat question at Kasur.

17. The *Sher-i-Babar* (Lahore), of the 20th December 1908 (received on the 7th January 1909), publishes a communication headed "The *jhatka* question at Kasur." The writer, one Man Singh, B. A., says that the question has been most ably discussed by the *Khalsa Advocate*, the only English organ of the Sikhs, as also by the *Tribune* and the *Punjabee*. The representation submitted to the Deputy Commissioner, Lahore, by a Sikh deputation is also based on exremely cogent reasons. The matter is of the highest moment to the Sikh community and forms a test question, a correct solution of which will avert many an unpleasant occurrence in the Punjab. To prevent the Sikh students at Kasur from eating *jhatka* meat at the boarding-house is altogether to forbid their eating it. And as the Sikhs are enjoined to use only *jhatka* meat the question is one of religion. All sections of the population enjoy religious liberty under the kind British Government and it will be passing strange to interfere with the Guru's followers in the matter of the use of *jhatka* meat. When the Muhammadan students have been allowed to eat *halal* meat at the boarding-house there is no reason why their Sikh *confrères* should be deprived of their right to use *jhatka* meat. This unjust treatment will lead many people to draw an inference of an unpleasant character. In conclusion, the writer says that the question is of vital importance to the Sikhs and consequently deserving of careful consideration by the authorities. He feels confident that the authorities will realise the importance of the question and will respect the religious susceptibilities of the Sikhs.

## VI.—LEGISLATION.

The Criminal Law Amendment Act.

18. The *Akash* (Delhi), of the 26th November 1908 (received on the 7th January 1909), says that it is rumoured that new laws are about to be passed and new courts will be established to suppress unrest in Bengal and to put down seditious doings by the "timid" Bengalis. The paper is at a loss to understand why the English should have all at once forgotten the lessons taught by the history of the different nations of the world. Only two results, it adds, are possible from the new movement referred to,—Indians will either be cowed and silenced and will abandon their new high aspirations and ambitions for ever or for a very long time, or they will remain firm in spite of all laws and severities. After remarking that for the present Government will make use of both leniency and severity, the Editor says that while Government has forgotten the lessons conveyed by the histories of other nations his fellow-countrymen should not forget the secret of the success achieved by these nations.

The Criminal Law Amendment Act.

19. The *Vakil* (Amritsar), of the 16th (received on the 28th) December 1908, publishes an article headed "The new law against anarchism." The paper begins by saying that Criminal Law Amendment Act has been made applicable only to the two provinces of Bengal. This, it adds, will greatly pain the people concerned, but they have only themselves to thank for it, seeing that, in spite of repeated warnings from the authorities and from their far-sighted countrymen, they did not heartily co-operate with Government in stamping out anarchism in their provinces. It must be admitted by every well-informed person that the foolish and dangerous anarchist ideas are entertained only by a very small number of Bengalis. It is also true that the vast majority of the inhabitants of both provinces of Bengal fully appreciate the blessings of British rule and regard the doings of the anarchists with deep abhorrence. Nevertheless, they cannot be absolved from the blame of having been unwilling to make instant use of the information which they had obtained or could have gathered about the seditious doings or the criminal intentions of the anarchists for the benefit of their provinces for the purpose of protecting life and property. But for this conduct on their part anarchism would have been put down without any injury having been caused to the general public and without Government officers having had to face difficulties. As it is, however, many valuable lives have been lost and the evil threatened to assume such alarming proportions that Government has had to pass a special law to cope with it. The measure is undoubtedly of a strongly repressive character and will be viewed with feelings of sorrow by the champions of liberty and justice. Severity also is, however, necessary for the maintenance of a Government. The Bengalis should know that the passing of the new law is ascribable solely to their own indifference (to the doings of the anarchists). And if they were to recover their senses even now, to realise their responsibilities towards the present peaceful régime, to try to reclaim, or secure the punishment of, the enemies of peace and order to be found among them, and to root out the tree of anarchism in their provinces, Government would not hestitate even now to repeal the law in question.

Continuing, the Editor says that two years ago he tried to impress on Government the necessity for suppressing the National Volunteers, pointing out in clear language that their activities were calculated to lead to plunder and bloodshed. No heed, however, was paid to his remarks, and Government's forbearance and liberality have resulted in the realisation of his worst fears. It is impossible for him to disapprove of the Criminal Law Amendment Act, but he cannot help deploring the occurrences which have forced Government to pass the measure. He then deplores the appearance of anarchism in the country and regrets that the same should have compelled Government to pass a law permitting *ex-parte* enquiries and depriving accused persons, albeit for only a short time, of the right of proving their innocence in both the Lower and the Appellate Courts. There can be no doubt that Magistrates will always do their best to make the preliminary *ex-parte* enquiries in an impartial spirit, and will not allow to Police to take undue advantage of the absence of the accused or of his counsel. Those, however, who know how the Police conduct themselves and that European Magistrates are usually ignorant of the customs, usages, &c., of the people, cannot have full confidence in one-sided enquiries by however able and just an officer the same may be conducted. They cannot also abstain from expressing the fear that should the Police be desirous of injuring any person or persons—and they try, even in these days, to injure respectable persons through misunderstandings or from motives of enmity—the new law will greatly help them in harassing innocent people, who will have less chance of obtaining justice than they have now, having been deprived of their right of two appeals. There can be no doubt that Government must have considered the measure from every standpoint and must have had the best legal advice in the matter, still a law which introduces into the methods of judicial enquiries a change calculated to benefit, not the defence, but the prosecution, can never be deserving of being regarded with feelings of approval. It is, however, equally true that the deplorable occurrences which have taken place in Bengal during the last eight or nine months thoroughly justify the action of Government in passing the law in question. The Editor also feels compelled, although with deep regret, to approve of the measure, and expresses a hope that it will restore peace in the country by making the anarchists give up their foolish and criminal ways.

## VII.—General Administration.

### (*a*)—*Judicial.*

The British administration of justice in India.

20. The *Jhang Sial* (Jhang), of the 2nd January 1909, publishes an article headed "How to administer justice," in which it remarks that all kinds of courts, from the lowest to the highest, existed in India during the Hindu rule and that the aggrieved could obtain a hearing as well as justice. The same was the case under the Muslim régime and even the poorest man could lay his complaint before the King in person, which had the effect of making the courts administer impartial justice. The rulers of those times were so solicitous for the welfare of the ruled that subordinate officers dared not swerve from the right path. The people also conducted themselves pro-

perly, for the reason that they knew that their sovereign had his eye on their doings. They did not, therefore, institute false cases, knowing as they did that truth was certain to be revealed in the court. Continuing, the paper says that both bad characters and Police employés in Mr. Warburton's *ilaka* used to abstain from misbehaving themselves and that this was due to the fear on their part that the Police Officer's eye was always on them This should not be taken to mean that the employment of a large number of spies can help in the maintenance of peace and the suppression of crime. Indeed, if this were so, justice would have been reigning supreme in the country at the present time, since spies abound in all parts of the country. Informers can render great help in collecting information about the people, provided they understand their duties and know how to gather the information required. The spies employed by the ancient rulers did not, like their *confrères* of to-day, go about scenting sedition, but endeavoured to discharge their duties to the rulers as well as to the ruled. Indeed, they could not conduct themselves differently because they knew that their movements also were watched by the sovereign and that if they did not do their work properly they would assuredly be punished. The result of all this was that very few cases were instituted and that the officers concerned made honest efforts to do justice to them. Again, these officers lived among the people and were fully acquainted with them. Now, however, Government officers do not mix with the people, are ignorant of the latter's relations with one another, know nothing of the character of parties to cases, and are misled by witnesses and legal practitioners. It is, therefore, no wonder that they should not administer even-handed justice. The people have been hard hit by poverty and by the denial of justice to them, but they cannot go for justice to the successor of Bikramajit, Akbar and Shahjahan. He lives not at Delhi, but in London beyond the seven seas. How can they reach his court? Whence should they obtain money to defray the expenses of journeys by rail and by steamer? They have already been half killed by famine and by poverty. Let alone their going to London and laying their complaints before the King Emperor, they have not the liberty to unburthen their hearts before even the Viceroy and a Lieutenant-Governor. And when the authorities know that there is no one to listen to the people and that they will not be interfered with, even when they commit mistakes, why should they take the trouble (to administer impartial justice)? There can be no doubt that the people have the right of appeal to higher courts, but those alone can profit by the right who have money in their pockets and can procure an army of witnesses. Again, witnesses do not hestitate to perjure themselves, while lawyers are free to champion even falsehood. As to the judiciary, they can pass what orders they like, because an Appellate Court can do no harm to a Judicial Officer even on reversing the order passed by him. This being so, how can the people hope to obtain justice? To make matters worse, invidious distinctions have begun to be made between white and black men.

Libel cases against the *Jhang Sial*.

21. Writing under the heading "Fund in aid of Banke Dyal" the *Jhang Sial* (Jhang), of the 26th December 1908 (received on the 7th January 1909), again appeals to its readers to subscribe more money towards

the above fund and to exert themselves to increase the circulation of the paper. It then acknowledges the following subscriptions :—

| | Rs. | A. | P. |
|---|---|---|---|
| Lala Lal Chand ... ... ... | 4 | 0 | 0 |
| From an anonymous subscriber ... ... | 1 | 0 | 0 |
| Lala Jai Ram, Contractor ... ... | 3 | 0 | 0 |
| Mehta Durga Das ... ... ... | 3 | 0 | 0 |
| Total ... | 11 | 0 | 0 |
| Add amount already acknowledged ... | 467 | 2 | 0 |
| GRAND TOTAL ... | 478 | 2 | 0 |

*(h)—Miscellaneous.*

Ill-treatment of Indians by Europeans.

22. The *Ganga* (Jullundur), for November and December 1908, publishes an article headed "British haughtiness," in which it says that the ill-treatment of Englishmen and natives by one another has reached an acute stage. The evil, it adds, is due not to any wickedness on the part of natives, but to the Englishman's haughtiness. After quoting extracts from an article on the subject contributed to the *Modern Review* (Calcutta) by Mr. J. P. Hope, Editor of the *Coming Day*, the journal remarks that not infrequently British haughtiness is converted into brutality in India. This is evident from the daily cropping up of criminal cases between Natives and Englishmen; while occurrences take place every day which show that a large number of petty-minded Englishmen do not look upon the children of the soil as human beings. Corporal Cullen shot a native *khalasi* and on being asked why he had done so he replied instantly that he had killed a nigger. The word "nigger" is a contemptuous term applied to negroes in common parlance, and it is only "such mean ideas" (as the one which underlies Cullen's reply) which are at the bottom of the ill-treatment of natives by some Englishmen. Continuing, the journal says that Sardar Gurmukh Singh, Secretary, Deva Samaj, has published a communication in the *Tribune*, dated the 21st October last, in which he quotes an extract from a letter received by him from an Australian, who expresses indignation at the conduct of his countrymen in ill-treating Indians and other Asiatics. In conclusion it says :—"We are extremely thankful to the *Sahib* for his expression of sympathy (with Indians) and make bold to say that pride suffers a fall in the end. But Indians, you will continue to fare thus so long as you go on putting up with this indignity and do not learn to respect yourselves."

"The spleen protector."

23. The *Ganga* (Jullundur), for November and December 1908, publishes a cartoon entitled "Spleen-protector," which discloses a native coolie with a spiked belt round his body. Opposite to him stands a *Sahib* in great pain and holding in his hands his right foot, the boot which has some spikes sticking out from it. The letter-press is as follows:—"The football

has bred in human beings a habit of kicking like animals. Accordingly in this pastime even the bodies of poor coolies are sometimes taken for footballs. Unfortunately, however, their abdomen contains a spleen, which is ruptured by the slightest kick and the coolie gives up the ghost. The result is that the kicker is prosecuted for murder, which inconveniences the player and wastes the valuable time of the court. The final order is "Fined Rs. 2," or "The accused is acquitted" or "Imprisonment for one week. The coolie had a spleen." All praise is, however, due to the inventor of the spleen-protector. (There will henceforth be) neither trouble to the kicker or the court nor risk of life to the coolie. You have only to order a spleen-protector and tie it round your body to enable you to enjoy yourself, *Gratis* to coolies. One rupee to kickers.

"The inventor,
"The spleen-protector,
Heaven."

Devi Singh.

24. The *Jhang Siel* (Jhang), of the 2nd January 1909, publishes a communication headed "The matter should be enquired into." The writer, one Durga Pershad of Delhi, begins by saying that he is neither a rebel nor does he harbour seditious thoughts. After remarking that mistakes are made by the authorities as well as by the people, he observes that he can only pray God to make both realize the error of their ways. The present estrangement between the two, he adds, is due chiefly to the Secret Police, most of whom do not fear God and carry unfounded tales to the authorities. As to the last-named they are not omniscient and take action on the lies told to them. They do not know that Indians are so degraded morally that they will have the throats of their fellow-countrymen cut for only 10 or 20 rupees a month. Continuing, the writer says: "On one occasion I met Devi Singh at the house of Babu Shiv Bart Lal, M. A. (of Lahore). . . . Devi Singh came to know there that I intended starting a journal named "Ram Krishna," which would be sold very cheaply, *i. e.*, for annas 12 a year. After this he came to my house one day and talked strange nonsense, saying that he was an incarnation of Neh-kalank and had been sent to drive the English out of India. At first the thought crossed my mind that his reason was unhinged but I satisfied myself that he was not mad. . . . . Three days later he met me in the bazar and told me that he had left some papers on my table at my house . . . I read these, one of which is an appeal to Hindus, another a similar exhortation to Muhammadans. The third writing called by Devi Singh "Circular No. 3" embodies some foolish rules and states that the writer is an incarnation of Neh-kalank and the Imam of the new age. The thought at once struck me is not the man a Police employé and does he not wish to involve me in some trouble for nothing, because he has already come to know that I wish to start a journal? He had also enquired from me when it would be started and what sort of writings it would publish. I had replied that as it was to be called after the name of Ram Krishna it could be nothing but a religious journal and that it would have nothing to do with politics. In spite of this, however, he continued to preach sedition to me. I should have had him prosecuted at once, but the law would have asked for witnesses and the matter was known only to myself and Devi Singh. He demanded back his papers, but I have retained them by way of proof . . . As

a lover of my country I now ask you also what action I should take in the matter. I do not wish that an innocent person should be punished through me. If Devi Singh is really suffering from mental derangement I am sorry for him. If, however, as I think, he is not mad it would be extremely dangerous to get such a man punished. Again, if he belongs to the Secret Police he is the worst enemy of India in that he submits false reports to Government of set purpose." After remarking that he wishes the authorities to send for him and to hear everything from his own lips, the writer says: "The real name of Devi Singh is Hazari Lal. Can you give me any reason why he has changed his name? . . . I heard from a friend yesterday that one Bishen Singh of Amritsar also goes about talking nonsense like this . . . . The Editor of the *Inqilab* is still a raw youth. In my opinion it is through the machinations of Devi Singh that his press has been confiscated. In all probability the seditious articles (objected to) were written by Devi Singh himself or he must have incited the young man in question to pen them, because he talks in such a vehement manner that young lads come under his thumb and echo his sentiments. Such a disseminator of seditious ideas should be deported to the Andamans by Government first of all. The strangest part of the business, however, is that the Secret Police should not as yet have taken any notice of him, although there is hardly any other person in the Punjab who speaks ill of Government in Devi Singh's strong language.

Commenting on the above the Editor says that searching enquiries should be made about Devi Singh. If he is mad in his love of his country he should not be regarded with distrust, but his services to the country should be appreciated. On the contrary, if the man is what he is suspected of being he should no longer be allowed to deceive the public.

25. Writing under the heading "Coincidences," the *Jhang Sial* (Jhang), of the 26th December 1903 (received on the 7th January 1909) says that that lover of India, Lala Dina Nath, did not know that the paper (*Hindustan*), started by him to serve his country, would afford an illustration of the rise and fall of his motherland. This is, however, what it has undoubtedly done, as will be evident from a perusal of the following:—

The *Hindustan* newspaper.

| | |
|---|---|
| 1. Of all the countries of the world India was the first to acquire civilisation. | 1. *Hindustan* can also boast of having been the first Urdu newspaper to discuss politics. |
| 2. Owing to her being civilised she conquered the whole world in a short time. | 2. It also vanquished all its Urdu contemporaries with the aid of its political writings. |
| 3. Her civilisation led to the appearance of other civilised countries. | 3. The discussion of politics by it also brought several other Urdu political papers into existence. |
| 4. No other literature can bear comparison with her literature. | 4. Its writing were also unique in their way. |
| 5 Her wealth was regarded with coveteous eyes by other countries. | 5. Its wide circulation also excited the jealousy of other newspapers. |
| 6. Foreign nations invaded India to rob her of her wealth. | 6. Other newspapers attacked *Hindustan* in order to decrease its circulation. |

7. Foreigners looted India.

8. Foreigners ruined India.

9. India displayed her spirit now and then even while involved in ruin.

10. Her lords (Dalip Singh and Bahadur Shah)* were thrown into prison.

*The parentheses are the paper's own.

11. Under her present (*lit.* new) lord she has been a prey to sufferings and troubles and has moved backwards and not forward.

12. The professions and practices of her present (*lit.* new) master do not agree with each other. He makes many promises but does not fulfil any of them.

13. If any complaint is made to him against himself (even) in a respectful manner he throws the complaint into the waste-paper basket.

7. They succeeded in their object.

8. *Hindustan* was also involved in ruin by other newspapers.

9. It also now and then secured Editors, who maintained its traditions to some extent.

10. Its (old) proprietor, Lala Dina Nath, is also in jail.

11. It also has been on the decline under its new proprietor.

12. The professions of its new proprietor also do not accord with his practices. He professes to be a *Swadeshist*, but is a *Badeshi* to all intents and purposes. *Hindustan* is printed on foreign-made paper and thus sends hundreds of rupees out of the country every year.

13. Shrimati Sarla Devi, Chaudhrani, proprietress of *Hindustan*, also recently consigned to the waste-paper basket a complaint made to her about the use of foreign-made paper. Her husband is ever ready to go to England in order to criticise Government, but he will not act up to his own preachings.

After remarking that the policy pursued by the new master of India has resulted in the appearance of the Extremists, the Editor enquires whether the new proprietor of *Hindustan* also wishes that there should arise persons who will preach a boycott of his paper. If not, he should answer the following questions:—

(1) Why is foreign-made paper used in printing *Hindustan*?

(2) What is the use of its publishing accounts of its proprietor's travels?

(3) Why does it praise Chaudhri Ram Bhaj Dat so much?

(4) Does the paper continue to follow its old policy?

(5) Is its circulation on the increase, and if not, why not?

G. A. COCKS,

*Asst. to the Deputy Inspector General of Police,*
*Criminal Investigation Department, Punjab.*

LAHORE:
*The 9th January* 1909.

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[ Vol. XXII. ] [ No. 3. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

Received up to 16th January 1909.

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[ Confidential. ]

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 16th January 1909.**

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### I.—POLITICS.

#### (*a*)—*Foreign.*

The suffragist movement.

1. Writing under the heading "The rights of women in England," the *Akash* (Delhi), of the 17th December 1908 (received on the 11th January 1909), refers to suffragist propaganda and says that the women identified with the movement prefer imprisonment to paying a fine or to being at large on furnishing security; while they intentionally do things calculated to bring down the policeman's baton on them. After remarking that Indians in the Transvaal are similarly conducting themselves, the paper says that the suffragists know how to achieve success and that they are prepared to put their knowledge to the test. Continuing, it says that natives possess very little of the courage and perseverance which the women of England are displaying in their endeavours to gain their legitimate rights. It is at a loss to understand why the civilised English should deny their educated women their legitimate rights even in the 20th century. Either England's claims to being a civilised country are unfounded and its women are unfit for the rights which they demand, or, in spite of their being a Christian people, the English are so selfish and are so dominated by the desire to continue to enjoy a monopoly of power, that they are averse to placing their womankind on a footing of equality with themselves in the matter of political rights. If the women are really unfit for the rights demanded by them they should be helped in acquiring the necessary fitness. If, however, they are fit for those rights it is grossly unjust that the men of the nation, which emancipated the slaves, should deny their sisters, mothers and wives their legitimate rights simply owing to their having all power in their own hands. The Editor says that it was only by struggling like the suffragists that the English obtained their rights from their rulers and fellow-countrymen (in authority). The brave and courageous suffragists also will gain their object one day and they have his heartfelt sympathy in their struggle for their rights. After praying that God may grant them success soon, and remarking that women are kinder and more religious than men, he says that it is possible that on acquiring a larger hand in the Government of their country Englishwomen may prove instrumental in doing some good to poor natives also.

The suffragist movement and old age pensions.

2. Writing under the heading "The new and the old light," the *Akash* (Delhi), of the 24th December 1908 (received on the 11th January 1909), enquires how Englishmen, who do not give their lovely wives, sisters and mothers their rights, who are sending their womankind to jail instead of seating them on the throne, and who, instead of treating their mothers with respect, push them out of public meetings, can be expected to give any other nation its rights. After remarking that they cheat both their fathers and mothers, the paper observes that the question is being hotly discussed in England how the old men in the country, whom their young sons leave to their fate and who have to suffer misery in their last days, should feed themselves and where they should live. It next refers to the question of old age pensions and ridicules the opposition which is being offered to the movement. After remarking that the women will suffer hardships and make soldiers of themselves, the Editor tells natives that in future they will have to fight with, and obey the orders of, women. This is, however, nothing to them, seeing that, being cowards and a subject people, they can achieve nothing. Proceeding, the *Akash* says that it is highly unbecoming on the part of the English to tell old men of seventy to earn their own bread, and adds that the phenomenon is ascribable to the new light. Then follows a dialogue between two women, called the New Light and the Old Light, in which each praises herself and in the course of which the former says: "It is I who have converted the warlike Mahrattas, intrepid Sikhs, brave Gurkhas, fearless Dogras and gallant Pathans into moustached women; I who have deprived them of sweet milk and *ghi* and have made them grasp the bottle of brandy; and I who have wrested the sword from their hands." At this the old women heaves a deep sigh and says to herself: "Have my children in very truth fallen away from their position? O my unworthy children, accomplish some thing. Why do you cast a blot on my fame in my old age?"

European civilisation.

3. Writing under the heading "European civilisation" the *Akash* (Delhi), of the 3rd December 1908 (received on the 11th January 1909), says that signs of an awakening have of late been visible in all quarters of the globe. The sight has evoked feelings of envy in England and has led the unemployed in that country to organise different demonstrations, and the unemployed problem in England is due to the introduction of machinery. The work which formerly required 200 men is now done by one ordinary machine, with the result that 200 hands are thrown out of employment. And, strangely enough, the present age of machines is called the age of civilisation, although this civilisation starves labourers and enables a few individuals to make far more money than they require. If the contagion spreads to India also, which God forbid, the rich will accumulate still greater riches and the poor will be pushed into the jaws of death. Referring to the suffragist movement in England the paper says that the wives even of great Lords go to jail and sacrifice their charms and comfort for their rights. To acquire a fuller knowledge of the character of European civilisation, he adds, one should study the general condition of the women of the West. The birth-rate in France has become so low that the Government there finds itself powerless to cope with the evil. An old woman in France was prosecuted for bad livelihood and refused to

state her means of support. Her servant, however, deposed that she had been earning her bread by affording asylum to immoral women who became *enceinte* and by burning to death from 80 to 100 illegitimate children a week. Some time back a few French newspapers used to ridicule the *Brahmcharya* institution established by the Indian *rishis* of old. They argued that if the institution had really the effect of prolonging life why do bachelors in France die sooner than their married countrymen? These journalists did not, however, know that the unmarried in France, both men and women, led grossly dissolute lives at the time. For instance, a certain young man divorced a wife every third hour and married as many as 1,600 times in three years. After remarking that such is the undisguised character of European civilisation, the paper promises to revert to the subject at some future time.

(*b*)—*Home.*

4. The following is from the *Panjabee* (Lahore), of the 12th January 1909:—

Lord Morley's reform scheme.

"On the whole, it appears that the ultimate upshot of the discussions in the two Houses will be that the scheme will be bereft of all elements conceding any real power to the people of India in administrative matters, and only so much expansion to the Provincial Legislative Councils will be allowed as will make them advisory and consultative bodies instead of being merely an instrument of the Executive Government as at present. As Lord Lansdowne said, 'By all means let us give them (the Provincial Legislative Councils) the fullest possible measure of opportunity for criticism, consultation, deliberation, interpellation, and so forth, but I think we must be extremely careful how we do anything which might have the result of paralysing the Executive Government.' The safeguards proposed by Lord Morley against the passing of wild-cat bills are presumably not sufficient in Lord Lansdowne's opinion. His Lordship is wholly against the introduction of the principle of popular election (*vide* proceedings). Here in India criticism has already taken shape in the form of objections that Indians, moving as they do in a 'different atmosphere' from European officials, cannot be safely trusted with State secrets, which must be in the keeping of the Executive Council. The *Pioneer* has raised the further objection that in the Provincial Governments there is not work enough for a doubled Executive Council of four members. 'Even as matters now stand,' says that paper, speaking of Madras and Bombay, 'an Executive Councillor has a comparatively easy life officially; he is never overworked, and his responsibility is not great, as the Governor himself usually controls all matters of any importance. . . . It will be interesting to see how the Governors in the two Presidencies allot duties among their four Councillors, and how the latter will fill up their time, day after day, during their five years' term of office, at the end of which period they will each have drawn the handsome sum of £20,000. The sordid difficulty of pounds, shillings and pence does not seem to trouble Lord Morley.' We are afraid this proposal of Indian Executive Councillors will have to be dropped before the scheme is allowed to proceed to the stage of legislation."

5. The *Zamindar* (Karambad), of the 24th December 1908 (received on the 13th January 1909), publishes a continuation of its articles headed "Complaint of the old bride with a thousand bridegrooms" (vide paragraph 9 of Selections No. 1). It makes old India acknowledge with heartfelt thanks that her husband and the offspring of her co-wife educated their children and thereby enabled the latter to understand themselves and to be willing to sacrifice their lives for their nation and country. She sees the reason to rejoice

Rulers and the ruled.

plain of any omissions which the former may have made in the accomplishment of the task, seeing that all human beings are liable to err. Again, if they had some selfish reasons for doing what they did, she considers this to have been only natural on their part. Proceeding, she says that her children have become divided into two parties,—those who consider it a duty at the present moment to express their gratitude, genuine or fictitious, towards the offspring of her rival, and those who think that if they achieve success well and good; and that in the other event they will be reckoned among national martyrs. After remarking that the latter have converted the compound of her house into a scene of bloodshed, old India says that the former would have deserved her best thanks if they had severed all connection with the seditionists, had tried to stop the circulation of seditious newspapers, and had co-operated with the champions of peace in preventing disturbances. As it is, she can credit hardly one per cent. of them with honesty of motive, while they are called flatterers even by men of their own party. Not a few of them are always ready to approve whatever, whether right or wrong, her husband and the children of her co-wife may say or do. She regards such men with contempt and looks upon them not as friends of her husband, but as time-servers. Continuing, she says that the second party among her children have dashed all her hopes to the ground. Even if they were to make the offspring of her rival hand over the management of her household they would assuredly begin to kill one another. They have also made a bad start in that they would obtain by loot and dacoity the money required for driving the children of her co-wife out of her house. In conclusion, India advises her children to acquire ability first and then to think of accomplishing.

Rulers and the ruled.

6. The *Akash* (Delhi), of the 24th December 1908 (received on the 11th January 1909), publishes a poem from the pen of "Khasta," who says that the ways of the Indian (*lit.* Hindu) are strange indeed. He has not minded the gross disgrace and the lakhs of hardships to which he has been subjected by the foreigner. He has always professed love for his Government, although he has been publicly disgraced. He has never raised his head in disobedience, although he has been overtaken by extraordinary misfortunes. His rulers (*lit.* lovers) must be different from the rest of mankind, seeing that these tyrants practise unheard-of oppression. There can be nothing criminal in his present desire for liberty. Is not a new spirit moving over the waters even in Russia, Turkey and Persia? To cap all, the fairies of England are bravely fighting with the men for their rights. Lovers of liberty are to be seen on all sides, but a strange curse of God rests on India. "Beware O Indians, lest you should be involved and the tyrannical times treat you in an unheard-of manner."

The material condition of India.

7. The *Akash* (Delhi) of the 3rd December 1908 (received on the 11th January 1909), publishes a paragraph headed "Our Fall" in which it says that if a foreigner were to visit India to-day the life, talk and dress of the people would lead him to regard the country as prosperous. It is, however, difficult to see why Indians should share the delusion, seeing that they dress after a foreign fashion, learn and use a foreign language, live in the Western style, sell imported goods at their shops, and furnish their houses with things made

in Germany and other foreign countries. They do not of course live in jungles, as they used to do in ancient times; but can they tell what has become of those jungles and of the kine which used to graze in them? After enquiring whether agriculture, for which India has always been noted, is expanding in any part of the country, the paper says that *ghi* used to sell at one seer for one pice and for one anna in the times, respectively, of Yudishtra and Akbar. Now, however, unadulterated *ghi* or milk cannot be had throughout the country. One can of course obtain wine of any description. Only recently the price of milk went up to eight annas a seer at Amritsar. This makes it clear that if every inhabitant of a city were to take even one *chatak* of milk daily that article would not be obtainable even at one seer the rupee. But let alone milk, even grain sells at 8 or 9 seers the rupee in this country, whereas fifty years back it was sold at one maund for a rupee. There can be no hope for the country where grain sells so dear and whose rich and poor grow respectively richer and poorer. In spite of all this, however, Anglo-Indians say that the wealth of India is on the increase.

**The new spirit in India.**

8. Writing under the heading "A game of India" the *Akash* (Delhi), of the 3rd December 1908 (received on the 11th January 1909), quotes extracts from a number of writers to show that the ancient Hindus were a truthful, just, honest and brave people, and that thefts and litigiousness were almost unknown among them. Even to-day, it adds, thousands of Hindus settle their disputes by swearing an oath over Ganges water, under certain trees, at the shrines of certain great men or at certain sacred places. It is, however, a matter for regret that with the spread of education and civilization such easy methods of settling disputes should be replaced by complex, lengthy, expensive and humiliating ways. Continuing, the Editor says: "To tell the truth, all things can avail nothing so long as feelings of truthfulness are not created in hearts, (so long as) hearts are not free from bigotry, (so long as) they are not brimful of an intense love for God (and) do not shine with a heavenly light ..... (and so long as) heads are not purged of pride. Yes, lovers of the country, tear down the curtains of estrangement, behold your fellow-countrymen (*lit.* nation) on all sides, keep your hearts free from (the instincts of) slavery (and) then see who can keep you slaves. Ah! how the lovers of the nation are dancing in the flood of light! Streams of happiness flow from their eyes and the fountains of love and affection play in their hearts. Lovers are being drawn from thousands and lakhs of miles. Ah! Ah! O, moon come down by order of patriotism! O sun, hide thy face in the sheet of clouds! Thunder O clouds! Flash O lightning! Convert this Bharat into a paradise. Prosper this motherland of gods."

**The new spirit in India.**

9. The *Akash* (Delhi), of the 31st December 1908 (received on the 11th January 1909), publishes an article headed "Who are the leaders of the nation? The children of the nation." The unselfish well-wishers, the true helpers and the painstaking leaders of the nation, it says, consist not of men of position and wealth, but of self-sacrificing lovers of the nation, who, by bracing themselves up with zeal and enthusiasm and by arming themselves with the shield and sword of victory, will adorn the ranks of the national army in future. The seed of patriotism, adds the paper, is to be sown in

their soft hearts and will expand into a tree with the sweat of their enthusiastic brow. Continuing, it says: "Men, brave men, take yourselves away. Clear the way. There come the hopefuls of the kind Mother India. Sacred plants (of patriotism) wave in their hearts. Their eyes are red with the enthusiasms of patriotism. The lamp of the love of country burns in their brains. The red lumps of the flesh of perseverance are acquiring freshness in their sides. The blood of self-respect shines through their veins. The lamp of royalty flashes in their foreheads like lightning. Press forward! May confidence and firm faith be your support! Take care that you do not miss your footing. Grasp the flag of trust and faith firmly in your hands. See that you do not drop it. Descendants of the great *rishis*, convert a wilderness into a garden. You, who adorn the national pathways, proceed (forward) singing the divine song. Sweep mean debauchees off the surface of the earth (and) fill the world with patriots, who are enlightened men, are *fakir*-like, do no wrong and are fine speakers and writers. You, thirty crore descendants of *Maharshis*, come forward like brave men (*lit.* stand up with your chests held forwards). Sing like the nightingale. Wave your flags and cry with one voice—

"We are ready to sacrifice ourselves and will never retire from the field:

"Those who are cowed by fear are others than ourselves."

"Yes, your cry will strike terror in the hearts of brave Colonels and Generals ..... A single sigh heaved by you will turn mountains into heaps of ashes. The smoke of your sigh will prove more effective than bullets. You need no bows and arrows. Your cry alone will start a general massacre ..... Acquire the virtues of love, trust and faith. Garland yourselves on the gallows. See the manifestations of God in the meshes of troubles and hardships."

Continuing, the paper says that native children, who are the future leaders of the national army, are told to fear ghosts and soldiers, and that this fear clings to them all their lives. In the country of the Pathans, it adds, a Mughal boy of five goes to graze cattle at places even ten miles distant from his home, but a Hindu young man of 25 will not, owing to his having been taught to fear Pathans from his infancy upwards, put even two miles between himself and his home. After referring to the spirit of fearlessness which characterises English boys and observing that this is due to the lessons of liberty taught to them and to their being educated on national lines, it says that even a highly educated native young man knocks about from one office to another, telling "the Sahib" that he is a poor man and wishes to earn his bread. In reply he is told to go away, there being no vacancy (under the *Sahib*). This settles his fate and he is left to starve all the year round.

Hero-worship in India.

10. Writing under the heading "Hero-worship" the *Akash* (Delhi), of the 17th December 1908 (received on the 11th January 1909), says that there is not a single country (*lit.* place) in the world the inhabitants of which do not revere (the memory of) their great men and of the patriots who have appeared

among them. After quoting instances in support of its statement, the paper observes that this feeling of reverence is so strong in India that natives look upon the great men of their nation as prophets, gods, *pirs*, *avtars* and *mahatmas*, speak of the latter's achievements as miracles and consider them to have been endowed with supernatural powers. Who, it asks, dare practise oppression in India, which has been under the reign of truth (*Sat-dharma*) from the *Sat-yuga* to the *Kul-yuga*? Whoever resorted to oppression in this country was cut down, root and branch, by the divine power. Rama Chandra would not have been regarded in the light in which he is viewed if he had not worked the ruin of Kumbhkaran and of the haughty, tyrannical and misbehaved Ravana. Nor would Krishna have been looked upon as an incarnatian of God if he had not exterminated tyrannical Kansa and his countless army. Similarly, Hindu temples would not have been adorned with the pictures of Prahlad if his misguided father, Harnakash, had not prevented him and his subjects from worshipping God. After condemning the oppression practised by Mahmud of Ghazni and Changiz Khan, the paper says that God incarnated himself in the persons of Rama, Krishna and Narsingha. It was also He who produced prophets like Muhammad and Buddha or planted feelings of truth and justice in the breasts of a few select men. If Bal Gangadhar Tilak Maharaj, adds the *Akash*, had been only a learned pandit or a judge of the Bombay High Court, his name would have been unknown in Madras, Bengal, the United Provinces and the Punjab. As it is, however, he is the pride not only of the Hindus of the Maharashtra, but also of the Hindus, Budhists, Jains, Christians and Muhammadans throughout India. Indeed, the few men among lakhs and crores of human beings, who spurn worldly desires and devote their energies to the betterment of their nation, should have their feelings made known in every household. They also deserve that memorials should be raised to them, that their descendants should be treated with respect, that their followers should be regarded as superior to the general run of mankind, and that their voice should be considered the voice of God, for the reason that they are free from all selfish desires, that feelings of sympathy and patriotism surge through their hearts, that they experience happiness in the happiness of others, and that they see the manifestation of God in their sufferings and troubles. It is only India which has produced in every century several daring, unselfish and broad-minded patriots, who sacrificed their bodies, minds and wealth at the altar of the national welfare, who made thunderbolts of the bones in their bodies (this is a reference to a Puranic story), who watered the national tree with their blood and who devised means, within the country or away from it and by suffering all sorts of privations, to rescue the national boat out of the sea of poverty. The Editor concludes as follows:—"Yes, O India, tell me why misfortunes and a multitude of sufferings have come down upon thee from all sides? Why have thy children become disappointed? There is no reason for them to give way to despair, because a nation which from time to time produces patriots, who regard its interests as their own, must rise sooner or later. Do you say that there are now no great men in India? Yes, this is so. Tilak Maharaj, the pride of India, is worshipping the goddess of liberty at Mandalay, while the people of India offer worship to that unselfish patriot at their homes night and day. Continue to hope. Dark night is always followed by the bright day. There is no reason to feel disappointed, Hero-worship will make the garden of hopes bloom and the moon of *Swaraj* will cool (burning) hearts."

How to pacify Bengal.

11. Writing under the heading "How Bengal can be pacified" the *Akash* (Delhi), of 3rd December 1908 (received on the 11th January 1909), says that the Bangalis and English are actuated by feelings of enmity towards one another and that God alone knows what will be the result of the present struggle between the two. Pandit Morley considers the partition of Bengal "a settled fact," to which the Bengalies reply that they will continue their anti-partition agitation. Government says that it will humiliate it to reverse the partition, but the Bengalis retort by saying that its disgrace means good to them. It adds that Bengali youths have gone to jail and the gallows without a complaint, while the authorities have been inflicting as severe punishments as they can. After remarking that the existing state of affairs is injurious to the interests of both sides, the paper says that after their (vain) outcry for three years the Bangalis were perhaps compelled to act up to (the saying) "A person driven to desperation resorts to fight." It is the duty of Government to appoint officers, possessed of great patience and experience, to restore peace in Bengal (*lit.* the country). These officers should redress popular grievances and thereby prevent discontent from striking deeper roots (among the Bengalis). The authorities should remember that it is now utterly impossible to stamp out unrest in Bengal with the aid of new laws. The Bengalis are ready to die for even trifles, while they highly revere those who meet death in this way. New laws can only exasperate them still further and consequently some other policy should be followed in order to pacify them). They remained a peaceful people as long as they were not treated with rigour. The adoption of a repressive policy towards them, however, produced Khudi Ram Bose, while the subsequent rigorous laws led to the appearance of three other young men like him. It is possible that repression may silence them, but the present coercive measures will rankle in their breasts in the future, just as similar doings by the English in the past are being remembered now. The unrest which will then prevail in Bengal will perhaps prove far more serious than the present agitation.

Bengal deportations.

12. The *Parkash* (Lahore), of the 22nd December 1908 (received on the 11th January 1909), publishes a paragraph headed "The Regulation of 1818 in Bengal" After referring to the recent deportations in Bengal, the paper says that the event has not caused the sensation and commotion which were produced by the deportation of Lala Lajpat Rai. The reason for this, it adds, is that since the latter occurrence the people have become accustomed to witness the infliction of severer punishments than deportation. There was a time when it was considered a moral death to be sent to jail, but now natives take pride in being imprisoned. If Government really stands to the people in *loco parentis* then, just as parents should exercise only such control over a son as will not drive him to revolt and yet will prevent disobedience, so Government should treat the people that it may have no necessity for punishing them. It should bear in mind that it can have recourse to punishment only at the certain risk of losing its prestige. And even if it succeeds in maintaining its prestige it will have forfeited the love of the people. The Editor is afraid that the punishments inflicted by the authorities during the past twelve months have rendered Bengal unfit to consider Lord Morley's Reform Seheme in a dispassionate spirit. Continuing he says that it was stated by Mr. Buchanan in

Parliament that Lord Morley himself was sorry at having been forced to resort to the Regulation III of 1818. The Editor, however, is not prepared to admit that the authorities could not have managed matters without having recourse to the above Regulation. Again, it had hitherto been believed that political workers of the Moderate School had nothing to fear from Government. The Bengal deportations have, however, proved this to be a myth, for the reason that even a Moderate like Babu Krishna Kumar Mitra has been deported. The Babu was a member of the Congress Convention and attended its meeting held at Allahabad some time back. Apparently his sole offence seems to be that he is related to Mr. Arabindo Ghosh. But the strangest part of the business is that Government should have resorted to the Regulation of 1818 in spite of its having passed the Criminal Law Amendment Act. If the new law was not considered an effective weapon where was the necessity for introducing it? If, however, it could have answered the purpose well why has recourse been had to an antiquated regulation? In conclusion, the paper says that Government's conduct in effecting the deportations is calculated to deepen and not to heal the wounds in the hearts of the people.

The prohibited Extremist Congress.

13. The *Parkash* (Lahore), of the 22nd December 1908 (received on the 11th January 1909), publishes a paragraph headed "Extremist Congress stopped" in which it remarks that Government has committed another mistake in forbidding the holding of the Extremist Congress at Nagpur. Such incidents, it adds, not only bring Government into bad odour but also deepen popular sympathy with its opponents. Continuing if says that the conduct of the Reception Committee in requisitioning the help of the police should have left no room for doubt that no disturbance, &c., was likely to take place at the Congress. Besides, the Extremists knew very well that if they misbehaved themselves at it they would not be allowed to meet a second time. In conclusion, the paper quotes the remarks of the *Statesman* and the *Bengalee* disapproving of the step taken by the District Magistrate of Nagpur.

Indian revolutionaries.

14. The *Akhbar-i-'Am* (Lahore), of the the 9th January 1909, publishes a communication headed "We and our duties," in which the writer says that the times are always changing. When Muhammadans, he adds, wrested the sceptre of India from Hindus very many of the latter were put to the sword. Similarly, innumerable persons, both Hindus and Musalmans, were involved in ruin by Mahrattas. British rule, however, has been one of peace and has infused new life into natives. After condemning the Sepoy Mutiny, the correspondent remarks that after quelling the rising the English punished the rebels in such a way that a mention thereof makes one's hair stand on end. Continuing he says that those who wish to bring about a revolution under the present peaceful regime are not only in the wrong, but are also the mortal enemies of their nation and country. The change which should be wrought in the present times should consist in making the people take to education more kindly, in educating women and in promoting social intercourse between the rulers and the ruled. If natives, adds the writer, were not to speak of the English as an unclean (*napak*) people they would not be called black men by the latter. The mischief is due to some misunderstandings, which a freer intercourse between the people and Anglo-Indians will remove at once. It

is a mistake on the part of the people not to make the causes of these understandings public. The writer then goes on to say that it is only courageous, persevering, good-hearted and truthful men who bring about revolutions. In India, however, perseverance—not to speak of truthfulness—is conspicuous only by its absence. Besides, it is time which brings about all changes and produces men required for the work. Those who would force a revolution are the enemies of time, which places them in iron hands in consequence.

Alleged Sikh conspiracy to overthrow British rule in India.

15. The following is from the *Punjabee* (Lahore), of the 9th January 1909:—

"The San Francisco correspondent of the *Standard* sends a strange story of an alleged plot to overthrow British rule in India and to make a Sikh ruler of the country. Secret service officers are working for the British Government along the Pacific seaboard from Los Angelos in the South to Vancouver in the North, and native spies under two white officers have been quietly gathering information. This was not difficult, for, so it is alleged, 10,000 Indian revolutionists reside around Seattle where they have formed a Society to overthrow English rule in India. Directions were sent to the minor leaders in India by an apparently harmless code through a white man in California to a well known firm in Calcutta. The leader is a Sikh of exceptionally high caste, who, by a special dispensation, has been allowed to leave his native country in order to prepare himself as ruler when the time arrived. He is still little more than a youth, yet he has taken his degree at Cambridge, it is asserted, and has followed this up with a special course at Columbia University. His headquarters were, for a considerable time, in New York. His present whereabouts are only known to the highest "Council of the Revolutionists" consisting of seven high-caste Sikhs.

"The latter were until recently in Vancouver, where some of them were employed in mills, but they have now crossed into American territory. It was one of those who disclosed the whole plan to a British secret officer, on being promised his freedom as the price of the betrayal of the plot. His story was as follows:—

"The main uprising is to take place in April when the hot weather sets in and the white troops are at a disadvantage. The white officers too will have gone to the Hills. Amritsar is to be the scene of the rising. One of the men now on this (American) side has control of the train service. All departments are now run by Hindus and Mahomedans. There is no caste prejudice between us now and it has been arranged for all the main lines of communication to be destroyed at a given signal. The only thing that is lacking is artillery and we rely on our first victories to get big guns. Officers are already detailed off to take the places of the white leaders, and regiments which are apparently loyal to England will be used practically as they are.

"Huge stocks of arms, many of them of the most modern type recently manufactured in Japan, have been smuggled in and are buried at places only known to the highest leaders. Every native who has command of a detachment under the British has been allotted a position and a corps.

"We have been aided in our plan of campaign by foreign experts. Many of the native Rajahs now thought to be unswerving in their loyalty to the British will be found on our side with their excellently trained troops. We have reckoned on reinforcements coming from England, and the Suez Canal will be blocked by the sinking of pilgrim ships."

[The leader of this alleged conspiracy is said to be Professor Teja Singh, late of Khalsa College, Amritsar, who went to America for higher education sometime ago.]

16. The *Akash* (Delhi), of the 24th December 1908 (received on the 11th January 1909), publishes an article headed "Who make a nation a nation? Its children." The paper begins by saying that the fighting Colonels and Generals, the learned philosophers and the rich and noblemen in a nation cannot keep it a nation unless they love the children who are to become fathers in the future. The child, it adds, is the father of the man, and the position of a father is one of importance and responsibility. A country does not mean the material things to be found in it, but consists in its children, who are its most valuable asset and on whom alone depends its future welfare. Blessed is the country and the nation which values its children, as also the schools at which they are taught with love, as is done in Japan! The secret of the success of England, America and Japan lies only in their being engrossed, night and day, in making their children the future soldiers of the national forces, in their regarding the young things with feelings of the deepest reverence, in their teaching the latter lessons of practical liberty from the very beginning, in their spending their wealth for the benefit of their children, in their making regular arrangements to promote the youngsters' health, and in their devising new plans daily to educate them. The Americans make gifts of their wealth to the national colleges, at which the children of both the rich and the poor can consequently receive education free or at a small cost. Hindus, however, have become so degenerate that they never think of their nation. They spend thousands and lakhs on erecting new temples to different gods, but pay no heed to the education and health of their sons and daughters, among whom there may be Sudamas and Prahlads, Sitas and Padmawatis. They should look after the health of their children and should not ruin the latter's lives by marrying them early. The papers concludes by saying that the country's youths are its most valuable possession and that blessed is the country which makes the best use of this asset.

How Hindus can become a nation.

## II.—Afghanistan and Trans-Frontier.

17. Writing under the heading "The Frontier Province and Bengal," the *Akash* (Delhi), of the 31st December 1908 (received on the 11th January 1909), publishes two statem ents to show that tribal dacoits have caused far more loss of life and property in the above province during the past two years than the anarchists have done in Bengal, while, however, it adds, the trivial doings of a few inexperienced Bengali boys have roused the members of the Viceroy's Legislative Council into activity, the murder of innocent young men and the weeping of inoffending women on the frontier have failed to move the hearts of these gentlemen. The law-makers in question are free to pass new laws to deal with quiet natives, but they should also devise means for the suppression of tribal free-booters also. Continuing the Editor remarks that either the Frontier Province should be amalgamated with the Punjab or the Frontier Regulations should be made still more stringent, any one making a complaint (against Government) being deported out of the world, instead of being threatened with transportation. If the people concerned, it adds, possess the strength to live they will be certain to make the necessary arrangements. In conclusion, it says that those who do not know how to preserve their existence do not deserve to live in this world.

Tribal raids into the British territory.

18. The *Akhbar-i-Am* (Lahore), of the 7th (received on the 14th) January 1909 publishes a paragraph headed "Frontier Robbers," in which it says that a gang of robbers, headed by one Multan, a Zakka Khel of Bazar Valley, has carried its depredations too far. The gang in question consists of 15 to 20 persons armed with rifles. Multan has committed a number of raids. He looted Peshawar last year and had the audacity to send a letter to the local authorities informing them of his intention to loot the city again and asking them to save the city if they could. The Editor regrets that the Zakka Khel Expedition should have failed to punish this impudent outlaw. After giving particulars of the two raids recently committed by Multan at Jaluzai and Amankot, near Pabbi in the Peshawar district, the paper observes that the existing state of affairs is intolerable and urges that the cries of the Hindu population of the frontier should not be ignored. The *badmash* Multan, like other tribesmen of his character, loots Hindus alone. The *Pioneer* has, in a strongly-worded article, also denounced the present state of things on the frontier. The Hindus are, on the one hand, in constant fear of being looted, while on the other, the *badmashes* are encouraged in their evil deeds. Continuing the Editor enquires how long the present state of things can be allowed to continue, and says that it is the duty of Sir George Roos-Keppel to protect the people entrusted to his charge. The blow dealt to British prestige can better be imagined than described. It is incumbent upon Government to make good the loss suffered by its subjects. Rather than lose its prestige Government should relinquish possession of the (Peshawar) *ilaka*. It is impossible to reassure with empty words those who are being looted in such a daring manner. Even patience has its limits.

Tribal raids into British territory.

## III.—Native States.

19. The *Sher-i-Babar* (Lahore), of the 28th December 1908 (received on the 11th January 1909,) publishes a paragraph headed "Complications in the affairs of the Patiala State." Some force, says the paper, stands in the way of the Maharaja realising his wish to learn the work of administration before assuming the reins of the government of his State. It is at a loss to understand why His Highness, who is of eighteen years of age and has received a high education under the supervision of a special tutor, should be kept wholly aloof from State affairs and should not be allowed to attend the sittings of the council and to learn the work of administration. After remarking that only recently he was not permitted to have a private interview with the ruler of Nabha, it says that although His Highness is a married man he is not allowed a free hand in connection with his household expenses, which is highly objectionable. Again, it is grossly unjust to appoint Muhammadans to posts of responsibility and importance in preference to the Guru's followers. The Editor cannot understand why the claims of the Sikhs should be so cruelly disregarded in a Sikhs State. His co-religionists, he adds, have always been loyal to the British Government and it is a matter for regret that their legitimate rights should be interfered with. It is extremely improper on the part of Government to give a brave, loyal and law-abiding people cause for complaint.

Patiala affairs.

Faridkot affairs.

20. The *Sher-i-Babar* (Lahore), of the 5th (received on the 11th) January 1909, publishes a paragraph headed "The Faridkot State Council." Referring to the approaching retirement of the present president of the above Council, the Editor says that if vacancies like the one which is to be caused by the said event had been filled irrespective of any considerations of policy there would have been no necessity for him to write anything on the present occasion. As it is, he adds, considerations of the above nature have much to do in the filling of such vacancies, with the result that the Guru's followers are kept in the back-ground in Sikh States, where they ought to possess a commanding influence. It is an open secret that the appointment of non-Sikhs to the Councils of Sikh States injuriously affects the interests of the Sikh community. The paper does not, therefore, consider it unbecoming on its part to suggest that some able Sikh should be selected for the vacancy which will shortly be caused on the Faridkot State Council. It invites the attention of the responsible authorities to the matter and expresses a hope that they will not follow a deep policy under the pretence of (favouring) experience.

Dujana affairs.

21. The *Paisa Akhbar* (Lahore), of the 2nd (received on the 13th) January 1909, publishes a communication headed "A dispute about the succession to the *gaddi* of the Dujana State". The deceased Nawab, says the writer, had with the advice of his Begum, adopted Jamshaid Ali Khan, a son of one of his cousins, as his son and successor. Khurshaid Ali Khan, another cousin of the Nawab, is, however, endeavouring to secure the *gaddi* for himself, and his conduct is disliked by both the State subjects and the ruling family. After complaining that Khurshaid Ali Khan has removed everything from the dowager Begum's house at Delhi without her consent, the writer suggests that the Punjab Government should depute an officer to Dujana to afford protection to the Begum. This is the more necessary, he adds, as the management of the State is in the hands of Khurshaid Ali Khan.

## V.—Native Societies and Religious Matters.

The Arya Samaj.

22. The *Parkash* (Lahore), of the 2nd December 1908 (received on the 11th January 1909), publishes a report of the speech delivered by Lala Munshi Ram on "the Arya Samaj and Politics" on the 29th November last, on the occasion of the last anniversary celebrations of the Lahore Arya Samaj. After offering a prayer to God, the speaker remarked that the Arya Samaj works in day-light, that there is no inner circle in it and that it has absolutely no secret to keep. He had, therefore, no hesitation in making the speech and fully realised the responsibility which he was incurring by saying what he was going to say. It was his earnest desire that his words might find their way to all parts of the country, that they might cross the sea and reach the ears of Lord Morley and the King Emperor, and that they might ascend to the Throne before which even the mightiest bow their heads. Continuing the speaker defined politics, explained the difference between Moderates and Extremists, and went on to say that while Christians, Brahmos, Muhammadans and others had no necessity for making speeches like his it was necessary for

the Aryas to speak on the Samaj and politics. Government, he added, was treating the Arya Samaj in the same manner in which that body was treated by all the non-Arya sections of the population. After remarking that the Brahmos, who preached the brotherhood of man, and even the mild and inoffensive Jains, were hostile to the Arya Samaj he observed that the Government thought it desirable to conciliate Hindus, Jains and others, but that it regarded the Aryas as being outside the pale of humanity and having no claims on it. The ten principles and the 51 articles of faith of the Arya Samaj were an open secret and its preachers had been working side by side with Islamic and Christian Missionaries. While, however, the Aryas were considered a political body no such charge was levelled against Muhammadans, Christians, Hindus and others. Why was this so? Because Lala Lajpat Rai, a member of the Samaj, had been deported? In the first place, excepting the Lala no other (?) earnest Arya preacher had ever taken part in politics. Again, no other leader of the Samaj, if it did recognise leaders, devoted himself heart and soul to political matters. Lala Lajpat Rai had, moreover, challenged the authorities, from the Secretary of State downwards, to prove any offence against him, but none of the latter had taken up the gauntlet. On the contrary, although the charges preferred against Babu Bepin Chandra Pal, a Brahmo, had not been rebutted the Brahmo Samaj had not been accused of being a political body. It was only the other day that Satyendro Nath requested that the Chief minister of the Brahmo Samaj might be sent to him in prison to minister consolation to him. His request was granted and he was allowed to see the minister. Was it, however, a sin in an Arya to make a similar request? The Arya Samaj was condemned because Pindi Das, the convicted Editor of *India*, had said that he could derive consolation from reading the *Satyarath Prakash*. A Christian Missionary had the right to console a wrong-doer in the name of Christ, but Arya preachers could not minister consolation to an innocent Arya, who had been involved in trouble for working for the Arya Samaj. Proceeding the speaker appealed to the Viceroy (*Lat*) not to deliver the Aryas, bound hand and foot, to narrow-minded person. His Excellency should have it proclaimed that the Samaj was a political body and that no one should have any connection with it, so that the Aryas might no longer remain in suspense. As it was, had not people been punished and subjected to trouble owing to their having been members of the Arya Samaj? It was asserted in the recent Royal Message that no native was disquieted because of his religious beliefs, but the King Emperor did not know that there were persons among his Indian subjects who were being disquieted and treated with injustice owing to their being connected with a particular society. Lala Munshi Ram then narrated the following facts in support of his assertion :—

(1) There was a clerk named Gulab Chand in a certain Sikh regiment. He was an energetic worker and his superiors were pleased with him. The Commandant of the regiment used to hold discussion with him about the Arya Samaj, and was in the habit of saying that although Gulab Chand performed his official duties satisfactorily he behaved like a fearless man during the discussions. The man was transferred to another regiment on promotion and (some time later) applied for leave. The application being rejected he went to show the rules (to the Commanding Officer), but was sent to the lock-up for three days on the charge of impertinence. On his release he was asked

whether he was an Arya Samajist. On his replying in the affirmative he was told to present himself the next morning when he was informed that he had been dismissed. He was taken aback and wished to know his fault, when he was informed that he had been dismissed under orders (from above). As, however, the officer concerned was a kind-hearted man and did not wish to injure Gulab Chand he gave the latter the following discharge certificate: "Gulab Chand is an industrious man. He was sent to lock-up for only three days. He was an Arya Samajist."

(2) The speaker once went to Panipat and three Zaildars showed him their Diaries. He could divulge the name of these Zaildars only if they were protected against the Deputy Commissioners and Tahsildars. (Each) Diary contained the following remarks:—"Very good Zaildar. He should be watched being an Arya Samajist." Every officer on tour said (to each of the Zaildars) "O, you are an Arya."

(3) The Deputy Commissioner of Karnal once went to (? Panipat). He knew that there was Arya Samaj in the place and said to (some persons), "Well, I have heard that there are also (some) rascally (*badmash*) Aryas here. If you wish yourselves well, turn them out of the town. Government will think well of you." There were two Arya Samajists even among those to whom the *Sahib* addressed the above words and they playfully enquired from him, "How should we turn the Aryas out? We can do so only if you back us up." The *Sahib* replied, "Well, I cannot give orders (to that effect). You turn them out (and) if a case crops up I will not go against you."

(4) There is a Jat Sabha in the United Provinces, most of the members of which are Aryas and wear the sacred thread. The Sabha received a complaint from the members of a certain regiment that they had been asked to discard the sacred thread on pain of dismissal. A Jat wearing a sacred thread is a rebel and a *Rahtiya* embracing Aryaism can serve in the army only if he keeps long hair. The Secretary of the Sabha submitted a memorial to the Commanding Officer in which he used the following words:—"Sacred threads were removed in the time of Aurangzebe. Our men are being stripped of their threads now. Is the present British rule or Aurangzebe's? You should listen to our complaint. Please do not interfere with the religion of our men (*lit.* with their religion)."

(5) There was a Schoolmaster at Sharakpur, Lahore district. Perhaps he was a Municipal Commissioner also and was liked by both Hindus and Muhammadans. After Lala Lajpat Rai's deportation a non-Arya officer enquired from the Muhammadans whether they had any cause of complaint in connection with the anniversary celebrations of the Arya Samaj which were held before the said deportation. They replied that injury had been caused to their religious feelings and the result was, that the Schoolmaster was dismissed. No one tells him for what fault he has been so treated.

(6) After the deportation of Lala Lajpat Rai, Secretaries of three or four Samajes went to the speaker at Gurukula and told him that they were being harassed by the police to give them lists of the members, as if they were a criminal tribe like Changars and Sansis.

(7). The Secretary of the Arya Samaj ("cultured section") at Jullundur was asked to furnish a list of the members. Three of them were Government servants and when they came to know of this they went to the Secretary to tender their resignations and to ask him to delay the submission of the list till next day. Government officers may have considered this a great victory, but if the incident is recorded in history two years hence what will the world think of Government? Lord Minto may be influenced by this consideration, but not a Muhammadan Tahsildar or Naib-Tahsildar. Can it be a source of pride to Government that its employés should abjure their religion through fear of it? Government's Christian officers should not compel people to render unto Cæsar things which are God's.

The speaker then referred to the prosecution of Pandit Daulat Ram, condemned his conviction as unjust and stated that it had been reported to him that the District Magistrate had threatened certain persons with imprisonment, to prevent them from standing sureties for the Pandit. Continuing he said that sepoys were ordered not to subscribe to Arya newspapers. He had received a letter from a Naik at Allahabad, who used to subscribe to the *Aryo Mitra* of the *Sat Dharam Parcharak* saying that he had been asked to leave either the service or the Samaj. The reason, he added, why the Aryas were considered a political body was that, unlike Muhammadans and others, they had no one at their back. It did not, however, become a Government, over the dominions of which the sun never sets, to suppress a small community but to leave the largest ones alone. Besides, if the authorities knew that there was hardly one Arya in a thousand capable of self-sacrifice they would laugh at their great fear of the Samaj. Lala Munshi Ram then turned to the subject of education and contended that the students taught on the Gurukula lines were far better conducted than the pupils of all other denominational schools. He could not say what would be the consequences of the policy of regarding, as the enemy of Government and good administration, the Arya Samaj, which was trying to produce loyal, peaceful and well-behaved men. After accusing Anglo-Indian newspapers of being always ready to run down the Arya Samaj, he remarked that, unlike Islam and Christianity, the Vedic religion was meant for the whole world and that it did not concern itself with any particular country or people. The Arya Samaj was working for the whole world and was trying to produce men of good character, to bind mankind to the heavenly father and to banish bloodshed, envy and malice from the world. It was not a political body and the belief to the contrary was injurious to the interests of both the Aryas and Government and should, therefore, be removed. Continuing the speaker said that some time ago a Munshi went to him (at the Gurukula) and enquired, "Who are your *pujaris*? Tell me also the names of the teachers." After remarking that Government spies could be detected in half an hour, he added that on being closely questioned the man stated that he had been deputed by his inspector to obtain the information. It should surprise Sir J. P. Hewett to learn that Government informers did not even know that there were no *pujaris* in the Samaj. After referring to the espionage to which he and some other Aryas were subjected, he enquired what should be done under the circumstances described by him? A certain gentleman, he added, told him (in 1907) that it was persistently rumoured that the English had turned

against the Gurukula also, just as they were already prejudiced against the (D.A.-V.) College. He also suggested that a deputation should be sent to wait (on the authorities). And as matter of fact a deputation did wait on the late Sir Denzil Ibbetson to try to convince him that the outcry raised against the Arya Samaj had no truth at its back. His Honour, however, replied that he was powerless in the matter and that it had been reported by Deputy Commissioners that every Arya Samaj was a centre of danger. Deputations could prove of no use unless the authorities, instead of snubbing the Aryas, were to confront them with their accusers and to hear both sides. The Samaj was not a political body and it was to the interest of both the Aryas and Government that the matter should be cleared up once and for all. The delinquencies of individual members of the Brahmo Samaj could not constitute a condemnation of that body. Similarly anarchists' doings on the part of a worshipper of Kali or Siva could not touch the religious sect to which he belonged. Why should then the Arya Samaj be condemned for no better reason? Continuing Lala Munshi Ram quoted some extracts, bearing on the art of Government, from the concluding portion of the Chapter VI of the *Satyarth Prakash* and enquired who could deny after reading those passages that Aryas were (? not) a political body or that they yielded to no section of the population in the matter of rendering unto Cæsar things which were Cæsar's? They relieved distress caused by earthquakes and took upon themselves the rulers' duty of feeding orphans. They combated drunkenness and other evils and had brought about a reduction in crime. They did all this from a sense of duty and not to secure any reward. For instance, an Arya preacher named Balkrishna and Swami Nityananda, who was held in high esteem in the Samaj, were turned out of Hyderabad with great disgrace. This did not, however, prevent the president of the local Samaj from contributing Rs. 1,000 towards the fund which had been started in aid of the sufferers from the flood which swept over Hyderabad recently. The students of the Gurukula also forgot the disgrace to which Arya preachers had been subjected by the Nizam's officials, abstained from eating *ghi* and pulses for seven days, and subcribed the savings towards the fund referred to. Again, when Lord Minto was about to visit Jodhpur the speaker was informed by the local Aryas that they had been asked to pull down the sign-board of their Samaj. He wrote back to say that they should not take it down themselves and that they should bear in silence whatever oppression might be practised on them. They demurred to this, and also found fault with him for collecting money in aid of the Hyderabad Relief Fund, reminding him that Arya preachers had been turned out of the Nizam's dominions with disgrace. He replied that if Jodhpur also were overtaken by the misfortune which had befallen Hyderabad the Arya Samaj and the students of the Gurukula would not withhold their help from it. The Jodhpur police, the speaker added, were not deterred from hauling down the banner of "Om." Who could, however, he asked, efface "Om" from those hearts on which it was written in characters of lightning? Once he had a talk with Colonel Harcourt, the Deputy Commissioner of Jullundur, who remarked that the Arya Samaj was a political body. The speaker replied that in one sense this was so and he described what kind of men the Samaj wished to produce. Upon this the Colonel remarked that English would then have to leave India. Lala Munshi Ram then went on to say that the Aryas had done their duty to the Throne and that now [illegible]

had to perform their duty to God. He added that collectively the Samaj occupied the position of a *Sannyasi*. It told the people that *Swaraj* could be obtained with the aid of religion and not with that of ungodliness, *i.e.*, bombs, murders, and the like. It warned the rulers also not to fall away from their *dharma*. The Aryas, as householders, could send as many deputations to wait on the authorities as they liked. But the Samaj stood in the position of a *Sannyasi* and such ascetics sent deputations to wait on no one. A *Sannyasi* did not hanker after worldly honour. The more he mortified himself and the more he served (others), the more he gained in honour. But disgrace or honour was nothing to him and this is the case with the Samaj. It was a matter for regret that there was hardly one Arya in a thousand who, on the one hand, would give his sovereign His Majesty's dues and, on the other, would act up to the *Sannyasi's dharma* regardless of consequences. The Aryas were free to discharge the duties of householders, but they should not make the Samaj fall away from a *Sannyasi's* position. In conclusion, the speaker requested all the Aryas, men and women present, to pray to God that they might have the strength to follow their religion at sacrifice even of their lives, and that they might acquire the power of enduring (all troubles) without thinking of injuring even an ant. He added that the Arya Samaj had been working in the light of day and that he had made his speech not to conceal but to reveal the truth. The puny efforts of the Aryas would not remove the suspicion which the authorities entertained in regard to them. They should prove to the latter that they could stick to their religion in face even of hardships. This would move the hearts of their rulers. There was a time when Christians were thrown before lions and into the fire, but now their persecutors bowed themselves before Christ. The Aryas could not protect themselves: they would be protected by "Om" alone. "Om" would move the hearts of the authorities, and there would be peace and happiness. The Aryas should suffer every hardship to bring about that result. The speaker then prayed that the clouds which had gathered might disperse, that all estrangement between the rulers and the ruled might disappear, that the former might understand their duty and realise the true character of the Samaj and that the Aryas also might understand their duties.

## VII.—General Administration.

### (e) *Agriculture and questions affecting the land.*

A complaint.

23. Writing under the heading "Saul among prophets?" the *Zamindar* (Karmabad), of the 24th December 1908 (received on the 13th January 1909), says that it is a matter for thankfulness that the Zamindars of the Punjab have so far done nothing for which they may have to blush before His Majesty or the authorities. It is the peasantry of this province alone who can boast of the leading members of their community having helped Government in suppressing the Mutiny of 1857. The meetings held in the Chenab and Jhelum colonies in the beginning of 1907 to protest against the Colonization Bill were attended by thousands of illiterate Zamindars, but nothing was done at them requiring unpleasant notice from the authorities. Since the vetoing of the above Bill also the agriculturists in the Chenab

colony have not been guilty of conduct which could make them an object of suspicion with the authorities. It has, therefore, deeply grieved the Editor to learn that the Deputy Commissioner, Lyallpur, has issued orders to all Lambardars and Zaildars in his *ilaka* directing that Zamindars and cultivators in villages should not hold wrestling matches or play *saunchi* without the previous sanction of the Superintendent of Police. After remarking that *saunchi* is a form of physical exercise, he says that the Punjab peasantry consider it a source of pride and honour to obey their officers and that if they were told not to speak to their wives and children they would obey the order in silence. Orders like those issued by the Deputy Commissioner of Lyallpur, however, show that the authorities suspect even the agriculturists in question of being disloyal. It will not, therefore, be improper on the part of the Zamindars in the Bar *ilaka* to humbly appeal to the Punjab Government not to confound them with the disloyal Bengalis and Mahrattas and to tell it that, by the issuing of orders reflecting on their loyalty, they may be forced to open their lips and inconvenience the authorities. In conclusion, the Editor expresses a hope that the generous Government of Sir Louis Dane will give the matter special consideration. He also expects that the Bar Zamindars' Association, Lyallpur, and the Zamindars' Association, Lahore, will invite the Punjab Government's attention to the improper orders in question.

### (*f*)—*Railways and Communications.*

The railway in India.

24. The *Akash* (Delhi), of 3rd and 31st December 1908 (received on the 11th January 1909), publishes an article headed "A Biography of 'the railway,' the beloved daughter of Lord Dalhousie and the dear niece of uncle Curzon, and a short story of her friends." The paper sarcastically remarks that the railway has expanded the trade of the country and facilitated the transport of goods. Again, if a famine breaks out in any place it carries grain there in almost no time. Income from it is, moreover, spent in managing the country, the administering of which, with receipts solely from the land revenue, would have greatly added to the burden of the people. The railway also benefits thousands of natives in different ways, while it employs lakhs more and thereby enables them to earn their bread. Further, it has facilitated travelling to England, with the result that Hindu young men possessing money can go there, become Barristers and Doctors (and also marry *mems*).* After remarking that it has also enabled the Hindus of Delhi to travel to Kalka and the Ganges in comfort, the Editor says that the railway constitutes an effective means of uniting Indians into a nation, in that Hindus, Muhammedans, Christians, sweepers, *chamars*, Brahmins, Kshatryas and Sudras, travel in the same carriages. In short, he adds, the railway will cure all the ills from which this country is suffering. Proceeding he says that it is absolutely wrong to think that the English have introduced the railway into India for the benefit of natives. Railways were constructed with the object chiefly of facilitating the despatch of troops from one place to another and of keeping in hand the vast territories annexed by Lord Dalhousie. After quoting extracts from several writings in support of his contention, the Editor says that the authorities considered the construction of railways so necessary that, in spite of there having been a deficit of about 55 crores in 1860, 30 crores

* The brackets are the paper's own.

were provided for the purpose in the budget for 1861. He adds that the quotations referred to leave no room for doubt that the English did not construct railways for the convenience of natives. They did so because it was impossible for them to maintain their rule in India without the aid of the railway. To banish railways from the country would be tantamount to crippling the white soldiers of Government. It will be in the recollection of newspaper readers that in order to render the British forces impotent the Boers used to damage railways and pull down telegraph posts. Continuing the paper publishes an Urdu rendering of some verses alleged to have been written by Lord ———. These are to the effect that the railway will drain away the wealth of natives (*lit.* black men) (to England) and will enrich the whites (of that country). The *Akash* next reproduces an extract quoted by Sir William Hunter in his Life of Lord Dalhousie in which the latter gave English capitalists to understand that the introduction of the railway into India would greatly expand British trade with this country and that they would realise very large profits on the money invested by them in railways. Lord Dalhousie's promptings, it adds, led to the establishment in England of several Indian Railway Companies, to which his Lordship gave the promise that any loss sustained by them in working the railways built by them would be made good by Government. £100,000,000 was spent on the construction of railways from 1850 to 1880 and Government guaranteed the payment of interest at the rate of five per cent. per annum. Income from the railways did not however, cover the amount of the interest due and in 1881 Government had to pay £9,000,000 from its exchequer on account of interest. This means that the money spent by it in building railways during the period referred to amounted to about £109,000,000. After remarking that Government money represents the proceeds of the different taxes recovered from the people, the Editor says that it is impoverished Indians who have to bear the cost of the construction, and to make good the loss sustained in the working of railways. In 1880, he adds, Government decided to abolish the guranteed railway system and to build railways on its own account, borrowing the necessary money from British Capitalists. Next he quotes an extract from a publication called " The Financial Revolution in India " to show that even the railways thus constructed by Government are worked at loss, adding that by 1901, a loss of £600,000,000 had been entailed on the Indian exchequer. To make matters worse, crores of rupees have to be remitted to England annually on account of interest on the money borrowed from British Capitalists. Any profits realised also go to England for the reason that almost all the shareholders of the different Railway Companies are Englishmen. After quoting another extract from the *Financial Revolution in India* to show that it is the English who profit most by the construction of railways in this country, the paper says that a man can undoubtedly travel (? from Delhi) to Muktasar for one rupee, but that the fare goes into the pockets of the English. If natives, it adds, who joyfully put their money into the purse of others, had preferred to travel in carts, &c., they would have provided employment for thousands of cart-drivers and others. It than quotes from Mr. Naoroji's book entitled " The Poverty of India " in which the writer states that 99$\frac{7}{10}$ per cent. of the income from the (guaranteed) railways between 1892 and 1897 was remitted to England and that the loss sustained by Government during the period amounted to £1,003,000,000, *i.e.*, a

tax representing this amount was levied on the people for the benefit of British Capitalists. Next follows an extract from the report of the Director-General of Indian Railways for 1900 to the effect that guaranteed railways entail great loss on Government and confer no benefit on the public exchequer. In spite, however, of the fact, adds the Editor, that the enormous sums of money spent on the construction of railways put nothing into its pockets Government continues building new lines. On the contrary it can find no money to construct canals although severe famines visit the country every now and then. A glance at the return for the years 1882 to 1897 will show that during the above period Government spent seven times as much money on railways as it did on canals. In conclusion, the Editor sarcastically remarks that railways will put an end to all the sufferings of Hindus, in that they empty the pockets of the followers of Hinduism and no one without money can commit sin or indulge in pleasure. Hindus will thus leave off committing sins, which will lead to their attaining salvation and getting rid of pain.

A complaint.

25. Writing under the heading "Assault on a female railway passenger" the *Akhbar-i-'Am* (Lahore), of the 9th January 1909, reports that on the 23rd ultimo a Pathan woman was outraged and stripped of her ornaments between the Shahkot and Hathian stations on the Nowshera-Durgai Railway. It is a matter for deep regret, adds the paper, that, in spite of the Railway authorities' orders on the subject, foot-boards and hand-rails should not have been removed from passenger carriages as yet. It is these boards and rails which facilitate the entry of bad characters into, and the commission by them of loot and murder in running trains. After remarking that Miss Taylor's murder is ascribable to the existence of these things, the paper wishes that the Railway authorities would realise their serious responsibilities in the matter.

Grievances of third class passengers.

26. The *Sadiq-ul-Akhbar* (Rewari), of the 2nd (received on the 14th) January 1909, publishes a communication headed "A small photograph of travelling in third class carriages." The writer, one Kazi Muhammad Husain of Shadiwal in the Gujrat district, mentions the standing grievances of third class passengers and urges the railway authorities to redress the same.

G. A. COCKS,

*Asst. to the Deputy Inspector General of Police,*
*Criminal Investigation Department, Punjab.*

LAHORE:
*The 16th January* 1909.

Punjab Government Press, Lahore—20-1-09—287—95—H. L. S.

[ Confidential. ]

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# NATIVE NEWSPAPERS

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# LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| *1 | Tribune ... | Lahore ... | Mul Chand ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| *2 | Panjabee ... | Lahore ... | Ratan Chand ... | 3,100 " |
| | **BI-WEEKLY.** | | | |
| *3 | Observer ... | Lahore ... | Abdul Rashid ... | 1,000 " |
| | **WEEKLY.** | | | |
| 4 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| *5 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee. | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| *6 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| *7 | Paisa Akhbar ... | Do. ... | Mahbub Alam ... | 700 " |
| | **BI-WEEKLY.** | | | |
| *8 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |
| *9 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| *10 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| 11 | Aftab ... | Delhi ... | Saiyid Haidar Raza ... | 500 " |
| *12 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 800 " |
| *13 | Akash ... | Delhi ... | Pandit Ganesh Lal ... | 50 " |
| *14 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| *15 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 " |
| *16 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 17 | Bedari ... | Do. ... | Ishari Parshad ... | 500 " |
| *18 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 " |
| *19 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| *20 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 21 | Dost-i-Hind ... | Bhera, district Shahpur | Ram Lubhaya ... | 200 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| *22 | Haq Prasad ... | Amritsar ... | Ram Nath ... | 500 copies. |
| *23 | Hindustan ... | Lahore ... | Atma Ram ... | 2,250 " |
| 24 | Hitkari ... | Do. ... | Do. ... | 850 " |
| 25 | Inkilab ... | Do. ... | Nand Gopal ... | 500 " |
| *26 | Jhang Dial ... | Jhang ... | Parabh Dial ... | 700 " |
| *27 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| *28 | Khair Khah-i-Alam ... | Delhi ... | Mir Hassan ... | 110 " |
| *29 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 " |
| *30 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| *31 | Nazim-ul-Hind ... | Do. ... | Nazim Husain Khan ... | 200 " |
| *32 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| *33 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 " |
| *34 | Parkash ... | Do. ... | Soma Deva ... | 700 " |
| *35 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| *36 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 " |
| *37 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 392 " |
| *38 | Ditto ... | Rewari ... | Saidar Husain ... | 200 " |
| *39 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| *40 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 300 " |
| *41 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| *42 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad ... | 450 " |
| *43 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 1,000 " |
| *44 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,175 " |
| *45 | Victoria Paper ... | Sialkot ... | Ghin Chand ... | 300 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded.*** | | | |
| *46 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| *47 | Watan ... | Do. ... | Muhammad Ishaq Alla... | 1,800 " |
| *48 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 " |
| | **FORTNIGHTLY.** | | | |
| *49 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| *50 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| *51 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | **MONTHLY.** | | | |
| *52 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 " |
| 53 | Asad ... | Lahore ... | Bishan Sahai ... | 500 " |
| *54 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| *55 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| 56 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| *57 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 " |
| 58 | Martind ... | Do. ... | Kanaya Lal ... | 250 " |
| | **PUNJABI.** | | | |
| | **MONTHLY.** | | | |
| 59 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 " |

NOTES.—A. The papers marked with an asterisk have actually been examined during the week.
B. Nos. 11, 17 and 25 have ceased to be published.
C. No. 24 has ceased to be published temporarily.
D. The publication of No. is temporarily suspended.

[ Confidential. ]

[ Vol. XXII. ] [ No. 4. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB

Received up to 23rd January 1909.

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### I.—POLITICS.

#### (b)—*Home.*

British rule in India.

1. The *Akash* (Delhi), of the 7th (received on the 16th) January 1909, publishes a communication headed "If the English were to go away from here to-day." The writer concedes that if the British rule were to come to an end in India to-day the people would assuredly become free. For how long, nay, for how many days, however, he asks, would they be able to preserve their freedom? If the enthusiastic native patriots, who are crying for *Swaraj* like naughty children, desire the instant departure of all Europeans and the British Government from the country they are labouring under a most serious and fatal mistake. It is true that liberty is the greatest of blessings and that a desire for it is natural and is to be found not only in men but even in animals of the lowest order. It will, however, be a mistake, nay, an act of madness, in a sucking babe to ask to be allowed to have its own way. It is essential for nations, as it is for individuals, to reach a particular stage of progress in order to be able to acquire and retain the priceless boon of liberty. The writer would seriously ask those countrymen of his who have unfurled the flag of *Swaraj* whether the people have achieved the necessary progress and whether the required advancement can be made under the ægis of the British Government and with the help of Europeans or only by making them leave the country. Municipal Committees, he adds, constitute the lowest rung in the ladder of self-government, but a consideration of the general condition of these bodies in India compels him to confess with shame and of sorrow that his fellow-countrymen are as yet unfit for *Swaraj*. He is of opinion that if the British were to leave India all the existing colleges and most of the schools would be closed, the teaching of Western arts and sciences would be put a stop to, the country's trade with foreign lands would cease to exist, the railway and the post office would disappear, the people would not be able to obtain the necessaries of life for which they unfortunately depend on Europe, and they would no longer profit by the researches and inventions made by Europeans. Again, civil war, religious bigotry and caste hatred would become rampant in the country once more, Hindu and Moslem states would commence fighting with one another, the dogs of war would be let loose and the strong would try to

crush the weak. Nor is this all, Afghanistan, Russia, Japan, Germany and America would not let the people remain free for long. After remarking that natives are not able to defend themselves against any of the above powerful countries, the writer refers to the existence of disunion and religious differences among themselves and goes on to say that their cry for *Swaraj* is not only premature but is calculated to deeply injure them and to retard their advancement. He does not mean to say that they should not make liberty and *Swaraj* their final goal. All that he wishes to convey is that they are following wrong methods (to gain their end), that their desire (for freedom) is premature, that they do not possess the means necessary for attaining their object, and that their present conduct in overlooking sound principles and in raising a useless outcry arrests their progress. If they consider the matter in a sober and dispassionate spirit they also will come to the conclusion that they can achieve progress only if British rule exists in India for another long period of time. Besides, if they are to continue a subject and conquered people, the British is undoubtedly the best Government for them. This does not mean that they should not set up liberty and advancement as their goal, that they should put up with injustice and oppression in silence, or that they should not make use of all legitimate and possible means to obtain their rights. Indeed, if they pursue a contrary course of conduct they cannot be called (worthy) children of India and have no right to live in this country. They can, however, do all this only under the protection of the British Government and with the help and guidance of different civilised nations. They should also live on terms of love and amity with one another.

The National Congress.

2. *Hindustan* (Lahore), of the 11th December 1908 (received on the 14th January 1909) publishes a communication from Lala Hardyal headed "The Congress." Lord Lytton, says the writer, had to pass a law in 1877 to curtail the liberty of the (native) press, which then used to abuse Government and was regarded as the fomenter of sedition. Captain St. John writes to the *Daily News*, of London, to say that secret societies had also been established in those days and that their number was about to be increased. Government was, therefore, in a great predicament. The great principle of Government consists in diverting the patriotism of the general public into wrong channels. In 1880 the officers of Government thought it necessary to so direct the enthusiasm of natives in order to prevent its leading to dangerous consequences. They decided that matters should be so managed that native patriots might spend their time and substance for the benefit of Government and that they might work their own ruin under the idea that they were making progress. Accordingly Mr. Hume came forward in the rôle of a sympathiser of India and began to work under the direction of Lord Dufferin. The National Congress was established not by Indians but by Lord Dufferin to serve his own ends. The late Mr. W. C. Bannerji, the first president of the Congress, has remarked in his introduction to *Indian Politics* that it was stipulated by Lord Dufferin that his connection with the Congress should not be disclosed until after his departure from India. The Congress was established with the object of making simple-minded Indians give vent to their feelings. Macaulay says that a government is injured not by the thoughts which its subjects voice in clear language but by those which

they keep locked in their breasts. After remarking that the establishment of the National Congress rendered it necessary for Government to employ informers, the writer says that the authorities forged two chains for the people after the sepoy mutiny and that the day on which they are thoroughly riveted on natives will put an end to their national existence and dash to the ground all their hopes of rising. These chains consist of the (Legislative) Councils, (Municipal) Committees, Juries, and the like, and of the existing system of education. Every one knows that the bodies named are meant to add to the British prestige, while the present system of education is sapping the foundations of religion and nationality in India. Mr. Hume has, however, made the Congress support all these institutions. The writer concludes by warning his countrymen to give the Congress a wide berth and to beware of the guile of Anglo-Indians.

Lord Morley's reform scheme.

3. Writing under the heading "Government's generous side," *Hindustan* (Lahore), of the 25th December 1908 (received on the 14th January 1909), says that *dakshna*, which means charity, gift or liberality, is one of the attributes of God. Governments, it adds, which are the shadaw of God, also possess this attribute, as also that of wrath and oppression. The Government of India had been manifesting the latter attribute for some time past, while the people had been crying to it for kindness and liberality. Lord Morley's reform scheme, which represents the *dakshna* side of Government has been promulgated at last. After referring to the main features of the scheme, the paper remarks that a Bengali proverb says that it is better to have a blind uncle than none at all. This consideration should make the people tender their heartiest thanks to the Secretary of State for India.

Lord Morley's reform scheme.

4. The *Zamindar* (Karmabad), of the 8th (received on the 16th) January 1909, publishes an article headed "Lord Morley's reform scheme," in which it congratulates the Congress-wallas on the granting of most of their demands after their unremitting labours of some 25 years and in spite of the great obstacles which beset their path. After referring to the perseverance and courage displayed by them under adverse circumstances, as also to their professed abhorrence of bomb-throwers, the paper enquires whether any one can say that the goal of both the Moderates and Extremists is not the same and whether the authorities have not been influenced by the reprehensible doings of the Extremist party. The paper enumerates the proposed reforms and says that the concessions may appear insignificant, but that they undoubtedly constitute a step towards the realisation of the ideal which has been animating the Congress-wallas for so long. It is for this reason that these gentlemen have accorded a hearty welcome to the reform scheme, and in all probability the present is the first occasion on which they have thanked the Viceroy and the Secretary of State at a meeting of the Congress. There can be no doubt, adds the paper, that the Imperial Council has been given the power to veto measures passed by the Provincial Councils, but the moral influence of the decisions arrived at by the latter bodies will prevent the Imperial Council from vetoing every (objectionable) measure. He then goes on to say that the generous concessions made by Government have emboldened the supporters of the Congress, both Moderates and Extremists, as is evident

from their having adopted a resolution at Madras condemning the partition of Bengal. Continuing he says that while the opposition of Muhammadans to the National Congress has had the effect of creating estrangement between them and Hindus Lord Morley's reform scheme has alienated them from Government also (*Government ki taraf ka bhi na chhora*) and has dispelled all their dreams of English help and protection, of which they had been assured by Sir Syed Ahmad, Mr. Amir Ali and other leaders of their community, as also by Anglo-Indians and their organs. The scheme lays down that the number of the Muhammadan members of the Legislative Councils, &c., will not only be proportionate to their population, but that three fourths of their electors will consist of non-Musalmans. Apparently Lord Morley is ignorant of the position to which Muhammadans consider themselves entitled in this country, as also of the faith which they repose in the British Government and on the strength of which they have offended their Hindu fellow-countrymen.

Lord Morley's reform scheme.

5. The *Watan* (Lahore), of the 8th January 1909, publishes an article headed "The Secretary of State's despatch on the Indian reforms." The proposed reforms, it says, constitute the foundation-stone of constitutional government in India. It is, however, to be regretted that they do not ensure an adequate representation of Muhammadans on the Legislative Councils. There will be only five Muhammadans among the 62 members at the Imperial Council, while the community will be no better represented on the Provincial Councils. Again, if Hindus are given a hand in the election of Muslim members they will take good care that the man elected shares their views and not those of his own community. After referring to the political importance of his co-religionists, the Editor observes that the number of their representatives on the above Councils should not be proportionate only to their population. It is to be regretted, he adds, that Lord Morley should not have seen his way to accepting in their entirety the proposals submitted by the Viceroy on the subject. Only those on the spot can know what reforms are consistent with the requirements of the country. It would appear that the Secretary of State has been greatly influenced by the demands of the agitators, and that in his anxiety to pacify that section of the population he has paid no regard to the interests of Muhammadans. His Lordship should bear in mind that if the agitators once feel convinced that it is through their efforts that the reforms have been inaugurated they will not scruple to make further demands on Government, as a perusal of the various speeches made at the last Congress will make abundantly clear. All speakers regard the reforms as the fore-runner of still larger concessions, while Mr. Bannerjee, who is credited with holding moderate views, went the length of saying that there could be no reconciliation between the Bengalis and Government unless the partition was cancelled. After expressing the hope that Lord Minto's proposals on the subject of Muhammadan representation will be ultimately accepted, the *Watan* finds fault with the methods of election proposed by Lord Morley and remarks that Muhammadans being in a minority will not fare well at the elections. It also takes exception to the proposal to eliminate the official element from municipal committees and district boards and says that Musalmans will find it very difficult to safeguard their interests in those bodies owing to the preponderating influence of Hindus therein.

The year 1908.

6. In reviewing "The year 1908" the *Parkash* (Lahore), of the 12th January 1909, says that the year which has just closed was, after 1857, the most important one in the history of (British rule in) India. The estrangement between the people and Government which came into existence in 1907 did not decrease in 1908. Indeed, the relations between the two have become so strained that there is very little hope of their improving in the future. An improvement in them is possible if Government radically changes the policy which it has been following of late. There arose men in the country in the past year whose creed seems to be to have their grievances redressed, not by bringing moral pressure to bear on Government, but by making use of the bomb and revolver. After remarking that in all probability such men are not to be found outside Bengal, the paper refers to the anarchist outrages committed in 1908, as also to the laws enacted to stamp out anarchism. It also makes mention of the recent deportations in Bengal and of the prosecutions for sedition instituted in the Bombay and Madras Presidencies. Government, it adds, is determined to exterminate sedition, but the measures adopted to maintain peace in the country serve only to exasperate the people still further. The authorities pursue a policy of "mixed repression" and have been punishing those whom they regard as enemies of Government, while they wish to reconcile the Moderates. Lord Morley's reform scheme has also been adumberated in pursuance of the policy referred to. Continuing the paper refers to the attitude of the authorities towards the Madras Congress, and observes that the Congress has always aimed at obtaining the colonial form of government for India and that it used to be branded as seditious in consequence, while no heed was paid to its voice. The appearance of a party, however, which wishes to drive the British out of the country, has had the effect of opening the eyes of Government, with the result that it has admitted the reasonableness of the demands of the Moderates and has promulgated a reform scheme to defeat the Extremists. It is a matter for congratulation that Government seems in a mood to distinguish between friend and foe. The Moderates also are willing to meet it half-way, as is fully borne out by the proceedings of the Madras Congress. The Presidential address contained nothing calculated to irritate Government and no resolution on boycott or national education was put forward, while the wording of certain resolutions (adopted at previous gatherings) was changed in order to prevent their offending Government. The speeches made were also not animated by a spirit of carping criticism and aimed only at informing the people of their rights and securing the removal of defects (in the administration). If the new policy proves successful in making Government grant the legitimate demands of the people the change must be heartily welcomed. Continuing the paper says that Lord Morley's scheme has entirely satisfied the Moderates, but that it can never satisfy the Extremists. Besides, as the proposed reforms cannot remove popular grievances, it is difficult to say whether they will improve the relations between the rulers and the ruled. Again, as was pointed out by Mr. Gokhale, they will not lead to good results if the partition of Bengal is not modified and all political prisoners are not released at the same time. In conclusion, the Editor says that so long as Government does not discontinue looking upon Indians as a conquered people and does not regard them in the light of children there can be no improvement in the situation.

Pandit Rambhaj Dat.

7. *Hindustan* (Lahore), of the 8th December 1908 (received on the 14th January 1909) publishes an article headed "Truth and Facts." After defining patriotism, it says, that there is less of political life in the Punjab than in other provinces and that it is only on rare occasions that the latent political soul (*ruh*) of the Punjabis has revealed itself. Sardar Ajit Singh was the second man to step into the political arena after Lala Lajpat Rai, and Pandit Rambhaj Dat is the third Punjabi whose heart has been touched by "The Divine Soul." The touch exercised a mesmeric influence on the Pandit and sent him to England on a political mission at his own expense and with the loss of the income from an extensive practice for four months. It is, therefore, necessary to review his two months' political life in the country of India's present rulers. After remarking that there are two political parties in India and explaining the difference between them, the paper says that of the two political workers in the Punjab, *viz.*, Lala Lajpat Rai and Pandit Rambhaj Dat, the former, although not a professed Extremist now, must, owing to his (political) beliefs, be considered a member of the new party, while the latter is connected with the old (Moderate) party. It was remarked by the Lala, in the letter which he wrote to be *Punjabee* before his departure from India, that he did not believe in appealing to the sense of justice of the British public and that consequently he was not going to England on any political mission. The Pandit, on the other hand, told the public that he was going to that country on such a mission and that he still reposed faith in the British sense of justice. His object in undertaking the journey was to lay the grievances of his province before the British public. He stayed in England from the 1st October to the 27th November last, during which time he delivered three lectures in Hyde Park under the auspices of the National Democratic League. He also made one speech each at the the North Camberwell Radical Club, the Brotherhood Church and the Emerson Club. Another speech was made by him at a meeting of the Independent Labour Party. In addition he had interviews with the representatives of the press, visited (some) members of parliament and contributed articles to different newspapers. His speeches and writings dealt with one and the same subject, *viz.*, the grievances of Indians and the present condition of India. He adduced proof to show that the grievances referred to were not fictitious and that they had been rankling in the hearts of the people and should be redressed without loss of time. Nor were his labours thrown away. In proof of this the paper reproduces the resolutions adopted by different societies expressing agreement in the Pandit's views, sympathising with Indians in their troubles and urging Government to introduce different reforms. This, it adds, should leave no roo m for doubt that his mission has been a success, on which he and the Punjab deserve to be congratulated. As to what practical good the sympathy of the majority of Englishmen will do to India, time alone can show. The Pandit has done his duty well and laid his offering at the feet of his mother-land.

Anarchism in India.

8. The *Akhbar-i-'Am* (Lahore), of the 16th January 1909, publishes "An Australian letter" from its own correspondent. The writer says that the anarchist doings in India have led the Europeans in Melbourne to fear Indian immigrants. It is for the same reason that the Government of the Com-

monwealth has stopped the immigration of Indians into Australia. After remarking that Australian newspapers have been preferring diverse false charges against Indians, the writer says that the present change in the (political) views of his countrymen is ascribable wholly to the study of European literature by them. Books describing the mysteries of anarchists and nihilists and teaching how to make bombs are to be found in every library in this country. The authorities take no notice of the conduct of their countrymen (in writing and publishing these book), but inflict the severest punishments on natives for reading such literature. If Government were to stop the entry of the above books into India the prevailing unrest would assuredly disappear in a short time. Indians cannot distinguish between good and evil and it is, therefore, unwise to place dangerous books of the above description in their hands.

England and India.

9. The *Akash* (Delhi), of the 14th January 1909, publishes an article headed "England and India," in the course of which it says that while even old men in the former country look young native youths grow old prematurely through suffering privations. Indian women, it adds, are spoken of as ignorant beings, (but only) that Englishwoman is considered chaste who frequents hotels and clubs and makes a large number of friends. Indians *salaam mems*, (but) Englishmen look upon native women . . . . . (? with contempt). Englishwomen are unmoustached men, while the men of India are moustached women. After remarking that English women look down upon the men of this country, the paper says that English traders carry away grain from India and thereby starve the children of the soil.

## II.—Afghanistan and Trans-Frontier.

Tribal raids into British territory.

10. The *Punjab Samachar* (Lahore), of the 9th (received on the 16th) January 1909, publishes a paragraph headed "Our prayer to the Chief Commissioner." How, asks the paper, should Hindus (*lit.* people of India) abstain from opening their lips in complaint? It is these helpless beings who suffer when the authorities are in an angry mood. Again, whenever there is an opportunity their Muhammadan neighbours do their utmost to disgrace and harass them. Tribal free-booters also loot only unfortunate Hindus, who have no arms to defend themselves. Continuing the paper appeals to the Chief Commissioner of the Frontier Province to make more satisfactory arrangements for affording protection to the Hindus committed to his charge, it being his duty to look after the safety of all classes of the people. Will it be inadvisable, it asks, to at least remove the Frontier Province from under the operation of the Arms Act, so as to enable the Hindus to make the necessary arrangements for ensuring their safety?

## V.—Native Societies and Religious Matters.

Government help to Christian Missionaries.

11. The *Jhang Sial* (Jhang), of the 9th (received on the 16th) January 1909, publishes a paragraph entitled "Our heads and our own shoes." There hardly exists a man, it says, who can bear to see himself beaten on the head with his own shoes. There can be no doubt that the strong beat (the

weak), but they do so with their own weapons and not with the shoes of their victims. Advantage is, however, being taken of the weakness of Indians to use their own shoes against their heads. Government helps Christian Missionaries with Rs. 22,15,000 a year. The money, which comes out of the pockets of the people is used in making Hindus and Muhammadans abjure their religion. When Government professes to follow a policy of religious neutrality, asks the paper, why does it help Christians with money for the above purpose?

Hindus and Muhammadans.

12. Writing under the heading "Character," the *Paisa Akhbár* (Lahore), of the 12th January 1909, says that Indians beg for favours from Government daily, but that they do not improve their own condition and social life. They should first set their own house in order and should treat one another in the considerate manner in which they wish Government to treat them. Do the rich and noble among them, asks the Editor, extend to the poor and the low-born the same treatment which they wish the rulers to accord to themselves? He does not mean to suggest that the English should not treat natives in a human and gentlemanly manner, because they will only betray their own unworthiness by following a different course of conduct. Continuing he says that the jealousy, enmity and rivalry which exist between Hindus and Muhammadans will never permit these communities to grow powerful and prosperous. It should be the duty of their leaders to come to an understanding and to make their followers live in peace and accord. So long as Hindus and Musalmans continue quarrelling over even trifles and are ever ready to injure each other they cannot command any respect from the English or any other civilized nation. After advising them to love one another, the Editor says that it is incumbent on the true well-wishers of the country to induce the people to improve their character.

## VI.—LEGISLATION.

Recent laws to deal with anarchists.

13. The *Vakil* (Amritsar), of the 9th (received on the 16th) January 1909, publishes a communication headed "Another blot on the name." The writer says that the best way to understand the trend of the social and political life of a conquered people is to study, in a chronological order, the laws, both in force now and repealed, which were passed to deal with them. If a French or German *savant* or an American tourist, he adds, were to study the criminal laws of India with the object of judging of the character of Indians, he would not give much thought to the Whipping Act and the Arms Act. A perusal of the laws passed in the first decades of the 20th century to put down anarchism would, however, make him view Indian character with feelings of deep disgust. He would be led to think that this country is inhabited by a people who cannot vanquish a greater power with the aid of human excellence, *i.e.*, who cannot acquire virtues which would place them above that power automatically, but who wish to wreck it by throwing dust in its eyes in a secret manner. He would regard them as incapable of understanding their duties and rights and as amenable only to the arguments of insult and disgrace. Continuing the writer says that an Arms Act was undoubtedly

enforced in England also by her Roman Conquerors, but that it was Ganga Din and Mata Din (Purbias) who brought this disgrace on India. The second blot (anarchist laws) on her name, he adds, has been brought by her unworthy sons, Ghoshes and Boses, after the lapse of 50 years.

## VII.—General Administration.

### (*a*)—*Judicial.*

Libel cases against the *Jhang Sial.*

14. Writing under the heading "Fund in aid of Banka Dyal," the *Jhang Sial* (Jhang), of the 16th January 1909, again appeals to its readers to help it with money in its hour of need. It also acknowledges the following subscriptions:—

| | | Rs. |
|---|---|---|
| From an anonymous subscriber at Lahore | ... | 3 0 0 |
| Ditto ditto Lyallpur | ... | 1 0 0 |
| Received through Pandit Ram Rang | ... | 5 0 0 |
| Total | ... | 9 0 0 |
| Add amount already acknowledged | ... | 478 2 0 |
| Grand Total | ... | 487 2 0 |

Administration of justice in India.

15. The *Jhang Sial* (Jhang), of the 16th January 1909, says that when Rama was preparing to go into exile in obedience to his father's order, Lakshman went to him and entreated him to ascend the throne, saying, "Dear Rama, the throne rightfully belongs to you. What does our father's order signify? If an order given by him is improper we cannot obey it. The present order is unjust. Our father has been guilty of injustice and you are not bound to obey him." After remarking that Lakshman regarded his father with as much respect as his brother Rama did, but that being a just man he could not abstain from protesting against the above order, the paper asks the authorities to be just like Lakshman. It then refers to the proclamation of 1858 and observes that the King Emperor's recent message shows that the Crown has the same desire to do impartial justice to the people as it had fifty years back. It adds:—"When, however, we see that our dispensers of justice, the authorities, neither respect the sacred name of justice nor do they pay any heed to the meaning of the Royal proclamation we break into cries involuntarily. It is to be regretted that while the Royal family is averse to being partial to any community some officers of Government should be bent on bringing justice into discredit by making invidious distinctions between white and black men. The methods of administering justice apart, these distinctions have placed still greater obstacles in the way of obtaining justice. A native and a white man guilty of the same offence are treated differently by the law, nay, by the officers appointed to dispense justice. Many instances can be cited in which justice was murdered and the law was disregarded out of regard for the white complexion." Continuing the paper says that there is nothing to be surprised at in Indians having lost faith in British justice. They do not, however, blame

the Throne for the invidious distinctions which are made between white and black men. They ascribe the evil to Anglo-Indian officers, whose selfish and unjust doings are at the bottom of this state of affairs. After calling upon these officers to administer justice irrespective of colour or creed, the paper observes :—" If you will not do so we assert with emphasis that you murder justice, which is loved by both God and the King Emperor, and that you will have to suffer for this one day."

### (*b*)—*Police.*

16. The *Jhang Sial* (Jhang), of the 16th January 1909, publishes a paragraph entitled " Plays prohibited." After referring to the recent orders of the Commissioner of Police, Calcutta, to the local theatrical companies to abstain from staging certain plays, the paper remarks :—" The Commissioner has hit on a novel plan to stamp out sedition. Should these plays be replaced by the blandishments of beautiful *nautch* girls and by love stories, so as to complete the moral ruin of Indians? In all probability this is what the Commissioner aims at. We are prohibited from publishing historical accounts of (our) heroes, as also from reading stories of their achievements. (Again), we are forbidden to establish *akharas* and to play games for physical exercise. Should we infer from this that some day we will not be allowed even to breathe or to take food; because the breathing of fresh air and the taking of food lend strength to the body. Why do you not bind Indians with chains and drown them in the sea once for all? You will be spared the trouble of devising new plans every now and then, while we also will be released from our present captivity and will bless you for ever."

Complaint against the Commissioner of Police, Calcutta.

### (*e*)—*Agriculture and questions affecting the land.*

17. The *Jhang Sial* (Jhang), of the 9th (received on the 15th) January 1909, publishes a paragraph entitled " Why spread Fullerism?" in which it says that the Deputy Commissioner, Lyallpur, is said to have issued orders to all the lambardars and zaildars (in his *ilaka*) directing that zamindars and cultivators in villages should not hold wrestling matches and play *sounchi* without the previous sanction of the Superintendent of Police (*vide* para. of Selections No. 3). The news, it adds, makes one exclaim involuntarily, " Why do you spread Fullerism (in the Punjab)? What danger do you apprehend from the Punjab zamindars that you have required them to obtain this sanction? The poor Punjabis have already been frightened to death and are ready to sacrifice their bodies, minds and money for you. Is it not then a piece of high-handedness in you to regard them with distrust?" Continuing the paper says that the struggle for existence leaves the Punjab peasantry no time for recreation and physical exercise, and that under these circumstances the authorities should not bring themselves into bad odour by issuing orders like those in question. It is afraid lest these orders should make young men realize the importance of physical exercise and prompt them to pay greater attention to it. In conclusion, the paper asks the authorities to fear God and abstain from regarding the Punjabis with suspicion for no reason.

A complaint

18. The *Zamindar* (Karnabad), of the 8th (received on the 16th) January 1909, publishes a paragraph headed "The prohibition of wrestling and *sounchi* in the *Bar*," in continuation of its remarks in the subject (*vide* para. 23 of Selections No. 3). No official or non-official body in any part of the country, says the paper, has as yet confounded wrestling or *sounchi* matches with public meetings. Besides, when the holding of public meetings is not prohibited in the Punjab why should the sports referred to be placed under a ban? The Editor understands that his remarks on the subject have induced the residents of some villages (in the Lyallpur district) to write to the Secretary of the *Bar* Zamindars' Association to appeal (to Government) in the matter. He desires all villages in the district who look upon the prohibition as a blot on their loyalty to communicate their feelings to the Association. In conclusion, he expresses the hope that the just Government of Sir Louis Dane will give due consideration to the reasonable request of the zamindars of the Lyallpur district.

A complaint.

19. The *Akhbar-i-'Am* (Lahore), of the 14th January 1909, publishes a communication from one Sarup Singh headed "The settlement of the Ludhiana district and the complaint of the Sikh zamindars." After referring to the settlement operations now in progress in the above district, the writer says that at the last settlement, the second since the advent of the British into the Punjab, land revenue was enhanced by half an anna per *bigha* and that in all probability a further enhancement will be made on the present occasion. A careful consideration, adds the writer, will show that there is no necessity for setlling the land revenue of the district anew. On the contrary, the amount of the present *jama* should have been quietly reduced, because the zamindars in every village have had to sell or mortgage land worth thousands and lakhs in order to meet even the present demand. Again, they have been in the grip of famine continuously for the last 15 years and Government has had to suspend the collection of land revenue for several years, and to make *takavi* advances to them To commence settlement operations in a famine-stricken district with a view to enhancing the land revenue is, therefore, nothing short of flogging a dead horse. It may be added that the plague has devastated the district to such an extent that in some parts proprietors have begun to lease their land for only one-fourth share of the produce, while a very large area of cultivable land is lying fallow. It is, therefore, a matter for surprise that although Government is aware of the poverty of the zamindars it should think, not of remedying the poverty, but only of enhancing the land revenue. Continuing the writer makes bold to say that there is not a single zamindar in the whole district living only by agriculture who owns a *pucca* house. After remarking that the peasantry in the *ilaka* live in hovels, he says that they cannot raise (good) crops owing to the prevalence of famine, while what little they can raise goes towards the payment of the revenue demand. The result is that they have to subsist on grass and vegetables and can wear only rags. As regards shoes, they make their acquaintance only when they are beaten with them on the head. In conclusion, the writer abruptly says "The Guru Maharaj (Guru Govind Singh) converted us from sparrows into falcons, and also called us by the name of Singh, *i.e.*, lion. We have also been called Nihangs, *i.e.*, sharks, but we have been the reverse of what these appellations signify."

A complaint.

20. The *Sher-i-Babar* (Lahore), of the 20th January 1909, publishes a communication under the same heading in which the writer "A Sikh zamindar," makes exactly similar remarks, and adds that although the Sikhs have fought for Government in different countries, the latter has never thought of assessing land revenue from loyal Sikh agriculturists at rates which they can afford to pay.

A complaint.

*(f)—Railways and Communications.*

21. Writing under the heading "Accidents in Germany and India," *Hindustan* (Lahore), of the 18th December 1908 (received on the 14th January 1909), refers to an accident in a coal mine in Westphalia, and says that the Crown Prince of Germany himself motored to the scene of the disaster, spoke words of comfort to the wives and children of the sufferers and promised to lay their grievances before his father. No information is, however, vouchsafed to the relations of the persons who die in railway accidents in India, which have become very frequent in the country, especially on the North-Western Railway, and result in great loss of life. After remarking that the cries of the people cannot reach the ears of the King Emperor the paper says that whenever there is a collision some Railway officers hold an investigation, the man issuing the "line clear" is found to have been to blame and is prosecuted and sent to jail The enquiries into this (? Mustafabad) collision also will lead to the same result, but what will the punishment of the party to blame avail the victims? The Railway authorities do not take, or do not try to take, effective steps to remove the causes of such awful collisions. In conclusion, the paper says that the wonder is not that collisions occur, but that they do not take place daily. The railway management is such that there is every possibility of their occurring every day.

Railway collisions in India.

*(h)—Miscellaneous.*

22. The *Arya Gazette* (Lahore), of the 7th (received on the 16th) January 1909, publishes a communication from Lala Lajpat Rai headed "An Indian tourist in the streets of London." The writer says that on his arrival in London an Indian sees women on all sides and is led to ask himself whether the population of England consists of only women. Here and there he sees them assisted into and out of carriages by men and this makes him realise that they also stand in as much need of protection from the sterner sex as their Indian sisters. A visit to a circus, a park or a meeting addressed by women, however, makes him doubt whether English women do not belong to the male sex Their ability, their eloquence, their enthusiasm and their courage lead him to compare them to the goddesses of the Hindu *Shastars*, who rule the destinies not only of their own country, but also of crores of foreigners (*lit.* human beings) like himself. Continuing the writer says that the sight of English women turns his thoughts to their weak and delicate Indian sisters, whose timidity, and illiteracy are responsible for the want of moral courage in their men and afford the key to the present degraded condition of their nation and country. He wishes that Indian women could know how to

Lala Lajpat Rai's impressions of England.

infuse more of manliness into their sons and make them hold their heads erect. After referring to the great regard of the English for order and regularity, he says that both men and women throw this regard overboard whenever there arises a question of principle, as also in connection with struggles for obtaining rights or for putting down oppression and high-handedness. They do whatever they deem necessary for the attainment of their object. Lala Lajpat Rai next refers to the suffragist propaganda and says that the doings of the suffragettes are calculated to surprise an Indian. In conclusion, he says that although London is lighted by electricity and although England is a very clean country he loves India better.

A contradiction.

23. Writing under the heading "Contradiction," the *Army News* (Ludhiana), of the 16th January 1909, says that the article entitled "The Shudra rule," which appeared in its issue of the 21st November last, was reprinted from the *Sadhu* (*vide* paragraph 1, Selections No. 49 of 1908). The article, it adds, was a philsophical one, in which the writer had tried to show that at first the sceptre of the world was wielded by Brahmans, *i.e.*, the learned; that next it passed into the hands of Kshatryas, *i.e.*, men of the sword; that at present it was wielded by Vaishes, *i.e.*, traders; but that the labouring classes also were beginning to realise their power, and that it was not unlikely that they might gain ascendancy in the future. The *Sadhu* did not, however, express the idea in clear language and one passage in the article could be interpreted to mean that the socialists, nihilists and anarchists (who in Europe consist mostly of labourers) were gaining in power and that their success would prove beneficial to the world. The *Army News* does not share this view and has always disapproved of the principles of those who would gain an object by unlawful means. It is sorry that it should have reprinted the passage referred to and wishes to controvert the idea embodied in it. The paper does not apprehend any misunderstandin g in the matter, because its writings bear witness to its loyalty, moderation and peacefulness. Nevertheless, as some of its enemies are trying to injure it by prejudicing the authorities against it by distorting the meaning of the aforesaid passage, it has thought it necessary to clear the point. The reason for this conduct in its past is that some insolent newspapers have roused the suspicions of the authorities, and that there are very few European officers who can fully understand Urdu.

G. A. COCKS,

*Asst. to the Deputy Inspector General of Police,*
*Criminal Investigation Department, Punjab.*

LAHORE:
*The 23rd January* 1909.

Punjab Government Press, Lahore—25-1-09—301—97—H. L. S.

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FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

Received up to 30th January 1909.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| *1 | Tribune ... | Lahore ... | Mul Chand ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| *2 | Punjabee ... | Lahore ... | Ratan Chand ... | 3,100 " |
| | **BI-WEEKLY.** | | | |
| *3 | Observer ... | Lahore ... | Abdul Rashid ... | 1,000 " |
| | **WEEKLY.** | | | |
| 4 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| *5 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee. | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| *6 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| *7 | Paisa Akhbar ... | Do. ... | Mahbub Alam ... | 700 " |
| | **BI-WEEKLY.** | | | |
| *8 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |
| *9 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| *10 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| 11 | Aftab ... | Delhi ... | Saiyid Haidar Raza ... | 500 " |
| *12 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 800 " |
| *13 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| *14 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| *15 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,200 " |
| *16 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 17 | Bedari ... | Do. ... | Ishari Parshad ... | 500 " |
| *18 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,385 " |
| *19 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| *20 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| *21 | Dost-i-Hind ... | Bhera, district Shahpur | Ram Lubhaya ... | 800 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| *22 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| *23 | Hindustan. ... | Lahore ... | Atma Ram ... | 1,300 " |
| 24 | Hitkari ... | Do. ... | Do. ... | 850 " |
| 25 | Inkilab ... | Do. ... | Nand Gopal ... | 500 " |
| *26 | Jhang Sial ... | Jhang ... | Parabh Dial ... | 700 " |
| *27 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| *28 | Khair Khah-i-Alam ... | Delhi ... | Mir Hassan ... | 110 " |
| *29 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 " |
| 30 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| *31 | Nazim-ul-Hind ... | Do. ... | Nazim Husain Khan ... | 200 " |
| *32 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| *33 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 " |
| *34 | Parkash ... | Do. ... | Soma Deva ... | 700 " |
| *35 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| *36 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 " |
| *37 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 392 " |
| *38 | Ditto ... | Rewari ... | Safdar Husain ... | 200 " |
| *39 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| *40 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 " |
| *41 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| *42 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| *43 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 " |
| 44 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 " |
| *45 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded.*** | | | |
| *46 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| *47 | Watan ... | Do. ... | Muhammad Insha Alla... | 1,800 " |
| *48 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 " |
| | **FORTNIGHTLY.** | | | |
| *49 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| 50 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| *51 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | **MONTHLY.** | | | |
| *52 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 " |
| 53 | Azad ... | Lahore ... | Bishan Sahai ... | 500 " |
| *54 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| 55 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| 56 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| *57 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 " |
| *58 | Martind ... | Do. ... | Kanaya Lal ... | 250 " |
| | **PUNJABI.** | | | |
| | **MONTHLY.** | | | |
| *59 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 " |

NOTES.—A. The papers marked with an asterisk have actually been examined during the week.
B. Nos. 11, 17 and 25 have ceased to be published.
C. No. 24 has ceased to be published temporarily.
D. The publication of No. is temporarily suspended.

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[ Vol. XXII. ] [ No. 5. ]

# SELECTIONS
FROM THE
# NATIVE NEWSPAPERS
## PUBLISHED IN THE PUNJAB.

**Received up to 30th January 1909.**

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### I.—POLITICS.

#### (*a*)—*Foreign.*

Indians in Canada.

1. *Hindustan* (Lahore), of the 15th (received on the 25th) January 1909, publishes a communication from a Vancouver correspondent headed "Expulsion of Indians from Canada." The writer says that Indians are looked down upon in foreign countries and that efforts are being made to deprive them of their rights, a piece of gross injustice. He adds that the Canadian Government is resorting to deception in order to expel Hindu immigrants from British Columbia and to settle them in a place which may rightly be likened to hell. They were recently asked whether they would like to go to British Honduras, which, they were told, was a very good country, where one could earn two dollars a day and get all kinds of fruit very cheaply. Two Hindus were taken to see the country and they told the other immigrants on their return that all this was moonshine. They also stated that the few Hindus, who had already been decoyed into British Honduras, were in great misery on account of the intense heat there; that milk and ghi were unknown in that country, that a man had to spend three dollars a month on water and that he could earn only from 8 to 12 dollars per mensem. Continuing the writer alleges that the two Hindus referred to were offered a bribe of $3,000 to induce them to certify to Honduras being a good country. They, however, declined the bribe and would not prove instrumental in casting their fellow countrymen into a hell. The result was that the Sikhs and other Indians (in Canada) met in a Sikh temple at Vancouver and resolved to sell their lives rather than consent to go to British Honduras. After remarking that it is tyranny to expel Hindus, who are British subjects, from British territory, the writer says that, on the other hand, hundreds of Japanese, Chinese, Germans, French, Greeks and others live in Canada unmolested. The distinction is due solely to the fact that if the latter were expelled from the country their Kings would at once try to avenage them on the English. It is Indians alone who occupy a degraded position (and are, therefore, going to be treated in the above manner). The present condition of the country is due solely to the existence of disunion in their ranks. They should not mind their religious differences and should become one, which will help them in the attain ment of their end.

2. The *Jhang Sial* (Jhang), of the 23rd January 1909, publishes a paragraph headed "Moral courage." The ill-treatment, it says, to which Indian immigrants are subjected in the Transvaal is known to all and lacerates the hearts of their fellow-countrymen. What, however, asks the paper, can be done in the matter? Such is the value, it adds, placed on Indians even in their own country that a white man guilty of murdering a native is let off with a fine of five or ten rupees. This being so what respect can they command abroad and who is there to avenge the insults offered to them by foreigners? After referring to the ill-treatment of Indians in the Transvaal and praising the courage which they are displaying in their fight for their rights, the paper says that different societies in India have requested Government to save its local Indian subjects the disgrace to which they are being subjected by the Boers, but that absolutely nothing has so far come of it. If the British lion had frowned at the Boers even once they would assuredly have abstained from ill-treating Indians. But as it is, the latter can only face their troubles with courage and perseverance.

Indians in the Transvaal.

(*b*)—*Home.*

3. The *Raghbir Patrika* (Jhang), for December 1908 (received on the 25th January 1909), publishes some Punjabi verses written by "Ashiq." The writer enquires from the King Emperor how Indians can prosper when they are oppressed instead of being treated with kindness. Starvation, he adds, has turned them pale and they are being rapidly ruined. They never fared so ill as they are doing now-a-days. They have given His Majesty all their wealth and obey all his behests, but he does not take pity on them and do justice to them. His Majesty should listen to their complaint and should restore to them their liberty. Continuing the writer says that India has been converted into a wilderness, but that she will not remain in her fallen condition for ever and will assuredly rise some day. Her children have been caught in an eddy and the King Emperor should rescue them from it. He should wield the oar of justice and save them from death. He should not believe those who lie to him, but should come (here) and judge between truth and falsehood himself. He should grant the people their rights and make them prosperous for which he will be rewarded by God. They are being ruined by famine, plague and cholera, and His Majesty should come to their rescue.

Rulers and the ruled.

In the same issue there are some verses in Punjabi written by "Khushta" who says that the King Emperor should not smite the helpless Indians by preferring a false charge against them and calling them rebels. His Majesty has begun to throw them into jail for petitioning for their rights He has drawn the sword of oppression to frighten them, but he should remember that tyranny never thrives. His Majesty is in England and can know nothing of how it fares with them. He eats his fill twice a day, but Indians find it difficult to procure food. His officers are treading the wrong path and have been harassing hunger-stricken natives. After remarking that since the death of their mother, the late Queen-Empress, his fellow-countrymen have been the objects of no one's care, the poet advises them to be resigned and to cheerfully endure whatever may befall them.

Similarly the issue contains some Punjabi verses from the pen of "Dukhia" of Lahore, in the same strain as the above, and also some verses written by "Ram," who says that loyal natives have been charged with sedition for no fault, that in the end (the authorities) will rue this, and that several popular leaders have been sent to jail on an unfounded charge of sedition. He then continues :—

"Why hast thou (? the King Emperor) grown suspicious at sight
Of sleeping child-like Indians?
Thy motives are bad (and) thou hast resorted to several pretexts
To blame our friendless selves for nothing.
In the end the true God will requite
Distrustful persons like thee."

The poet urges his countrymen to throw off their sleep, to educate their children on national lines and to wear and eat only country-made articles.

"Das," of Rajoya, also contributes a few verses in which he says that Indians have been attacked by sufferings from all sides and that they find no enjoyment in life now. They have been ruined by hunger, but no one takes care of them. They should not, however, mind their present troubles, but should rely on God, who will assuredly afford them protection.

Proclamation of 1858.

4. Writing under the heading "Have the promises made in the Proclamation of 1858 been fully redeemed?," *Hindustan* (Lahore), of the 15th (received on the 25th) January 1909, says that a perusal of the article recently published by the *Times* on the subject shows that either that paper knows absolutely nothing of the history of India of the last 50 years or that it has tried to conceal the truth of set purpose. It contends that the British Government has always kept in view and acted up to the pledges contained in the above Proclamation. After remarking that Lala Lajpat Rai has thoroughly demolished this contention in a letter to the *India* newspaper, the Editor publishes a translation of the communication.

Bengal deportations.

5. Writing under the heading "A lesson from the Bengal deportations" *Hindustan* (Lahore), of the 15th (received on the 25th) January 1909, says that Pandit Ram Bhaj Dat has received a letter from an English friend, who says, "I hope your liberty will not be interfered with in any way.....It is a matter for surprise that while in England you had the fullest liberty to voice your ideas there should be a fear of (your) imprisonment for saying even the mildest things in India." After remarking that the greater the injustice done to a person the warmer is the sympathy shown to him by the public and his friends, the paper quotes extracts from different writings to show that the deportations have been condemned in England and adds that some Liberals have formed a committee to protect Indians' rights of citizenship.

The *Swadeshi* movement.

6. *Hindustan* (Lahore), of the 15th (received on the 25th) January 1909, publishes a communication from one Karam Chand headed "Practical *Swadeshi*." The writer says that the greatest need of India at the present

moment is that mills for the manufacture of cotton and silk fabrics should be established in all parts of the country. The *Swadeshi* movement has led to the closing of several foreign mills and foreign manufacturers are cheapening their products in order to injure indigenous concerns. The easiest way to avert the threatened danger is to stop the export of cotton and wool from India and to establish the necessary number of mills for converting the same into cloth. It should be the first duty of all the *Seths*, *Sahukars* and *Zamindars*, as also of lawyers and others who have been raising the cry of *Swaraj*, to organise Joint Stock Companies with a view to establishing the mills required. The writer also urges the above sections of the community to expand and improve the manufacture of sugar in the country, saying that the import of foreign-made sugar sends crores of rupees abroad annually and that the use of this sugar is opposed to the religion of the people. Some young men should be sent to Java, Austria, Russia, &c., to learn the art of cleansing sugar, while both Hindus and Muhammadans should expand the cultivation of sugarcane. Continuing the writer exhorts the Brahmo Samaj, the Arya Samaj, the Santan Dharam Sabha and Muhammadan Associations to join forces to prevent the use of spirituous liquors by the people and thereby stop the draining away of lakhs of rupees to foreign countries. He also deprecates the export from the country of articles, which are used in manufacturing, and come back in the form of costly medicines. After remarking that lakhs of rupees are drained away to foreign lands under existing arrangements, he suggests the establishment of Ayurvedic Colleges in order to popularise the indigenous system of medicine. He also exhorts the people to manufacture pencils, knives, paper, &c., in the country. In conclusion, he suggests that associations should be established in both towns and villages with the object of promoting arts and industries and of expanding the country's trade.

How natives can rise.

7. The *Martand* (Lahore), for December 1908 (received on the 25th January 1909, publishes an article headed "How to produce good men." The journal begins by saying that it is in a people's own hands to make or mar themselves and their country. If they so desire they can rescue their country out of the pit of misfortunes in no time and can convert it into a happy and smiling land. Man is the arbiter of his own destinies and it lies with himself to rise or to wear the chains of slavery. There are several means by which a country can achieve progress, but the chief of them consists in producing men worthy the name. A people who know how to produce good men are bound to rise sooner or later, while a country which cannot produce such men is foredoomed to destruction. Continuing the Editor says that although education prevails in India, although different societies exist in it and although lectures are delivered to the public, all this has not led to the appearance in the country of even one individual pre-eminent in moral and spiritual virtues. It cannot, therefore, be said that Indians are moving onwards, nay, they are assuredly making backward progress. Their education, on which they pride themselves, is proving their ruin. The vast majority of educated natives are hypocrites, their religion is meant for show, and they do not hesitate to deviate from truth. The journal then goes on to say that the first step towards producing good men is to impress on the present generation that true advancement cannot be achieved by diplomacy and hypocrisy. There is an English proverb to the effect that righteousness alone exalts a nation, and this is perfectly true.

Fearlessness, the highest human virtue, is begotten only of religion, truthfulness and firm adherence to principles. On the contrary, those who resort to diplomacy, are invariably cowards and fear their own shadow. The Editor concludes by promising to revert to the subject at some future time.

Wanted servants of the nation.

8. The *Akash* (Delhi), of the 21st January 1909, publishes the following paragraph under the heading "Wanted":—

"Wanted children who will read the biographies of their national heroes and great men, instead of the stories of crows and sparrows.

"Wanted young men, who will spend their valuable time in acquiring education, will dedicate their bodies, minds and wealth to (the service of) the nation, will lead a life of celibacy and will take physical exercise.

"Wanted men who will merge their life and personal interests in those of the nation.

"Wanted old men who will adorn their children with the ornament of education and will invest their wealth in this profitable business.

"Billet—The post of "Emperor" of (*lit.* at) "ones own mind."

"Apply at once."

Reform scheme.

9. The following is from the *Panjabee* (Lahore), of the 26th January 1909:—

"The Muhammadan boom in connection with the reform scheme has caught on very well. The so-called opposition, worked up by clever Anglo-Indians, has not only found ready support from the leaders of the All-India Muslim League, but has been taken up by influential journals like the *Times* on the other side and the *Pioneer* on this side of the waters; while even the austere Lord Morley, so obdurate against the Cottons and Rutherfords, is said to have shown signs of yielding. The scheme will be rediscussed so far as the question of Muhammadan representation is concerned, says a special cablegram to the *Statesman* of Calcutta. It is noteworthy that when the scheme was first announced, no note of discord was sounded from any quarter. But soon, under mysterious influences, the branches of the All-India Muslim League at Lahore and London put themselves in communication with each other; and while on the one side the *Times* gave prominence to Mr. Ameer Ali's 'statement' in its article, dated December 26th (quoted elsewhere), from the other side Reuter's Lahore correspondent discharged one of his well-known broadsides. His cablegram, dated December 28th, ran as follows:—"The Muhammadan press expresses concern at the proposed new reforms, which it describes as tantamount to a political abandonment of the Muhammadan community in favour of the Hindu population. . . . . The papers have been divided between grief and indignation at the way in which they say the safeguards, carefully set up by the Viceroy to consider Muhammadan interests, have been removed by Lord Morley's scheme, and they declare that their one hope is that the scheme has not yet assumed final shape.' The language, it will be seen, has a close family resemblance to the description of 'stalwart rustics armed with bludgeons' who were said to be 'marching into Lahore' on a certain memorable occasion in May 1907. The beating of breast and tearing of hair which, to Reuter's correspondent, represented the true attitude of the Muhammadan community in India, 'divided between grief and indignation,' found sympathetic response on the other side of the waters, and Mr. Ameer Ali's 'statement' was readily taken up as a boon for Mr. Buckle's *Times*."

Unrest in India.

10. *Hindustan* (Lahore), of the 22nd January 1909, publishes a paragraph headed "How long will unrest prevail in India?" After remarking that the evil is due solely to the poverty of the people, the paper says that so long as famine stays in the land, prices continue going up and the different fell diseases go on ravaging the country the prevailing unrest cannot be cast out. Do not these causes, it enquires, justify the existence of the unrest? In his reply to the address presented to him by the Delhi Municipality, Sir Louis Dane stated it as his belief that the unrest which prevailed in the Punjab in 1907-08 was due to terrible mortality from plague and to unheard of high prices. If, therefore, Government wishes to stamp out this unrest it should extend irrigation in order to cheapen food stuffs, should stop the export of grain from the country and should lighten the ever-increasing burden of the land revenue. Plague and cholera are not such serious evils as hunger, and India is growing poorer from day to day. Famines hit labourers and agriculturists the hardest and ten lakhs of Indians die from hunger every year. Continuing the paper says that according to His Honour the Lieutenant-Governor, so long as the people are in distress agitators may succeed in inflaming them (against Government). The best way, therefore, to silence the pestilential agitators will be to relieve the distress of the people. Otherwise, it is possible the agitators may say, "Government itself spreads agitation by leaving the people in distress, which it can remove." Nay! they may even tell the people that the blood of ten lakhs of Indians, who die annually from hunger, lies on Government's head.

Unrest in India.

11. Writing under the heading "Convert all Indians into *ghazis*," *Hindustan* (Lahore), of the 22nd January 1909, says that a retired Punjab civilian (Sir Lewis Tupper) has made two suggestions in the columns of an English newspaper for the suppression of unrest and anarchism in India. These consist (1) in greatly adding to the powers of the heads of districts and (2) in extending the Frontier Crimes Regulations to the whole of India. The suggestions, adds the Editor, argue foolishness and ignorance on the part of the civilian referred to. After enquiring whether peace can be restored by such means he says that undue rigour is a sign of weakness. Indeed, to carry the above suggestion into effect will be to convert all Indians into *ghazis*.

England and India.

12. The *Akash* (Delhi), of the 21st January 1909, publishes an article headed "England and India" in which it remarks that the two countries are centres, respectively, of the old and new civilisations. England is a place of pilgrimage for the educated of all countries, but India, which is a paradise to foreigners, is a house of mourning for its own people. The English are in affluent circumstances to-day, but wretched Indians find it difficult to procure bread. The former rely on themselves, but the latter look to their present masters for food. The English possess a strong will-power, but Indians cannot boast of even a little of it. The former are a united and compact people, but the latter are divided into numerous conflicting sections. England spends her money on the education of her children, but the wealth of India is wasted on marriages, &c. Continuing, the paper says that while the English think only of their personal interests the natives of India love to play the host. They go about naked and starve themselves in order to feed their English guests.

13. The *Akash* (Delhi), of the 21st January 1909, publishes an article headed "India's God, religion and politics." It begins by observing that Paramhansa Ram Krishan says that he who considers himself weak will (ever) remain so, but that he who relies on himself can overcome every difficulty. The English, it adds, rely on themselves and the result is that they have attained a prosperity which it is impossible for any other nation to secure. On the contrary, 30 crores of Indians lack a sense of self-respect and a spirit of sacrifice, with the result that they can achieve nothing and fight among themselves like women. They cannot manage their own affairs and must necessarily be governed by *men* from outside. Should a *man* rise among them they try to pull him down, while they will abase themselves before one from abroad. The members of the different castes among them keep one another at arm's length, but they will not hesitate to eat even the leavings of foreigners. Continuing, the paper says that Indians are wrong in thinking that their present condition is ascribable to God's will and that one cannot change one's fate. No sensible person, it adds, can believe in such a God. Besides, so far from teaching fatalism, India's God and religion teach that a man's misfortunes are the result of his own deeds. After condemning the prevalence of indiscriminate charity among natives, the *Akash* says that politics in India are simply a question of bread. Indians should attend to politics only until this question is solved, after which they should acquire spiritual education and devote themselves to God and religion.

Indian politics.

## III.—Native States.

14. *Hindustan* (Lahore), of the 15th (received on the 25th) January 1909, publishes a paragraph entitled "Doings of the Patiala Police." The boys, it says, connected with the Acharan Sudharni Sabha, Patiala, who were arrested by the Police on the 20th December last, are still rotting in the lock-up and have not been taken before a Magistrate as yet. After remarking that this is a grossly unjust proceeding, it adds that if subordinate officers display dilatoriness or commit irregularities in cases like the one under reference the higher authorities should take up the cases themselves without delay and should prevent justice from being murdered, so as to give the public no cause for complaint. The paper then publishes a letter from its Patiala correspondent, who alleges that the accused are not permitted to see even their parents. He adds that nothing suspicious was found in their houses and that they should be placed before a Magistrate without further delay. Some, if not all, of the accused must be innocent and it is unfair to subject them to the hardships of the lock-up.

Complaint against the Patiala Police.

## IV.—Kine-Killing.

15. The *Raghbir Patrika* (Jhang), for December 1908 (received on the 25th January 1909), publishes some Punjabi verses headed "The cow's complaint." The writer, "Tulsi," makes the cow refer to the benefits which man derives from it. The animal complains that in return it is handed

Kine killing in India.

over to the butcher's knife on becoming unserviceable. After remarking that the heroes who used to protect it have disappeared from the world, it prays to God to have pity on its wretched condition and to afford it His protection.

The opening of a *jhatka* shop at Chiniot.

16. The *Jhang Sial* (Jhang), of the 23rd January 1909, says that the Muhammadans of Chiniot are said to be greatly indignant at the opening of a shop in that town for the sale of *jhatka* meat. It is rumoured, adds the paper, that they intend boycotting Hindu shopkeepers and opening their own shops of all descriptions. After remarking that they will assuredly be losers by doing so, it says that it is they who threw the first stone by killing kine, and that, had they desired, it would have been very easy to repair the breach between them and the Hindus.

## VI.—Legislation.

The Anand Marriage Bill.

17. The *Akhbar-i-Am* (Lahore), of the 23rd January 1909, publishes a communication from a Sikh missionary entitled "The *Anand* Marriage Bill." After remarking that the Bill has been approved by all Sikhs, the writer says that although the *Anand* form of marriage is performed differently by different sects of the Guru's followers the measure is not calculated to affect any of them injuriously. Some Sikh societies have suggested that the proposed law should be called the Sikh Marriage Bill. They do not, however, seem to have realised the significance of their suggestion. It can only mean that the present Bill should be shelved, because the Tikka Sahib of Nabha having retired from the Imperial Council can now introduce no other Bill. Again, only 5 per cent. of marriages among the Sikhs are performed according to the *Anand* form and the proposed law will affect only these. In case, however, the measure is called the Sikh Marriage Act it will affect the remaining 95 per cent. of marriages also, which will then have to be performed according to *Anand* rites in order to be considered legal, which is contrary to Government's policy of religious neutrality. In conclusion the writer expresses a hope that the Supreme Council will attach no weight to the suggestion referred to and will pass the Bill into law as it at present stands.

## VII.—General Administration.

### (*d*)—*Education.*

Disaffiliation of a School at Jalalpur Jattan.

18. The *Jhang Sial* (Jhang), of the 23rd January 1909, publishes a paragraph headed "A school in trouble through the kindness of the University." The Editor reports that the Victoria Bharatari High School, Jalalpur Jattan, has been disaffiliated in consequence of a student of the D. A.-V. College having recited some verses at its (last) anniversary celebrations exhorting Hindus not to send their children to Mission Schools. After remarking that the step has been taken on the complaint of, and out of regard for, the local Christian Missionaries, he enquires whether it can be asserted after this that the authorities follow a policy of religious neutrality. Do they wish, he asks, that the people should see their countrymen embrace Christianity through attending Mission Schools?

### (f)—*Railways and Communications.*

Railway collisions.

19. *Hindustán* (Lahore), of the 15th (received on the 25th) January 1909, publishes a communication headed "Railway collisions and the duty of the public and of the authorities." The largest number of collisions on Indian railways, says the writer, have occurred in 1907 and 1908, and there now scarcely passes a month in which more than one collision does not take place. The lives of those dependent on the killed are embittered for ever, while those who lose one or more limbs become an unbearable burden to themselves as well as to their children. Neither the railway authorities nor the public, however, do anything to bring about a reduction in the number of collisions. The former should look upon themselves as shop-keepers and should do all in their power to minister to the comfort of those (passengers) with whom they have to deal. They may think that the people cannot but use their railways and that the travelling public must needs put up with whatever treatment is accorded to them. Such thoughts are, however, calculated to make the people regard the railway department with distrust; nay, the indifference which has hitherto been shown to the comfort and safety of passengers has already led to the ignorant saying: "The English are now actuated by sinister motives. They are reducing the number of their subjects (in India) by wrecking trains." After remarking that the existing state of affairs is injurious to both the rulers and the ruled, the writer urges the railway authorities to take in hand the improvement of the (running) staff. They should see that the members of this staff are not only competent and experienced men, but that their number is large enough to admit of their having sufficient time for rest. As regards the public, they should consider it a duty to bring to the notice of the proper authorities any defects detected by them in the railway management and to know no rest till the same have been removed. They should also make repeated petitions for the removal of the causes which lead to frequent and disastrous collisions. Indignation meetings should be held in every town and village and pressure should be brought to bear on the authorities to improve the railway management. The leaders should gird up their loins to have an end put to the existing state of affairs.

### (h)—*Miscellaneous.*

One-anna nickel coin.

20. *Hindustan* (Lahore), of the 15th (received on the 25th) January 1909, publishes a communication headed "The nickel coin" from one Shiv Dayal, Sud, of Kulu. The writer complains that the one-anna nickel coin is proving extremely injurious to the country. The inscription on it, he adds, wears off very soon and no one then likes to accept it. Besides, the metal used in minting it can be melted by Europeans alone and cannot, therefore, be put to any use by natives. Its intrinsic value, moreover, does not exceed four pies, and lakhs of rupees are being drained away to England in consequence. In conclusion, the writer urges the leaders, especially native members of the Local Councils, to ask Government to withdraw the coin in question from circulation, so as to spare India the above loss and to reassure the people, who are saying that Government will now issue iron coins and carry away all the gold and silver from the country.

21. The *Akash* (Delhi), of the 21st January 1909, publishes a paragraph headed "Saiyid Haidar Raza goes to England." The paper announces that the Saiyid left Delhi for England on the night of the 18th instant and was to have embarked on the 20th, reaching London by the 20th February. He will travel *viâ* Berlin and Paris and has probably been awarded a handsome scholarship by some English University. His present address is—

Saiyid Haidar Raza's departure for England.

10, Avenue Ingris,
Passy,
Paris.

G. A. COCKS,

*Asst. to the Deputy Inspector General of Police,*
*Criminal Investigation Department, Punjab.*

LAHORE:
*The 30th January* 1909.

Punjab Government Press, Lahore—3-2-09—394—97—H. L. S.

[ Confidential. ]

[ Vol. XXII. ] [ No. 6. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 6th February 1909.**

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## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| *1 | Tribune ... | Lahore ... | Mul Chand ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| *2 | Panjabee ... | Lahore ... | Ratan Chand ... | 2000 " |
| | **BI-WEEKLY.** | | | |
| *3 | Observer ... | Lahore ... | Abdul Rashid ... | 1,000 " |
| | **WEEKLY.** | | | |
| 4 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| *5 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee | 1,000 " |
| 6 | Punjab Times and Frontier News | Rawalpindi ... | Mr. C. V. Miles ... | 250 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| *7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| *8 | Paisa Akhbar ... | Do. ... | Mahbub Alam ... | 700 " |
| | **BI-WEEKLY.** | | | |
| *9 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |
| *10 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| *11 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| *12 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 800 " |
| *13 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 80 " |
| *14 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| *15 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 " |
| *16 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 17 | Bedari ... | Do. ... | Ishari Parshad ... | 300 " |
| *18 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 " |
| *19 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| *20 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| *21 | Deshi-Hind ... | Bhera, district Shahpur | Ram Lubhaya ... | 800 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| *22 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| *23 | Hindustan ... | Lahore ... | Atma Ram ... | 1,300 " |
| 24 | Hitkari ... | Do, ... | Do. ... | 850 " |
| 25 | Inkilab ... | Do. ... | Nand Gopal ... | 500 " |
| *26 | Jhang Sial ... | Jhang ... | Parabh Dial ... | 700 " |
| *27 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| *28 | Khair Khah-i-Alam ... | Delhi ... | Mir Hassan ... | 110 " |
| *29 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 " |
| *30 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| *31 | Nazim-ul-Hind ... | Do. ... | Nazim Husain Khan ... | 200 " |
| *32 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| *33 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 " |
| *34 | Parkash ... | Do, ... | Soma Deva ... | 700 " |
| *35 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| *36 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 " |
| *37 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 392 " |
| *38 | Ditto ... | Rewari ... | Safdar Husain ... | 200 " |
| *39 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| *40 | Shar-i-Bahar ... | Do. ... | Bishen Singh ... | 500 " |
| *41 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| *42 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| *43 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 " |
| *44 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 " |
| *45 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded.*** | | | |
| *46 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| *47 | Watan ... | Do. ... | Muhammad Insha Alla... | 1,800 " |
| *48 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 " |
| | **FORTNIGHTLY.** | | | |
| *49 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| 50 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| *51 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | **MONTHLY.** | | | |
| *52 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 " |
| 53 | Azad ... | Lahore ... | Bishan Sahai ... | 500 " |
| *54 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| 55 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| 56 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| *57 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 " |
| 58 | Martind ... | Do. ... | Kanaya Lal ... | 250 " |
| | **PUNJABI.** | | | |
| | **MONTHLY.** | | | |
| 59 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 300 " |

NOTES.—A. The papers marked with an asterisk have actually been examined during the week.
B. Nos. 17 and 25 have ceased to be published.
C. No. 24 has ceased to be published temporarily.
D. The publication of No. 11 is temporarily suspended.

[ Confidential. ]

[ Vol. XXII. ] [ No. 6. ]

# SELECTIONS
## FROM THE
# NATIVE NEWSPAPERS
## PUBLISHED IN THE PUNJAB.

**Received up to 6th February 1909.**

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### I.—POLITICS.

#### (a)—*Foreign.*

Indians in the Transvaal.

1. Writing under the heading "Fear of the rod" the *Jhang Sial* (Jhang), of the 30th January 1909, says that the rod brings even unruly animals to their senses, let alone human beings. The present is the age of the rod and no one cares for the weak and mild. Indians are a weak people and are, therefore, turned out from wherever they may go. On the contrary, the Japanese, who also are Asiatics, are respected by the whites in all parts of the world. Till recently they were the only Asiatics to whom the Registration Law of the Transvaal did not apply. The establishment of a constitutional Government in Turkey has, however, led to the same concession being made in the favour of the Turks. Such is the fear of the rod. The Transvaalers have come to realise that the Sultan is no longer "the Sick Man of Europe" and that he is now in a position to call to account those who may insult him. After remarking that Indians continue to be ill-treated in the Transvaal, the paper says that this is due to Government's indifference in the matter, as also to the ir own inability to call their oppressors to account.

#### (b)—*Home.*

Lord Morley's reform scheme.

2. The *Parkash* (Lahore), of the 16th January 1909, publishes a paragraph headed "Humouring Muhammadans," in which it says that Government considers it expedient to humour Musalmans in everything. Indeed, this alone is the right policy for it to follow, because who knows how greatly it may otherwise be harassed by disloyal Hindus. The Prophet's followers did not object to Lord Morley's form scheme of themselves, as is evident from the fact that the well-known "notable" of East Bengal, Nawab Salimulla, was a member of the deputation (which waited on the Viceroy) to tender thanks for the proposed reforms. It is also said that a resolution of thanks was to have been adopted by the All-India Muslim League (at its recent meeting at Amritsar), but that subsequently it was thought advisable to omit the same from the programme. Some Anglo-Indians, who cannot bear to see Government and the people living on friendly terms, told the Muhammadans that their

rights had not been safeguarded in the scheme. The *Times* also egged them on, and this has had the effect of emboldening the Moslem community in the country. A special cablegram to the *Statesman* reports that the object of the recent interview between the King Emperor and the Secretary of State was to make special concessions in the reform scheme in favour of his Majesty's loyal Muhammadan subjects. The scheme will, accordingly, be reconsidered by the India Council and that part of it relating to the Prophet's followers will be recast. Continuing, the Editor says that the reception accorded to the scheme in India has led Lord Morley to think that even trivial concessions can please natives. Perhaps his Lordship is, therefore, of opinion that the proposed recasting of the scheme will not displease the people of this country. He should know that Indians are not thoroughly satisfied with the scheme and that they have accepted it only as an instalment of what they had been demanding, looking upon it as proof of the honesty of the motives of their rulers. In case, however, the pruning knife is applied to it, the general public will be led to sympathise with those who say that no good whatever should be expected from Government.

National rights of Indians.

3. The *Jhang Sial* (Jhang), of the 30th January 1909, publishes an article headed "Our National rights," in which it says that God is the ruler of all created beings, whether kings or subjects and whether masters or slaves. His laws are immutable and flawless and no one can disobey them with impunity. A ruler drunk with power and pride considers himself without a peer, neglects his duty of protecting the people committed to his care by God, and harasses and injures those placed under him. But in the end he is punished for breaking the laws of God, sustains a fall and repents of his doings. The history of nations bears witness throughout to this fact. The ruins of Greece and Rome proclaim to the world that to break the laws of God is to court certain death. On the contrary, England owes her present progress and unrivalled greatness to her obedience to the laws in question. Continuing, the paper says that God looks on all his children with an equal eye and that he makes no distinction between white and black men. It is true that at the present moment his white son rules the black; that he oppresses the latter; that his black brother is shoe-beaten wherever he goes; and that in his own home he suffers from famine and disease. The black son has, however, to thank only himself for all this. It is the unworthiness of Indians, adds the paper, which has compelled God to place them under England and to entrust their destinies to her. He has no personal enmity with them; nay, by creating them with the same limbs as the English possess, he has shown that both are equal in his eyes. The Editor then goes on to say that, just as the English do not come into this world with a *Sanad* of sovereignty, Indians also are not born with any badge of slavery on their persons. This, he adds, means that Indians also are born free and that freedom is their birthright. By displeasing God and by breaking His laws, however, they have lost all rights and are now undergoing punishment for their evil deeds. Continuing, the paper urges Indians to repent of their mistakes; to obey the laws of God, to realise their duties, not to demean themselves by begging; to remember that nothing can be obtained by beggars; and to better their lot by reflecting over the causes of their fall. God, it adds, will then bless them and they will

gain their lost rights. It concludes as follows: "Yes, dear English brothers, you also should not fall away from your mission. Realise your duties. Do not, through pride, misuse the trust which God has placed in your hands. It is by seeking the will of God that you have gained your present greatness. Continue to please Him. Consider India as existing for her children and fulfil the wishes of God by helping them to fit themselves for *Swaraj*."

Lord Morley's reform scheme.

4. The following is from the *Panjabee* (Lahore), of the 30th January 1909:—

"Pending the receipt of the full text of Lord Morley's reply to the Muhammadan Deputation in London, which is summarised by Reuter, there are a couple of points which may be noted. Lord Morley does not appear to have minced matters in making it clear to the Deputation that there was no sense in raising the Hindu-Muhammadan question in every administrative arrangement. Because there was likely to be a Hindu on the Viceroy's Executive Council, therefore a Muhammadan should accompany, was no argument considering the constitution of the Council and the nature of its functions. There could not be more than one Indian, and the man should be the one most competent among his countrymen for the portfolio intended for him, irrespective of his race or creed. It was a question of efficient administration and not of satisfying racial ambition. The other important point emphasised by Lord Morley was that an opportunity like the present for carrying out a reform scheme in India was not to occur in many a day; there was not likely to be soon a combination of Viceroy and Secretary of State 'so united in the desire to do full justice to the wishes of the people of India.' It is therefore the part of wisdom for Indians not to wreck the scheme by introducing sectarian considerations, but to combine together for a common result that would do equal justice to all sections. This is no doubt very sound advice from the practical point of view. But it would seem to discount very much from the value of England's 'national conscience,' if we are to assume that the scheme is to be the result of a mere accidental combination of Viceroy and Secretary of State, and not of permanent considerations of justice in the relations between England and India."

Lord Morley's reform scheme.

5. The *Sher-i-Babar* (Lahore), of the 28th January 1909, reprints a paragraph from the *Parkash* headed "Force or favour." The public, says the latter paper, are hotly discussing the question of whether Lord Morley's reform scheme is the result of (outside) pressure or of kindness on the part of Government. The authorities deny the pressure theory and assert that Government has begun to realise that the time has come when Indians should have a larger hand in the administration of their country. Their repeated efforts, however, to make the public believe them have led the latter to doubt the truth of this assertion. Besides, the Extremists are declaring with pride that if they had not breathed new life into the dead political body of India the reform scheme would never have been adumbrated. After remarking that God alone knows the truth, the *Parkash* quotes an extract from a letter from the *Tribune's* London correspondent, who insinuates that the scheme is the outcome of pressure. He also expresses surprise that it should have been received in India with joy and thanks.

How to obtain *Swaraj*.

6. "Darvesh cottage" sends the following "prescription for acquiring strength to obtain *Swaraj*" to the *Jhang Sial* (Jhang), of the 30th January 1909:—"Take the root of patriotism, the leaves of the *Swadeshi* herb, the

flowers of education, the seed of boycott (and) the kernel of liberty. Pound the five ingredients in the mortar of society with the pestle of unity, put into the pot of the heart, pour over the blood of martyrs and kindle under the pot the fire of the deeds wrought by patriots of the past. When the whole comes to the boil, skim off the froth of disunion and religious controversies, rub with the hand of unity, pass through the sieve of courage and take, after sweetening with the sugar of sacrifice. God will grant (you) strength for obtaining *Swaraj*.

"Abstain from the acid of foreign-made articles, the pepper of immorality (and) the grease of sycophancy."

England and India.

7. The *Akash* (Delhi), of the 28th January 1909, publishes an article headed "England and India," in which it remarks that, while England resembles a paradise, India is mourning her dead. The rich men of England love their country and nation, but their Indian *confrères* lead a wicked life. The former take part in politics and care nothing for religion, but the latter evince no interest in political matters and give away crores in charity at their sacred places. Only the youth and a few old men of India care for the nation, although no one listens to them. The youth of England are educated and brought up with care, but India resounds with the cries of poor and orphaned children. The English have conquered several countries, but their earth-hunger has not been gratified as yet. On the other hand, natives do not want even their own country. The English love diplomacy, but Indians are enamoured of truth. The former use themselves all the coal and iron found in their country, while they export away grain from India. Natives, however, do not covet others' property, and they give their grain to Anglo-Indians and to the latters' relations in England, being only abused by the English in return. Continuing, the paper says that India has survived numerous invasions and raids and that natives will never be swept off the face of the earth.

Lord Morley's reform scheme.

8. The *Paisa Akhbar* (Lahore), of the 3rd February 1909, publishes an article headed "Disregard of Muhammadans' rights in the reform scheme." The paper publishes remarks similar to those which have already appeared in its issues, dated the 21st and 25th December last (*vide* paragraphs 4 and 5 of Selections No. 1 and 2, respectively), and adds that Lord Morley's despatch has deeply disappointed Mussalmans. It has not only broken the Indian Government's solemn promises (to them), but has also allowed them only one-fourth of the seats on the various Legislative Councils. After remarking that even this privilege is likely to prove illusory, the paper promises to revert to the subject in some further issue.

Lord Morley's reform scheme.

9. The *Jhang Sial* (Jhang), of the 30th January 1909, publishes an article headed "Hit between wind and water," in which it remarks that Muhammadans were in hopes that special concessions would be made in their favour in Lord Morley's reform scheme. Lord Morley's refusal to be partial to any community and his decision to make numbers the basis of

representation have, however, taken the Prophet's followers by surprise. The scheme has dashed to the ground their hopes of receiving special favours from Government, and all Muslim newspapers view the proposed reforms with disgust and feel displeased with the authorities. The All-India Muslim League also, which met recently at Amritsar, expressed dissatisfaction with the reform scheme as it stands at present. Muhammadans are now thinking of sending deputations to wait upon the Viceroy and the Secretary of State, and have been resorting to different tactics in order to mislead Lord Morley. They wish to befool British Statesmen in order to gain their end and give no thought to the fact that their interests are identical with those of Hindus. Continuing, the Editor says that in criticising the projected reforms, the *Zamidar* observes that apparently Lord Morley is ignorant of the position to which Muhammadans consider themselves entitled in India, as also of the faith which they repose in the British Government and on the strength of which they have offended their Hindu fellow countrymen (*vide* paragraph 4 of Selections No. 4). It is, however, difficult to see, he adds, why the Prophet's followers should be assigned a higher (Political) status than Hindus. If they were rulers of India for some time the latter are the old inhabitants of the country. He then goes on to say that the concluding part of the sentence quoted from the *Zamindar* reveals the fact that Muhammadans have been opposing Hindus only from the selfish motive of obtaining special concessions (from Government). It is, however, a pity that they should not have realised the impossibility of deceiving a nation which rules over one-third of the globe. The English cannot, besides, be ignorant of Sadi's saying, "He who comes and enumerates others' faults to you will assuredly speak of your faults to others." The present rulers of India are a sagacious people and it is not easy to impose on them. It means nothing but selfishness on the part of Muhammadans to profess love for the English from motives of avarice, and the sagacious English may be relied upon to see through the game. In conclusion, the paper urges Hindus and Muhammadans to cease abusing one another, to work unitedly and to abstain from asking for preferential treatment from the authorities.

The new spirit in India.

10. Writing under the heading "Revolution" the *Akash* (Delhi), of the 28th January 1909, says that the opponents (the authorities) of the *Inqilab* have used their material strength to silence that paper. Have they, however, asks the Editor, succeeded in averting the (coming) revolution (*inqilab*)? He can assert with confidence that no one can do so and that the revolution is bound to take place. No human government or worldly power can avert a revolution. It is extremely foolish and short-sighted on the part of Government to make useless efforts to arrest the change of ideas which is coming over India. The revolution is the natural outcome of the Western education and civilisation introduced into India. It cannot arrest the wave of new ideas which is passing over the country by stopping the publication of newspapers like *Bande Matram* and the *Inqilab*, by prohibiting public meetings and lectures, by enacting new and harsh laws and by resorting to imprisonment, deportation and hanging. Lord Morley has admitted this truth in his recent speech (? on the reform scheme), but Anglo-Indian officers continue obdurate. No government has the power to change the

trend of the ideas (of its subjects). Those spiritual and noble feelings which appear in the form of revolutions cannot be put down by any human being. It is possible to curtail the activities of certain movements or to stop them for a time, but it is quite another thing to try to stamp out ideas. It is beyond the power of a Curzon or a Kitchener to prevent ideas from arising in the head. The Editor regrets that the pace at which the country is advancing politically, socially, morally and industrially is very slow. Those good men, he adds, who consider the pace satisfactory are not affected even by their daily observations. Even the facts that Hindus are steadily decreasing in numbers and that, if the evil is not remedied, they will become extinct in a few centuries, cannot rouse these men into activity. They should remember that, if the existing state of things continues, Europeans will gradually spread themselves to all parts of the country, as they have done in America and Africa, and that future generations (of Hindus) will share the fate of the Red Indians. Are not the decrease in the number of Hindus (*sic*, in our number), asks the Editor, their poverty, the decline of their influence in every respect and the gross disgrace to which they are subjected not only in India but also in the Transvaal, &c., sufficient to rouse these good men to a sense of shame? He expresses it as his firm conviction that, like Japan, India stands in need, not of reform, but of a revolution, but he means a revolution in ideas and not in government. This revolution can be brought about only by making education universal in the country. Government's revenues are limited, while the bulk of them is spent on the defence of the Empire. It is not in a position to make education universal in the land, and so the work should be taken in hand by the people themselves. In conclusion, the paper urges educated natives to address themselves to the task.

Politics and religion.

11. The *Jhang Sial* (Jhang), of the 30th January 1909, publishes an article headed "The thoughts which keep a man happy in exile." Some people, it says, think that because their work is political and they wish only to serve the country they need not concern themselves with morality or repose faith in God. They are of opinion that in order to gain their object they should resort only to tortuous ways, diplomacy, fraud, deception and cheating. It is this dangerous thought which has brought about the ruin of India and has pushed her children into the jaws of death. Indians should remember that there is not a single instance in the world's history in which success was obtained by immoral and dissolute persons. He alone can make sacrifices and possess a strong will-power who believes in a higher and mightier power. If a person, who undertakes a thing in the name of God or of righteousness, is imprisoned, exiled or sent to the gallows, he will pride himself on his misfortunes. In proof of this assertion the paper publishes a translation of the letter which Seneca sent to his mother from the dreadful place to which he was exiled.

Students and politics.

12. The *Parkash* (Lahore), of the 2nd February 1909, publishes a paragraph headed "Politics in schools," in which it says that the discussion of political matters in schools is prohibited by a Government circular. Generally speaking, it adds, politics mean a criticism of the administration, whether favourable or adverse. In these days, however, favourable criticism

of the administration does not fall within the definition of politics. Continuing, the paper says that a correspondent of the *Tribune* reports that Lala Madho Narain, 2nd Master, High School, Ludhiana, recently delivered a lecture to the students of that institution on the advantages of British rule. It knows that the lecture will not be considered political by Government and that it will win the Lala the favour of the (local) authorities. The question, however, is whether the lecture was not a political one all the same Again, would not its object have been defeated, nay, would it not have affected the audience injuriously if some student had stood up and enumerated the disadvantages which British rule has entailed upon the people? Government has prescribed several text-books calculated to acquaint students with the blessings of the present régime, and it should abstain from doing anything more to gain its object. No lectures, which fall under the category of politics, should be allowed in schools, because a discussion of their character is calculated to lead to undesirable results one day.

## III.—Native States.

A suggestion.

13. Writing under the heading "The Phulkian and Bhawalpur States," the *Zamindar* (Karmabad), of the 1st February 1909, refers to the object with which the Punjab Land Alienation Act was passed, and says that the agriculturists of this province feel deeply grateful to Government for the measure. After remarking that the good results which have followed from the Act have led Government to extend its provisions to the Frontier Province, the paper says that the Chief of Jind (? Faridkot) was the first native ruler to enforce the Act in his dominions. It is a matter for surprise, it adds, that the Phulkian States, the Chiefs of which belong to the agricultural community, should have so far abstained from following the example. About two years back the Settlement Commissioner, Patiala, submitted a representation to the Darbar on behalf of the leading zamindars praying for the enforcement of the Act in the State. Nothing, however, has as yet been done in the matter, while the submission of the memorial has resulted in non-agriculturists acquiring land in unusually large areas. And, if the State authorities do not look into the matter, soon all agricultural land in the State is likely to pass into the hands of non-agriculturists. In conclusion, the paper urges the rulers of the Phulkian and Bahawalpur States to enact laws similar to the Punjab Land Alienation Act.

## IV.—Kine-Killing.

Sacrifice of kine by Muhammadans.

14. The *Watan* (Lahore), of the 29th January 1909, publishes a communication from "Anjam" of Gaya headed "Cow-killing and Hindus and Muhammadans." The writer regrets that, although natives enjoy complete religious liberty under the British Government, Muhammadans should be prevented from preforming their religious rites. The gross oppression, he adds, to which Musalmans are subjected every year in connection with the sacrifice of kine by them, is not unknown to newspaper readers. It is an open secret that hundreds, nay, thousands of kine are killed daily for Muhammadans and Europeans, but

that it is only on the occasion of the Bakar-Id that the filial love of Hindus prompts them to sacrifice even their lives for mother cow. The most surprising part, however, of the business is that the majority of the Hindus connected with the movement consists of those who do not hesitate to eat beef and who allege that idolatry and animal worship are prohibited by their religion. After remarking that Hindus only wish to wreak vengeance on Moslems for some political wrongs, the writer says that those who hold the opinion that cow-killing alone is at the bottom of disunion between Hindus and Muhammadans are labouring under a mistake. The daily-increasing estrangement between the two communities, he adds, is due to quite a different cause and can be removed only if the Prophet's followers place all their political and religious rights in the hands of Hindus. If Musalmans were to discontinue sacrificing cows, regarding the practice as an unimportant part of Islam, they would assuredly have to abjure several of their more important religious rites also.

## V.—Native Socities and Religious Matters.

Imported sugar.

15. The *Arya Musafir* (Jullundur), for December 1908 (received on the 3rd February 1909), publishes a communication from one Mangla Nand Puri headed "A request to cow-protectionists." Hindus, says the writer, think that they are ever ready to sacrifice their all to protect the cow. As a matter of fact, however, all sections of them commit the sin of killing the animal and of falling away from their religion. That this is so should be evident from the fact that they use foreign-made sugar, which has the bones of animals, especially those of the cow, mixed in it. Whoever, therefore, eats this sugar commits the sin of eating beef. Continuing, the writer quotes an extract from a book written by a Mr. David Gosling ? and published by one Babu Jagdish Chandra Ghosh, B.A., of Dacca, to show that imported sugar is undoubtedly refined with animal bones. After remarking that even *gur* is better than the sugar in question, he cites a quotation from a writing by Doctor J. Oldfield, who contends that the former article is sweeter and more easily digestible than the latter. In conclusion, he urges Hindus to abjure the use of foreign-made sugar, those of them who cannot afford to buy its Indian rival taking to the use of *gur*.

## VI.—Legislation.

The *Anand* Marriage Bill.

16. *Hindustan* (Lahore), of 25th January 1909, publishes a communication on the *Anand* Marriage Bill from one Bawa Narain Singh, a pleader at Amritsar. The writer begins by saying that low caste Sikhs have been re-marrying widows according to *Anand* rites. Some time back, however, the neo-Sikhs proposed that Sikh virgins also should be married in the same manner. The proposal was disapproved by the Sikhs who used to marry according to the *Shastric* rites, as also by those Hindus who were in the habit of marrying into Sikh families. This has led the Sikhs of the new school to try to gain their object by asking Government to pass an *Anand* Marriage law. Some of their co-religionists, who are ignorant of their real intentions, have lent the Bill their support from the sole consideration of the *anand* practice being lawful among the Guru's followers. They do not know, however,

that in the event of the proposed measure becoming law, Sikh virgins, whose marriages can be legal only if performed according to the Hindu law, will have to be married according to the *anand* rites. Continuing, the writer says to pass the proposed law will be to create bad blood between Hindus and Sikhs, as also between different sects of the latter. The Bill should, therefore, be shelved and Government should attach no weight to the opinion of a few Sikhs, but should consult the entire Hindu community in the matter. In conclusion, he urges Hindus to submit memorials to the Viceroy containing their views on the subject, adding that the Singh Sabhas wish to make mischief.

## VII.—General Administration.

### (*d*)—*Education.*

Education in India.

17. The *Jhang Sial* (Jhang), of the 30th January 1909, publishes an article headed "Connection of education with the present situation." India's false friends like Lord Curzon, says the paper, attribute the prevailing unrest to education, and if it lay in their power they would uproot the tree of knowledge in this country. Mr. Irwin, an Indian Civilian, says that most af the Bengali young men, who have recently been arrested on charges of dacoity, &c., are English-educated youths, who have not been able to obtain any appointment (under Government). In other words, he is of opinion that having failed to secure employment (many) native young men have made up their minds to commit crimes like dacoity. After remarking that every thoughtful person can see what truth there is in this, the paper concedes that the existing system of education and Government service are very closely connected. The highest ideal of those who receive an education in these days consists in obtaining some good post under Government. In fact, the education now imparted in the country can, and was meant to, produce only clerks, and it is a matter for regret that, in conformity with the change in the times, Government should not have so altered it that it might produce good traders, artisans and inventors, who would confer some benefit on the country and lighten the burden of Government. Again, the supply of clerks produced so exeeds the demand for them that, while a well-educated native earns only from five to ten annas per diem in a Government office, an illiterate labourer will not work for less than annas 12 a day. Moreover, a large number of educated natives, who fail to secure public posts, go knocking about from door to door and are driven by hunger to raise an outcry (against Government). After remarking that this is all that they are capable of doing, and that the education imparted to them has converted them into such timid weaklings that they cannot even venture out alone at night, not to speak of their committing dacoities, the Editor says that some *sahibs* accuse them of creating unrest and disseminating sedition. Their accusers know that these living skeletons are wholly unequal to fomenting sedition and committing dacoities. The formers' object in preferring the charge is to deprive Indians even of education, so that the latters' ignorance may prevent them from crying for bread, that they may die a painful death in silence (*lit.* on their charpoys), that they may not even know of the remedy (rights)*, let alone their trying to obtain it.

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* The brackets are the paper's own.

(k)—*Miscellaneous.*

Physical Exercise.

18. The *Akash* (Delhi), of the 28th January 1909, publishes an article headed "The secret of success: physical exercise." "Friends", it asks, "is it true that we are weak? Why do we not, then, become strong..... If even young men become lifeless like books, fie on the education imparted to them! A few years ago there used to be an *akhara* in every *Muhalla*, lane and house. All the young men in a lane (or) *Muhalla* used to assemble at these *akharas* to practice fencing and to go through different athletic exercises..... When they went out armed with their swords, the earth trembled (at their tread)..... (But) the young men of today run away at the sight of a naked sword. And still the present is (called) the age of progress and civilisation.... While even Nawab Morley and Curzon feel no shame in taking physical exercise, our youth's conduct themselves differently. Even the women of England exercise their bodies... They forcibly enter Parliament and fight with stalwart soldiers. It is for this reason that we ask you (Indians) to take physical exercise and make yourselves strong." Continuing, the Editor deplores the physical deterioration of his countrymen, the descendants of mighty heroes like Arjun and Bhishma, as also the prevalence of disunion, hypocrisy, treason and meanness among them. "Do you," he asks, "lack even the courage to exert yourselves a little? Cubs of lions, why do you act like jackals? Stand firm or you will be crushed by the times. Rise or make submission, as a snake does by placing its head on (the mouth of) its hole. You are free to tread either of the two paths, but do not sit on the fence." After enquiring whether the memories of ancient heroes of Indians do not electrify their jaded hearts and make their blood boil in their veins, the paper concludes as follows:—"Rise, advance or die. Fall victims to famine and plague or acquire prosperity. All this lies in your own hands and it is the immutable law of nature... Flowers of the national garden, who harasses you? Singers of the songs of the *Mahabharat* and the *Ramayana*, dig your heels in the earth and 'shoot an arrow with such a force that the darkness may be entirely dispelled."

G. A. COCKS,

*Asst. to the Deputy Inspector General of Police,*

*Criminal Investigation Department, Punjab.*

LAHORE:

*The 6th February* 1909.

Punjab Government Press, Lahore—10-2-09—96—97—H. L. S.

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# LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| *1 | Tribune ... | Lahore ... | Mul Chand ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| *2 | Punjabee ... | Lahore ... | Ratan Chand ... | 3,100 " |
| | **BI-WEEKLY.** | | | |
| *3 | Observer ... | Lahore ... | Abdul Rashid ... | 1,000 " |
| *4 | Punjab Times and Frontier News | Rawalpindi ... | Mr. C. V. Miles ... | 250 " |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| *6 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee. | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| *7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| *8 | Paisa Akhbar ... | Do. ... | Mahbub Alam ... | 700 " |
| | **BI-WEEKLY.** | | | |
| *9 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |
| *10 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| *11 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| *12 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 200 " |
| 13 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| *14 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| *15 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 " |
| *16 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 17 | Bedari ... | Do. ... | Ishari Parshad ... | 500 " |
| *18 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 " |
| *19 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| *20 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| *21 | Dost-i-Hind ... | Bhera, district Shahpur | Ram Lubhaya ... | 800 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| *22 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| *23 | Hindustan ... | Lahore ... | Atma Ram ... | 1,300 " |
| 24 | Hitkari ... | Do. ... | Do. ... | 850 " |
| 25 | Inkilab ... | Do. ... | Nand Gopal ... | 500 " |
| *26 | Jhang Sial ... | Jhang ... | Parabh Dial ... | 700 " |
| *27 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| *28 | Khair Khah-i-Alam ... | Delhi ... | Mir Hassan ... | 110 " |
| *29 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 " |
| *30 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| *31 | Nazim-ul-Hind ... | Do. ... | Nazim Husain Khan ... | 300 " |
| *32 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| *33 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 " |
| *34 | Parkash ... | Do. ... | Soma Deva ... | 700 " |
| *35 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| *36 | Municipal Gazette and Sada-i-Hind. ... | Do. ... | Din Muhammad ... | 500 " |
| *37 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 300 " |
| *38 | Ditto ... | Rewari ... | Safdar Husain ... | 200 " |
| *39 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| *40 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 " |
| *41 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| *42 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| *43 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 " |
| 44 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 " |
| *45 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded.*** | | | |
| *46 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| *47 | Watan ... | Do. ... | Muhammad Insha Alla... | 1,800 " |
| *48 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 " |
| | **FORTNIGHTLY.** | | | |
| 49 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| 50 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| *51 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | **MONTHLY.** | | | |
| 52 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 " |
| 53 | Azad ... | Lahore ... | Bishan Sahai ... | 500 " |
| 54 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| 55 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| 56 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| 57 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 " |
| 58 | Martind ... | Do. ... | Kanaya Lal ... | 250 " |
| | **PUNJABI.** | | | |
| | **MONTHLY.** | | | |
| *59 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 " |

NOTES.—A. The papers marked with an asterisk have actually been examined during the week.
B. Nos. 17 and 25 have ceased to be published.
C. No. 24 has ceased to be published temporarily.
D. The publication of No. 11 is temporarily suspended.

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### I.—POLITICS.

#### (*a*)—*Foreign.*

Western civilisation.

1. Writing under the heading "Western civilisation," the *Sadhu* (Lahore), for January (received on the 9th of February) 1909, says that there is a world of difference between the above civilisation and its Eastern rival. The journal then quotes an extract from the *Metaphysical Magazine* for September last, in which the writer, a Mr. L. W. Rogers (?), observes that the history of Europe is a record of continuous bloodshed, and of the dominance of selfishness and brutal passions. He adds that even the British (*lit.* our own) Government is guided by motives of greed and avarice, and that there is not a single law passed to promote the comfort of the general public which has not been broken (by it). Commenting on the quotation, the *Sadhu* says that when even the most enlightened nation of the West (the English) conducts itself in the above manner, it is idle to expect Western civilisation to usher in a reign of peace. The time, it adds, is bound to come when India will introduce a new civilisation into European countries and will teach them the lesson of peace and contentment.

#### (*b*)—*Home.*

A political dream.

2. The *Ganga* (Jullundur), for January and February 1909, publishes an article headed "The Queen-Empress's *Darbar*." Recently the writer dreamt a dream, in which he saw Her Majesty seated on a jewelled throne in a sumptuously-furnished hall in a splendid palace. The King Emperor occupied a chair to her right, while "Mr. Ripon" sat on the other side of the throne. Her Majesty's face was red with anger and her eyes flashed forth fire. Presently she enquired in a trembling voice why unrest had appeared in India (*lit.* the east) since the close of her reign, and why even a policy of repression had failed to cast it out, adding that her spirit had been shaking at the spectacle. Her words made the courtiers tremble like an aspen leaf, while the King Emperor stood up and stated that he had been unable to find out the cause of the change which had come over India. Upon this the Queen-Empress rang a bell and instantly a weak and feeble old man staggered

into the hall. He was supported by five young men, had a wrinkled face and looked only a bundle of bones. His face was so painted as to look like the faces of two women of different temperaments. Her Majesty was dumbfounded at sight of him and enquired, "Whom have you brought? I had summoned 'the brightest jewel in the British crown.'" On being informed by the King Emperor that the old man was undoubtedly India, she left her throne in a towering rage, extended her hand to the old man and seated him near the throne with every mark of sympathy. She then asked him to tell her truly why his (political) sky had become overcast. India replied that a look at his appearance was sufficient to obtain an answer to the question. He had been suffering from famine and plague since the removal of her benign protection from over him. Most serious calamities had befallen him, but he had not opened his lips in complaint. When, however, his heart was cut in twain (this is a reference to the partition of Bengal) he could control himself no longer. On the Queen-Empress enquiring who had pierced his heart, old India pointed to one of her advisers (Lord Curzon) who, however, swore by God and Christ that he had acted in good faith and had not the least idea that the act would lead to results the reverse of those which it was meant to bring about. Her Majesty next wanted to know why India's face was made up of the faces of two women. The old man replied that this was due to one of the courtiers present, a "*lat*" (Sir Bamfylde Fuller), having converted Moslems and Hindus into his loyal and disloyal wives, respectively. She shot an angry glance at the "*lat*," beckoned to the Secretary of State for India and enquired why he had taken no notice of all this. He replied that he had opened a new Chapter in the history of India in order to bind that country and England more closely together. He had initiated the necessary reforms, which had been received with feelings of deep gratitude. The Queen-Empress remarked that his were only paper reforms, which could never give genuine satisfaction, especially when there existed a wound in the heart (of India). She then ordered him aside, looked with wrathful eyes at the courtiers and said to India in a sympathetic tone, "Dear India, it was my heartfelt desire that thy arts and industries should expand and that thou shouldst prosper. Thy present critical condition, however, breaks my heart and (*lit.* but) I wonder how it can permit thee to live." Looks were then exchanged between her and the occupants of the two chairs to her right and left, after which "Mr. Ripon" and the five young men with India placed the old man on a throne lower than that of the Queen-Empress (India was granted self-government). This caused quite a commotion in the court and shouts of "Bande Matram" began to rend the air, which had the effect of waking the writer.

The new spirit in India.

3. The *Ganga* (Jullundur), for January and February 1909, publishes a paragraph entitled "A revolution is brewing in India." "It should be borne in mind," says the journal, 'that our own good or evil deeds will prove the cause of our future success or failure. It is our own wrong-doings which inflict the greatest injury on us. We should control our passions and tread the right path. The present circumstances in India are such that rebellion, bloodshed or any other warlike means of obtaining liberty or raising a nation will prove of no avail. A revolution is not necessarily the fore-runner of progress. A sanguinary and

thorough revolution like the French Revolution (1789) has not been witnessed in any other country. Nevertheless, the French, who dyed their hands with the blood of their king and queen and put hundreds of princes, princesses and noblemen to the sword, felt compelled in the end to kiss the feet of a despotic ruler like Napoleon. Brutus and his followers succeeded in murdering Julius Cæsar, but they proved powerless to breath life into the Roman Empire. The killing of a few persons cannot fit a nation to obtain or preserve its liberty. The rise or fall of a nation occupies a long time.....It generally happens that when a country places itself on the path to progress and feelings of nationality begin to sweep over it, some enthusiastic and impulsive youths (in it) make no distinction between right and wrong. This does not, however, mean that moral principles should be thrown overboard. It is necessary that in the present struggle we should direct our efforts into the proper channel, or nothing but injury will result from them." Continuing, the paper says that the noblest people are those who have their passions under control and whose entire efforts are devoted, not to the wreaking of vengeance, but to serving their fellow countrymen. In conclusion, it says:— "In spite of the existence in the country of so much suffering, disease, ignorance, starvation, uncleanliness, selfishness, meanness, disunion, oppression of the lower castes and moral and physical weakness, it is absurd on our part to employ useless and foolish means (to gain our object). We approve of the love of country and nation, but a wrong use of this power is a matter for extreme regret."

Rulers and the ruled.

4. The *Raghbir Patrika* (Jhang), for January (received on the 8th February) 1909, publishes some Punjabi verses written by one Shiv Lal of Sargodha. The writer tells the King Emperor that natives have been branded with sedition and brought into bad odour for no fault. They have been worshippers of kings from ancient times and loyalty is enjoined on them by their religion. So far from being disloyal, they are being oppressed by the authorities, who do not look upon them as human beings and call them "D—d fools" and savages. Again, they have been hard hit by famine, plague and cholera.

*Swadeshi* movement.

5. The *Raghbir Patrika* (Jhang) for January (received on the 8th February) 1909, publishes a Punjabi poem entitled "The *Swadeshi* movement." The poet begins by saying that of late there has been an outcry in the country in favour of *Swadeshism*. The people have been saying that they have been hit very hard by hunger and that they should now look after themselves. Their wealth has been looted by foreigners, and, if they win distinction as traders, they will be certain to gain all their objects. While other nations are enjoying themselves, Indians cannot procure even one full meal a day and lakhs of them die from hunger during the prevalence of a famine. They cannot make a living in their own country and have to suffer hardships abroad (in quest of bread). They are wrong in blaming Government (for this state of affairs): it is no more blameworthy in the matter than they themselves. Their misfortunes are due to their not loving *Swadeshism* and being fond of foreign-made articles. They give foreigners gold and silver in return for burnished tin and have consequently been involved in poverty. They should remember that no nation, which does not love *Swadeshism*, can preserve its existence.

It is only with its aid that a people can obtain justice or achieve victory. Continuing, the paper says that the *Swadeshi* movement does not owe its origin to the partition of Bengal. He adds :—

"Hear (me), brothers, they deceive you
"Who say that Bengal is the originator (of the movement).
"It is such pieces of deception
"Which have shorn India of its grandeur
"By parting us from *Swadeshism*.
"The tyrants have done extreme injustice to us.
"We used to be rich, (but) have grown poor (now),
"They have embittered our life."

The poet then asks his conntrymen to stick to their vow (to abjure the use of imported goods), remembering that if they waver in their purpose they will be swept off the earth's surface and that the *Swadeshi* movement has been sent by God to better their lot. The appointment of (a few) Indians to the (Legislative) Councils or to the bench of the highest courts cannot put bread into the mouth of the starving nation. *Swadeshism* constitutes the sole means of banishing poverty and famines from the country and of preventing foreign traders from taking the bread out of the people's mouths. Indians need not make complaints to the authorities and should resort to *Swadeshism*, which is the true remedy for their disease. In conclusion, the poet exhorts both Hindus and Muhammadans to take a vow to use only country-made articles.

How natives can rise.

6. The *Jhang Sial* (Jhang), of the 6th February 1909, publishes an article headed "Listen to the voice of conscience." The paper begins by saying that the voice of conscience is the voice of God and that it is a great mistake in a person to stifle or destroy it, because this conduct on his part renders him incapable of distinguishing between good and evil. He who murders his conscience murders himself, and this is true of nations also. The people who listen to the voice of their consciences reach the zenith of progress in course of time. On the contrary, those that turn a deaf ear to the same go down the abyss of decline. So long as Indians obeyed their consciences, they were the foremost people in the world. When, however, they began to trample on it they themselves fared no better. Continuing, the paper says that it is no joke for a nation to achieve progress or to behold the goddess of liberty. In order to reach them it should obey the laws of God and act up to the voice of conscience. Experience, however, tells that the path is beset with great difficulties and that those who tread it have to lose even their lives. The Editor then says :—"We have fallen a prey to cowardice, weakness and poverty. Conscience (*lit.* the voice of conscience), however, tells us 'These are common things. He alone can acquire wealth who listens to me. Only he who loves me can become brave. Strength can be acquired by him alone who sticks to me. You also can obtain all that you see in the possession of others, provided you do not disobey me. Your bodies are delicate. In my company you will be pricked by many thorns. If you dread the pain the pricking will cause you, stay at your homes and do not expect to behold (the goddess of) liberty. Entertain no hope of success. Give up the desire to

live." After remarking that Sri Krishna teaches the same lesson, the Editor urges his countrymen to learn perseverance and to obey their consciences in all things in weal or woe. He adds :—" Listen, dear brothers, A voice from within says, 'Love your country.' Have you begun to act up to it. Are you ready, in obedience to this voice, to endure suffering and sorrow for love of, your country ? If so, (remember that) happiness must follow sorrow. If not go and rest in ease. Give up crying for rights, to which you are in no way entitled. The rights of those who kill their consciences consist of famine, poverty, cholera and plague, and these you have got."

*Swadeshism*, the true remedy for famine.

7. *Hindustan* (Lahore), of the 5th February 1909, publishes a communication headed " Famine and its remedy," in which the writer says that although Akbar was a foreign ruler, Indians in his time used to lead a happy life. The reason for this, he adds, was that a person could then easily maintain himself and his family on Rs. 1-8-0 a month. Again, although the Sikh rule was a period of the grossest disorder, still famines were unknown in those days, and wheat used to sell at two maunds the rupee. The people are told that the present is the most peaceful time in the history of India, but they do not wish to enjoy a peace which entails starvation on them. The soil continues as rich as ever and the produce has increased many times, but famines stalk in the country all the same. The evil is due to no dearth of grain, seeing that large quantities of it are exported to England even during the prevalence of a famine. After remarking that Indian famines are invariably money famines. the writer says that money is to be found only in the coffers of Government and *Sahukars*, that it comes out of the pockets of the agricultural classes in both cases, and that zamindars obtain it by selling grain to foreign traders. The money thus obtained from foreigners is, however, drained away from the country by numerous means. Continuing, he says that Indians' property and wealth in pre-British days were due to the grain, &c., produced in the country not being sent abroad, and to the export of indigenous manufactures to foreign lands, which used to bring money into the country. But, when the eyes of the English (*lit.* foreigners) were opened, they began to impose heavy taxes on Indian goods to prevent the same being sold cheap in their country. They also enacted laws forbidding the use of these goods on pain of punishment. Again, John Bull improved his industries and began to export his manufactures to India, where they commanded a large sale. And when he obtained the sceptre of this country, he made use of free-trade to swamp the Indian market. The result has been that, instead of money being brought into India from abroad, the same is being drained away to foreign countries. To crown all, grain is also exported from the land, with the result that natives are now *minus* both money and food-stuffs. After remarking that between 80 and 90 crores of rupees go out of the country in this way, the writer says that the drain constitutes the chief cause of the (frequent) prevalence of famines in India, and that if the evil is not remedied the visitations will assuredly become endemic and Indians will in a short time become extinct. He, therefore, urges his countrymen to shake off their lethargy, to look to their bare backs and emaciated bodies and to take steps to preserve their existence. They should discard the use of imported goods and bear in mind that it is only by turning *Swadeshists* that they can banish famine and poverty from India.

Lord Morley's reform scheme.

8. Writing under the heading "Lord Morley and India" the *Indar* (Lahore), for January (received on the 10th February) 1909, says that Lord Morley's speech about his reform scheme will undoubtedly disappoint the well-wishers of India and dash all their hopes to the ground, inasmuch as His Lordship has declared in plain words that India is unfit for parliamentary institutions. After enumerating the proposed reforms, the journal observes that the Secretary of State has also defended the policy of repression which the Government of India has been following of late.

## IV.—KINE-KILLING.

Muhammadans and kine-killing.

9. The *Sadik-ul-Akhbar* (Rewari), of the 10th February 1909, publishes a communication headed "Ignorance of Indians." The writer regrets that not a single festival either of Hindus or of Muhammadans should pass without the two communities fighting with each other. After referring to the recent Titagarh riots, he endeavours to prove that it is not essential for Muhammadans to sacrifice kine on the occasion of the Bakar-Id. If they do so, he adds, with the express object of provoking quarrels and wounding the feelings of Hindus, it is quite useless to argue with them. Otherwise, however, they can offer sacrifices by killing rams, camels, &c., in place of kine, which will be certain to put an end to all religious fights between the followers of Islam and Hinduism. After remarking that it is a heinous sin in all religions to wound the feelings of any one, the writer says that the wide gulf which separates the two communities is ascribable only to kine-killing. Besides, he adds, the cow is a very useful animal and Musalmans also derive several benefits from it. They should, therefore, discontinue killing it out of regard for the susceptibilities of Hindus, and in order to promote union between themselves, and their Hindu fellow-countrymen. Continuing, the writer says that beef is used chiefly by European soldiers, and that it sells too dear for Musalmans to buy it. He next asks Hindus never to sell bovine animals to Muhammadans at any price, as also to devise means to stop the supply of these animals for the use of British soldiers. They should buy every cow and bullock in possession of Muhammadans and establish cow-protective societies in all cities. These bodies should buy all bovines from Musalmans and Christians, and should sell the same to Hindus, making good the loss out of their own funds. They should also advise butchers and those who sell cows to the men to leave their present occupation and should help them in engaging in some other trade. In conclusion, the writer observes that it would be best of all if Government were to make kine-killing an offence punishable with one year's rigorous imprisonment.

## V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Ecclesiastical department.

10. The *Ganga* (Jullundur), for January and February 1909, publishes a paragraph headed "What is *jizya* and is it not levied in these days?" *Jizya*, it says, continues to be levied, although there can be no doubt that it is not now collected in the old way. The journal finds it difficult to believe that in India, at least, no distinction is made between His Majesty's subjects

professing different religions. The people, it adds, will be surprised to hear that Rs 22,95,000 is spent annually out of the revenues of India in the salaries of clergymen (*lit* Christian Missionaries) and in the up-keep of Christian churches and cemeteries. Is it not a piece of injustice, asks the Editor, that the country's revenues should be utilized for supporting those persons who wish to undermine the foundation of native religions? He can see no reason why money realized from Hindus and Mahomedans should be spent in the propagation of Christianity. In conclusion, he says that the practice clashes with the principles of Government and that its continuance is ascribable to indifference on the part of the people and to their failure in inviting Government's attention to it.

The Arya Samaj.

11. The *Indar* (Lahore), for January (received on the 10th February) 1909, publishes an article headed "A *parwana*" in which it relates a popular story about jackals and dogs and proceeds to apply the same to the Aryas and the police. It says that, among other things, the Royal proclamation of 1858 assured Indians that no one of them would be interfered with because of religious belief. It also enjoined on the Agents of the Crown in India to abstain strictly from interfering with the religious beliefs or mode of worship of any inhabitant of the country. Under the impression, therefore, that they had complete religious freedom, the Aryas began to sing hymns and deliver lectures in their *mandirs*. This, however, brought on them several members of the police force (*lit.* several black-dressed men), who attacked these inoffensive people tooth and nail. At last the Aryas abandoned their musical instruments and fled before "the canine police" (police *ke kutton*). The leaders were asked to show the above dogs the late Queen-Empress' proclamation of 1858, but they replied, "The creatures are illiterate. If their educated masters, who have unleashed them and set them on us, were to ask any question of us, we would answer it or show them the document. Now, however, our safety lies in somehow escaping from these black-habited creatures?" Many of the poor Aryas fell a pray to the dogs in question, while the rest are passing their days in a state of panic and are throwing their hymns and songs overboard. Continuing, the journal says that, in his recent message to the princes and peoples of India, the King Emperor also asserts that no one among his Majesty's native subjects has been molested because of religious belief. There can, however, be no denying the fact that interference *is* exercised in the religious affairs of the Aryas; that members of the Arya Samaj are being injured in a most shameful manner; that they are turned out of Government offices in spite of their admitted ability and honesty; and that they are being threatened and sent to jail owing simply to their belonging to the Samaj, which is a religious institution. The Editor then states how, on the occasion of the Viceroy's recent visit to Jodhpur, the local police pulled down the sign board of the Arya Samaj. He also refers to the case of Gulab Chand, a clerk in the 35th Sikhs' regimental office, who, he says, was dismissed most probably owing to his being an Arya (*vide* para. 22 (1) of Selections No. 3). In face of such occurrences he hesitates to believe the King Emperor's statement that no one among His Majesty's subjects in India is interfered with because of religious belief. What else, however, he asks, could His Majesty have said, seeing that he is kept wholly ignorant of such happenings?

Continuing, the Editor says that there can be no doubt that neither the crown nor the British Government is responsible for the oppression which is being practised on the Aryas. He may perhaps also say that no English officer, whether subordinate or highly-placed, has any hand in it, for the reason that the officers of that nationality form their opinion about any native sect from the reports, whether true or false, submitted to them by natives themselves. And who can deny that the different religious sects in India are extremely eager to crush the Arya Samaj? The police consist of Hindus, Muhammadans and Christians, all of whom are the mortal enemies of the Aryas and miss no opportunity of prejudicing (against Arya) the authorities who regard police reports as Gospel truth. The oppression, therefore, to which the Aryas are being subjected is due only to the machinations of their fellow-countrymen. They do not impugn the sense of justice of the British Government, although they cannot also help regretting its indifference in the matter. The authorities turn a deaf ear to them, but are ever ready to listen to their enemies. If they were to give the Aryas also a hearing there is no reason why the relations between Government and the Samaj should not grow more cordial from day to day. The Editor then goes on to say that a perusal of the judgment delivered by Mr. Harrison, District Magistrate, Allahabad, on the 26th November 1902, in the case against Swami Ala Ram, a preacher of the Sanatan Dharam Sabha, will reveal the tactics which the opponents of the Arya Samaj have been following to set the authorities against it. After quoting extracts from the judgment to show that there is nothing seditious about the Arya Samaj or the *Satyartha Parkash*, he picks holes in the order of the District Magistrate, Jhansi, binding down Pandit Daulat Ram, an Arya preacher, for bad livelihood (*vide* paragraph 39 of Selections No. 1). If the crown or the British Government, he adds, is at the bottom of the interference which is being exercised with religious liberty of the Aryas, they can gain nothing by complaining of it, nor can the hardships and oppression, to which they are being subjected owing simply to their religious beliefs, be put down till nature herself produces the remedy for the evil. The Editor, however, feels convinced that the ill-treatment of his co-religionists is ascribable to the machinations of the police, who consist chiefly of Muhammadans and other enemies of the Arya Samaj, and in some cases to simple-minded officers misled by those worthies. Proceeding, the journal says that this state of affairs is due to some cowardly, timid and mammon-worshipping members of the Samaj. By arming himself, it adds, with the late Queen-Empress' proclamation and the King Emperor's message the very weakest Arya need reck nothing even of a Viceroy's command to him to abjure his religion, and could say that if he is shown any royal *firman* justifying interference in his religious affairs, he will consider whether he should leave the Samaj or his country, where he can be ordered to murder his conscience. The question, however, is whether it is water or warm blood which courses in the veins of the Aryas, whether they realise the importance of religion and whether they do not join the Samaj only to further their material interests. If they are religious and arm themselves with the documents referred to, neither police constables nor subordinates nor highly-placed officers can interfere with their religion or make them fall away from it. On the contrary, if they are only materialists, they should bear in mind that materialism cannot impart to a man the strength which comes of religion, nay, that it converts

him into a jackal, which no royal *firman* can protect against "the canine police". While it deeply grieves the Editor that some cowardly Aryas should have, in consequence of a single threat, abjured their religion for the sake of bread, the spectacle of Aryas like Gulab Chand throwing themselves into the fire of sacrifice affords him no little joy. It is such men, he adds, who may truly be called living martyrs, and it is the blood of such lovers of religion and truth which has always been the seed of the Church. After ridiculing those Aryas who run out of the Samaj at sight even of a low-paid constable, he publishes some verses to the effect that the Samaj wants, not such cowards, but men who would lay down their lives for religion.

Hardships of Indian pilgrims to Mecca.

12. The *Akhbar-i-'Am* (Lahore), of the 12th February 1909, publishes a communication headed "Hardships of pilgrims," in which the writer complains that Indian pilgrims to Mecca have to suffer great inconvenience in the quarantine camp at Bombay. He also alleges that navigation companies usually enhance their rates of fare (at the *haj* time) and that the pilgrims come to know of this only at the time of buying their tickets. Not infrequently the enhancement is so large that some poor pilgrims run out of money and are subjected to diverse hardships in consequence, while not a few fell ill even on board the steamers. Nor is this all; pilgrims from India and other countries are attacked, robbed, and even killed by Bedouins. After referring to two recent instances in support of this assertion, the writer regrets that the Sultan should not consider himself responsible for the safety of pilgrims. Even the Hedjaz Railway, he adds, has failed to remove the grievances of *hajis* and the existing state of affairs leaves no room for doubt that the Sultan has no prestige in Arabia. In conclusion, he says that if the Sultan and the Turkish Parliament cannot extirpate Bedouin free-booters, the British Government should construct a railway between Quetta and Karachi and Baghdad *vid* Southern Persia. The line will not only facilitate pilgrimage to Mecca, but will also strengthen British prestige in, and expand British trade with, Southern Persia.

## VI.—LEGISLATION.

The *Anand* Marriage Bill.

13. The *Akhbar-i-'Am* (Lahore), of the 6th February 1909, publishes a communication from "A Hindu Sikh" headed "The *Anand* institution." The writer says that both *Kesdhari* (those who wear long hair) and *Sahjdhari* (those who crop their hair) followers of Sikhism are strongly opposed to the Tika of Nabha's *Anand* Marriage Bill. The *Anand* form of marriage, which is another name for *chadar-andazi*, has, however, already been held to be legal and will remain so even if the proposed law is not placed on the statute book. After remarking that the Sikhs constitute a high martial class of Hindus, and that the large majority of them marry according to the Vedic rites, the correspondent deprecates the efforts of some young men among them to separate the community from Hindus. The Tika's party, he adds, is trying to get the above Bill passed into law, and to compel all classes of Sikhs to observe the *Anand* form of marriage. The rest of the Gurus' followers, however, who repose equal faith in the Granth, are unwilling to discard their old usages, and wish that the proposed law should not be regarded as a Sikh Marriage Act.

The Anand Marriage Bill.

14. The following is from the (*Tribune*), of 12th February 1909 :—

SIR,—I have been reading with great interest the resolutions passed by the Sikhs at different centres, but unluckily none has hit the most essential point, *i.e.*, of raising the status of our sisters and daughters.

There are already many ways in which a Hindu can perform a marriage, and it is useless to increase the number numerically, if by doing so we add nothing substantially.

I hope all will bear me out in the above remarks. The greatest need of the present day is to raise the position of our womanfolk, and no doubt His Highness the Tika Sahib will confer a boon upon them, if he adds something relating to this side of the question in his bill. No one as far as I know will object to the following clause being added :—

"That any Sikh who undergoes marriage by this ceremony, shall be liable to imprisonment and fine (which may be determined be the Chief Khalsa Diwan, or left in the hands of the presiding Judge) if he married twice, under any pretence whatsoever, during the lifetime of his former wife, notwithstanding his plea of gaining consent."

Our benign Government will not object to it, as it has not done in the case of our Brahmo Marriage Act.

Yours, &c.,
DALIP SINGH GILL,
*8, Sinclair Gardens, West Kensington Park, London, W.*

*22nd January* 1909.

## VII.—GENERAL ADMINISTRATION.

### (*a*)—*Judicial.*

Natives and the Chief Court Bench.

15. The *Jhang Sial* (Jhang), of the 6th February 1909, says that the recent appointments to the Bench of the Punjab Chief Court constitute an illustration of the well-known story of the cats and the monkey. An Indian (Sir P. C. Chatterjee) had permanently held a judgeship for 14 years, and on his retirement Hindus and Muhammadans fought with each other to secure the vacancy for their respective communities. This has enabled a third party to steal a march over both, *viz.*, while the Hon'ble Mr. Shah Din remains only an additional judge, a European, Mr. Rattigan, has been appointed permanently to the Bench. There is now no permanent native judge of the court, and this has opened the eyes of Muslims also and made both communities repent of their conduct.

### (*b*)—*Police.*

A complaint against Police.

16. The following is from the *Panjabee* of 11th February 1909 :—

"SAVED FROM THE GALLOWS!"

The real discreditor of British Rule in India is the Police, not the "political agitator." The masses of the country have not yet been approached by the political agitator, nor are they capable of understanding him. Most of them are yet to learn the contents of the Queen's Proclamation and the significance of Lord Curzon's novel

interpretations. Their conceptions regarding Moderates and Extremists, and colonial *Swaraj* and absolute *Swaraj*, are equally nebulous. Whatever glimpses of British rule they get, they do through the Police. Indeed as the *Indian Nation* rightly point out, they are "reminded of British rule perhaps only where they are terrorised by the guardians of peace." If the masses of the country, our contemporary truly points out, are asked to formulate their charge against the Government, the outcry from village, district and town will be against the subordinate Police and their methods. The Police and God only know how many of the poor creatures who are sent to jail or the gallows in India are as innocent of the crimes for which they are condemned as the Judges who sanction their doom! Occasionally a victim has the means to approach the highest tribunal in the land, and an innocent life is saved. The case of Gulab Bano recently disposed of by the Chief Court, Punjab, is one in point. Another case of the class recently came before the Calcutta High Court, with similar result. The facts of the case are revolting in the extreme and fully maintain the reputation of the Indian Police. A six-year old son of one Kirtibas Hajra, in a village in the Birbhoom district of Bengal, was recently found murdered. The Police, after the usual "enquiry," challaned a sixteen-year old daughter-in-law of Kirtibas, wife of his eldest son. They made her walk sixteen miles to headquarters, where she was kept all night in the Inspector's house! Not a morsel of food, nor even a drop of water, was given her during twenty-four hours! By this and other means a confession was extorted from her, and a blood-stained rag was produced in the Court as evidence of her guilt! She was committed to the Sessions and sentenced to transportation for life! The High Court has honourably acquitted the poor girl and severely condemned the Police. It is remarkable that on the very same evidence the learned Sessions Judge had convicted this poor girl of 16 of murder—a diabolical murder with *thirty-six* wounds, a fact of which the High Court took particular notice.

We need not tell our readers that this is not a solitary instance of Police triumph over victim and Judge.

### (e)—*Agriculture and questions affecting the land.*

17. Writing under the heading "Scarcity in India," the *Paisa Akhbar* (Lahore), of the 8th February 1909, expresses dissatisfaction with the official reply to Mr. Dadabhai's recent question in the Viceregal Council suggesting an enquiry into the prevailing high prices. After remarking that these prices are higher than even famine prices, the paper enquires whether it is not necessary to enquire into this unaccountable scarcity. It is a matter for extreme surprise that, whether the harvests raised are good or bad, the prices of food-grains continue going up at a very rapid rate. And is not this phenomenon, which has hit very hard all classes of natives, worthy of study? The people are so much exercised about the matter that they consider Government's slow methods intolerable, and wish it to move with the times. After referring to the different theories put forward to account for the scarcity, the Editor says that the authorities have rendered the question still more complex. It adds that it is incumbent upon Government to make a public enquiry into the matter, and to find out the causes of the unaccountable prevailing scarcity.

Prevailing high prices.

18. The *Siraj-ul-Akhbar* (Jhelum), of the 9th February 1909, publishes a paragraph headed "Dearness of grain," in which it welcomes Government's decision to take the matter into consideration. After remarking that

Prevailing high prices.

high prices constitute one of the causes of the prevailing unrest; the paper says that not infrequently hunger drives people to commit breaches of the peace. The prevailing scarcity, it adds, can be banished only by stopping the export of grain from the country, especially in times of famine, and by preventing *sahukars* from charging interest from zamindars at exhorbitant rates. After suggesting the establishment of agricultural banks the paper says that there is no reason why prices should be very high when good rains fall and good harvests are raised.

Money-lenders and agriculturists.

19. Writing under the heading "Murder of money-lenders," the *Siraj-ul-Akhbar* (Jhelum), of the 9th February 1909, says that such murders have become very frequent in the country. The evil, it adds, is due to the high-handed way in which *sahukars* treat their debtors and to the hardships to which they subject the latter. The only way for the reformers of the nation to remedy it is to establish rural banks for the benefit of the peasantry while Government should fix the rate of interest (chargeable to zamindars) at a low figure. If, however, the existing state of affairs is not reversed murderous assaults on *sahukars* will continue to be committed. These assaults cannot decrease in number so long as money-lenders go on oppressing agriculturists in the present manner.

### (*f*)—*Railways and Communications.*

A complaint.

20. Writing under the heading "European soldiers and female passengers," the *Akhbar-i-'Am* (Lahore), of the 9th February 1909, reproduces a story from the *Tribune* in which some soldiers belonging to the Lancashire Regiment are said to have boarded a moving train at Lahore on the evening of the 1st instant, and to have entered an intermediate compartment occupied by two native women, one of whom had to jump out of the carriage in consequence. If the compartment, adds the paper, had been occupied by a European lady and some ignorant native rustic had entered it after the manner of the soldiers in question, the entire Anglo-Indian press would have raised a hue and cry, while the authorities would have taken prompt notice of the occurrence and the offender would have been sent to jail for a number of years. As it is, not a single member of the above press has as yet noticed the incident, which occurred so far back as the 1st instant. Continuing, the Editor says that Government should make no distinction between the various classes of its subjects, and that, in order to preserve its fair fame, it should take serious notice of such occurrences, because a contrary course is calculated to enable the agitators to increase sedition and unrest in the country. It is a matter for regret that European soldiers should have boarded a moving train and entered a compartment occupied by native women, and that, too, at a large station like Lahore. The guard and the station staff must have witnessed this criminal proceeding, and it was their duty to stop the train at once and demand an explanation from the culprits.

### (*h*)—*Miscellaneous.*

Approaching release of Lala Dina Nath from jail.

21. *Hindustan* (Lahore), of the 5th February 1909, publishes an article headed "Lala Dina Nath's release", in which it says that since its separation from the Lala, whom it calls a true well-wisher of the country and a fearless

adviser of Government, it has had to face indescribable difficulties. It has now learnt from a reliable source that Dina Nath will be released from jail on the 10th instant; and says that the event will mean to it the advent of spring after autumn. After remarking that the restoration to liberty of a truly moderate journalist like him will prove an accession of strength to Panjabi supporters of the Congress, it announces that its proprietor has decided to celebrate the occasion in the following manner :—

(1) One issue of the *Hindustan* in March next will be of 100,000 copies and will contain a portrait and life of Dina Nath.

(2) It will also publish the lives and likenesses of Buddha, Sri Shankaracharya, Maharshi Dayananda, Guru Nanak, Sri Chaitanya, Guru Gobind Singh, Siwaji, Pratapaditza, Pratap, Ram Mohan Rai, Ram Krishna Paramhansa, Vivekananda, Sir Syed Ahmed, and Mr. Ranade.

(3) The next issue (dated the 12th instant) will be printed with red ink.

The proprietor has gladly undertaken the venture and constituents of the *Hindustan* should inform him at once to which of their freinds and acquaintances the issue in question should be posted. The paper will be supplied *gratis*, only one pice being charged on account of postage for each copy ordered. The proprietor would also like some gentlemen to volunteer their services in distributing the paper to Urdu-knowing people. Those who remit ten pice for so many copies will get a fine photograph of Dina Nath free of charge. Those desirous of buying only the photograph should send their orders at once, so that arrangements may be made for the printing of the required number of copies.

In another place the paper publishes a communication from its manager, who also expresses joy at the forthcoming release of Dina Nath. After remarking that the issue of *Hindustan* of which one lakh of copies is to be printed will be posted to all respectable Urdu-knowing persons throughout the world, he urges advertisers to profit by the occasion and send thei. advertisements to him at a very early date.

Dina Nath's release from jail.

22. The *Parkash* (Lahore), of the 9th February 1909, publishes a paragraph headed " Lala Dina Nath's release ", in which it says that the educated community in the Punjab could not have forgotton the Lala's name. With the first rays of the sun of the 11th instant, adds the paper, the chains of imprisonment (*lit.* slavery) will be knocked off Dina Nath's person. It regrets that Government should not have deemed it advisable to win praise by releasing him before the expiry of the terms of his sentence. Lala Dina Nath was not connected with any revolutionery party that his earlier release would have proved a source of inconvenience to Government. It is true that he was convicted by Government courts, but the popular opinion is that he was innocent and that even the Chief Court was misled (into upholding the conviction). After remarking that his restoration to liberty will afford no small joy to the educated community, the *Parkash* says that he may rightly be called the founder of political journalism in the Punjab. He breathed a new spirit into

journalism and created a new taste among the newspaper-reading public. It is, however, difficult to say whether he will take charge of any newspaper with a view to fostering this taste. His past experience of journalism has not been very pleasant, while of late things have gone from bad to worse. Still there can be no doubt that, if he does not consider it advisable to resume his old life, his decision will disappoint thousands of newspaper readers. Who can say that hundreds, if not thousands, continue subscribing to the *Hindustan* in the sole hope that he will resume its editorship on his release from jail? After advising Lala Dina Nath not to bid farewell to journalism, the *Parkash* says that after the *Hindustan* the Lala used to love it best, and that it cannot feel too much joy at his coming release. In conclusion, it reports that, on being released on the morning of the 11th, he will come to Lahore and leave for his home, Hafizabad, the same evening.

Dina Nath's release from jail.

23. The following is from the (*Tribune*), of 12th February 1909:—

Lala Dina Nath (the former Editor and Proprietor of the Urdu Weekly, the "Hindustan") was released to-day—so announces a telegram dated Ambala, the 11th, despatched at 10-45 A.M.,—and the news will be received with feelings of relief all over the Province. It is not our purpose to re-awaken the echoes of the old controversies that hedged round the presonality of Lala Dina Nath in connection with the unfortunate case. Now that he has come back to the bosom of his family let the curtain drop over the past. Suffice it to say that Lala Dina Nath's entrance into the field of vernacular journalism brought with it a higher level and increased vitality, and the youthful vigour and energy with which he devoted himself to the task soon brought his paper to the forefront and secured for it a very large circulation. The paper was run on constitutional lines and that his tone was generally moderate was also the finding of the highest tribunal in the Province. We may add that this was precisely the reason why such wide-spread sympathy was felt with him in his misfortune, and why we with the rest of the provincial press again and again approached Government for an exercise of clemency in his case.

D. PETRIE,

*Asst. to the Deputy Inspector General of Police,*
*Criminal Investigation Department, Punjab*

LAHORE:
*The 13th February 1909.*

Punjab Government Press, Lahore—18-2-09—551—97—H. L. S.

[ Confidential. ]

[ Vol. XXII. ] [ No. 8. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

Received up to 20th February 1909.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| *1 | Tribune ... | Lahore ... | Mul Chand ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| *2 | Panjabee ... | Lahore ... | Ratan Chand ... | 3,100 " |
| | **BI-WEEKLY.** | | | |
| *3 | Observer ... | Lahore ... | Abdul Rashid ... | 1,000 " |
| *4 | Punjab Times and Frontier News | Rawalpindi ... | Mr. C. V. Miles ... | 250 " |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| *6 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee. | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| *7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| *8 | Paisa Akhbar ... | Do. ... | Mahbub Alam ... | 700 " |
| | **BI-WEEKLY.** | | | |
| *9 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |
| *10 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| *11 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| *12 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 900 " |
| 13 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| *14 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| *15 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 " |
| *16 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 17 | Bedari ... | Do. ... | Ishari Parshad ... | 500 " |
| *18 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 " |
| *19 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| *20 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 21 | Dost-i-Hind ... | Bhera, district Shahpur | Ram Lubhaya ... | 200 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| *22 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| *23 | Hindustan ... | Lahore ... | Atma Ram ... | 1,300 " |
| 24 | Hitkari ... | Do. ... | Do. ... | 850 " |
| 25 | Inkilab ... | Do. ... | Nand Gopal ... | 500 " |
| *26 | Jhang Sial ... | Jhang ... | Parabh Dial ... | 700 " |
| *27 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| *28 | Khair Khah-i-Alam ... | Delhi ... | Mir Hassan ... | 110 " |
| *29 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 " |
| *30 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| *31 | Nazim-ul-Hind ... | Do. ... | Nazim Husain Khan ... | 200 " |
| *32 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| *33 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 " |
| *34 | Parkash ... | Do. ... | Soma Deva ... | 700 " |
| *35 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| *36 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 " |
| *37 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 398 " |
| *38 | Ditto ... | Rewari ... | Safdar Husain ... | 200 " |
| *39 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| *40 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 " |
| *41 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| *42 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| *43 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 " |
| 44 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 " |
| *45 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded.*** | | | |
| *46 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| *47 | Watan ... | Do. ... | Muhammad Insha Alla... | 1,800 " |
| *48 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 " |
| | **FORTNIGHTLY.** | | | |
| 49 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| 50 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| 51 | Mohyal Gazette | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | **MONTHLY.** | | | |
| *52 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 " |
| 53 | Azad ... | Lahore ... | Bishan Sahai ... | 500 " |
| 54 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| *55 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| 56 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| 57 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 " |
| 58 | Martind ... | Do. ... | Kanaya Lal ... | 250 " |
| | **PUNJABI.** | | | |
| | **MONTHLY.** | | | |
| 59 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 " |

NOTES.—A. The papers marked with an asterisk have actually been examined during the week.
B. Nos. 17 and 25 have ceased to be published.
C. No. 24 has ceased to be published temporarily.
D. The publication of No. 11 is temporarily suspended.

[ Confidential. ]

[ Vol, XXII ] [ No. 8. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 20th February 1909.**

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### I.—POLITICS.

#### (*a*)—*Foreign.*

Indians in the Transvaal.

1. Writing under the heading "Transvaal affairs" the *Punjab Samachar* (Lahore), of the 13th February 1909, deprecates the ill-treatment of Indians in the *ex*-Boer republic. The evil, it adds, is calculated to create unrest in this country, and it is a matter for regret that nothing should have come of the efforts to secure better treatment for Indian immigrants. There can be no doubt that sensible Englishmen feel indignant at the disabilities to which Indians are subjected in the Transvaal, and that they have been making wholehearted efforts to end the existing state of affairs. The Editor admits that it is not to the interest of the Transvaal that Asiatics should have the fullest liberty to emigrate to, and settle in that part of Africa. Nevertheless, he is of opinion that the immigration of educated Indians into the country cannot injure it in any way. Those who are trying to see Indians justly treated by the Transvaalers, are, therefore, right in holding that the prohibition forbidding Asiatics to enter the Transvaal should not apply to all Indians. They desire that at least a limited number of educated Indians should have legal permission to emigrate to the *ex*-Boer republic. After referring to the report that Indian traders in the Transvaal are closing their places of business, the paper says that the ill-treatment of Indian immigrants calls for instant interference from the Imperial Government. It feels confident that Lord Minto will do something to remedy the evil.

England and Turkey.

2. Writing under the heading "How do they butter their bread," the *Paisa Akhbar* (Lahore), of the 16th February 1909, says that recently a Turk residing at Paris wrote a letter to the *Almawayyed* (a Cairo Newspaper). The communication, it adds, embodies only the writer's personal views, for which there exists not the least foundation. After remarking that the *Almawayyed's* comments on the same are characterised by sound common sense, the Editor publishes a translation of both the letter and the comments. The former alleges that the British are past masters in the art of gaining their objects without shedding a single drop of their blood and without spending even one farthing. In support of this assertion the writer accuses

them of having egged on Japan to fight the Russians in Manchuria. The war, he adds, has had the effect of weakening Japan for a long time to come, and of killing Russia's influence in the far east and lowering her prestige in Europe. It has also afforded England an excellent opportunity of concluding an agreement with France and putting an end to the latter's claim on Egypt. The writer next reproduces a part of a conversation which he alleges to have taken place between Sir Edward Grey and a friend of that Statesman and in which the Foreign Minister is said to have observed that the recent complications in the Balkans afforded the English a good opportunity of putting an end "to the German peril." In conclusion, the correspondent insinuates that Austria is backed by England, and he enquires whether the Turks realise the gravity of the situation. Commenting on the above, the *Almawayyed* remarks that in these days Turkey is in the hands of a strong and far-seeing Government and that no one can, therefore, interfere with her well-being. The conversation referred to, it adds, reads like an imaginary dialogue, and the writer's estimate of England's character is a gross blunder. Her interests consist in re-establishing her old influence in the near east and she is busy renewing her friendship with the Porte. Again, at the present moment the Turkish Government stands in sore need of England's friendship.

(*b*)—*Home.*

The National Congress.

3. The *Hindustan* (Lahore), of the 12th February 1909, publishes a communication headed "The Indian National Congress." Pitiable, says the writer, is the condition of an orphan who has no one to minister to his wants and comfort, who is beaten and abused everywhere, and whose grievances go completely unnoticed. The same is the case with India in these days. Her children have been driven out of Australia, Canada and America, while they are being maltreated in the Transvaal They are having a bad time of it even in their own country, where they are subjected to disgrace and have to suffer from famine. There is no one to listen to their cries and grievances. This is due to their being in a friendless and helpless condition. No one dare ill-treat those who have protectors at their back. The Americans ill-treated Japanese children (in California), but Japan brought them to their senses in a very few days. It was hoped that the Congress would befriend Indians, but it has turned out to be only a talking machine. It merely adopts resolutions and has done nothing practical to relieve the sufferings of the people, to banish famine from the country, and to put bread into the mouths of starving natives. The national history and literature of India have been swept away, indigenous arts and industries have been killed, the people have been plundered by foreign traders and their children cannot acquire an education. The leaders of the Congress, however, pay no heed to all this. After enquiring whether nations can be raised with the aid only of resolutions, the writer says that it is easy for those worthies to stand up on a platform and make a demand for self-government. Should, however, those who cannot help themselves make such a demand? Again, it is strange that those persons, who cannot reform themselves, should wish to reform their country. Moreover, should those wish to govern the land who cannot give their own Congress a constitution? In order to make the people fit for self-government, the Congresswallas should supply means for

breathing life into the nation. This, however, they have failed to do so far. At present as many as 99 per cent. of the population do not realise either their condition or their duties. The Congresswallas have talked more than enough and should now turn their attention to work. The Panjabis should see that the next Congress also, which is to be held in their province, does not prove only a resolution-passing machine. The nation has hundreds of wants and the Congress should address itself to the task of supplying them. The next Congress should endeavour to supply at least one of these wants, *viz.*, making education general in the country. The foundation of an Indian National University should be laid in the Punjab.

Public opinion in ancient India.

4. The *Jhang Sial* (Jhang), of the 13th February 1909, publishes an article headed "A historical retrospect: the value of public opinion." Whenever, says the paper, Indians demand that in governing them some regard should be paid to their opinions also, they are invariably told by those members of the ruling race, who call them a barbarous and worthless people, that they have never enjoyed this privilege in the past and that they have always lived under despotic rule. After enquiring whether this is really so, it asks Indians to ransack their ancient literature and to prevent their forefathers being called savages by the whites. Continuing, it says that under the present regime one has to struggle very hard to secure redress even of ordinary grievances; that to complain against an officer is to wash one's hands of one's life; and that public opinion is ruthlessly trampled upon, as was done in connection with the partition of Bengal. In contrast to this, it quotes a story from the *Ramayana* in which the Raja Sagar is said to have disinherited and exiled his heir-apparent on his subjects representing to him that the young man was in the habit of oppressing the people and was consequently unfit to wield the sceptre. After contending that this should leave no room for doubt that public opinion used to be valued in India in the past, the paper promises to revert to the subject at some future time.

Bengal deportation.

5. Writing under the heading "A letter from a deportee," the *Jhang Sial* (Jhang), of the 13th February 1909, publishes a translation of a letter which Professor Satish Chandra Chatterji, "one of the deported Bengali patriots," has written to a friend and in which he expresses joy at his deportation. The punishment of deportation it adds, is nothing to those who can rejoice over their exile from the thought that it gives them leisure for meditating on God. After remarking that it is a great mistake to keep the deportees at long distances from their homes, the paper observes that they will never pray Government to set them free. In conclusion, it asks Government to give thought to the fact that no useful purpose can be served by keeping them under restraint.

Unfitness of Indians for *swaraj*.

6. The *Paisa Akhbar* (Lahore), of the 11th February 1909, publishes a communication from one Kalandar Khan, headed "British rule is far better than *swaraj*." The writer contends that Indians are as yet unfit for *swaraj*, and that they are extremely wanting in the qualifications which should characterise a self-governing people. Education, he adds, should be the first

and foremost qualification of a nation seeking for self-government, but hardly five per cent. of Indians can read and write. Again, the numerous communities inhabiting the country are so divided by religion that, so far from experiencing feelings of mutual sympathy, they look down upon, and are inimical towards, each other. Nor is this all. The educated, well-to-do and other important classes, which demand self-government, regard their poor fellow-countrymen with feelings of deep disgust. Indeed, the common people do not complain against Anglo-Indians as bitterly as they do against their own countrymen. After stating that a certain Hindu Naib Tahsildar used to harass, abuse and fine people over mere trifles, the writer says that British rule is the best for the people of India.

Failure of the *swadeshi* movement.

7. The *Akhbar-i-'Am* (Lahore), of the 13th February 1909, publishes a paragraph headed "Effects of the *swadeshi* agitation." Indians, it says, are great adepts in making fiery speeches, but can accomplish nothing practical. The enthusiasm with which the *swadeshi* movement was launched in Bengal had the effect of startling even English manufacturers. They began to apprehend that, if this enthusiasm was translated into action, serious loss would be inflicted on them and foreign trade with India would suffer greatly. Their fears have, however, turned out to be wholly unfounded, as the trade returns for 1907 will clearly show. England's exports for the said year greatly exceeded those for the preceding twelve months, and British manufacturers came to know that natives' enthusiasm for *swadeshism* was only skin-deep. That this is so is evident from the fact that the results even of the religious crusade against imported sugar have been the reverse of desirable. Continuing, the paper says, that the consumption of this sugar is steadily on the increase in India, that the number of indigenous sugar factories has declined from 247 in 1895 to about 30 in the present year; and that, although wages are very low in India, foreign-made sugar sells much cheaper in the country than its native rival. In conclusion, it urges the people to find out and remove the causes of the failure of the *swadeshi* movement.

Muhammadans and the reform scheme.

8. Writing under the heading "An unprecedented demand," the *Zemindar* (Karmabad), of the 8th February 1909, says that the *Tribune*, dated the 30th ultimo, has published a note with the above title. That paper enquires whether the principle of separate or class representation obtains in any civilised country. After answering the question in the negative, it observes that Mr. Dutt is right in saying that the creation of class electorates will prove extremely dangerous in India and will fan the fire of racial animosity into a conflagration. The *Tribune* adds that perhaps the strongest argument against the Moslem demand is furnished by the new Turkish constitution, which does not provide for class representation. Commenting on the above, the Editor says that he wishes that the various native races would strive for closer union and that Hindus and Muhammadans would make common cause in political matters. He is, however, afraid that there is not the least likelihood of his desire being realised. Muhammadans cannot tolerate that they should fare worse (on the Legislative Councils) than Hindus owing (simply) to the latters' numerical strength. On the other hand, Hindus do not wish that the

number of Muslim members should be even equal to that of their own representatives. Again, the Prophet's followers are afraid that if Lord Morley's reform scheme is carried into effect in its present form, Hindus will drive the Urdu language and character from India. After remarking that it apprehends several other misfortunes also, the paper endeavours to prove that the case of Turkey is by no means analogous to that of India. It also refers to the intense religious antagonism existing between the different sections of the population, and concludes by remarking that, so long as Hindus and Muhammadans do not become friends, they cannot have joint electorates.

Muhammadans and the reform scheme.

9. The *Paisa Akhbar* (Lahore), of the 15th February 1909, publishes a communication headed "Reform Scheme and the fate of Muhammadans." After remarking that the present wretched condition of Musalmans is due to their own short-sightedness, the writer says that, although Hindus have been a subject people for centuries past, they can boast of extreme prudence and know how to adapt themselves to their environment. Lord Ripon, he adds, created some new aspirations in the country, and Hindus hastened to materialise them into the National Congress. Foolish Muhammadans, however, gave the Congress a wide berth, saying that Government was opposed to the movement, that in the event of its achieving success they would get only a small number of public posts, and would be placed under the rule of others, and the like. They were partly right in holding these views, but they left everything to Government's kindness and wrapped themselves in sleep. On the contrary, Hindus devoted their minds and money to the accomplishment of their object and extended their operations even to the land of their Rulers. The result was that they won over a strong party of Englishmen to their side, and the cry went up that it was impossible to promote the welfare of India without granting the demands of the Congress. The agitators succeeded in gaining the ear even of the Viceroy and of the Secretary of State for this country. The event had the effect of rousing a few Muhammadans from their sleep and making them realise that their community was about to lose the field. They began to bustle about and could only establish the Muslim League and raise lamentations, which could, however, take away nothing from the headway which their opponents had already made. Continuing, the writer says that, while in 1882 the Prophet's followers did not join the Congress for fear only of getting but a small number of Government posts, in the current year things have come to such a pass that, whereas a Hindu is to be appointed to the Viceroy's Executive Council, no Muhammadan is considered fit for the honour! After remarking that this is due to their not helping themselves, he urges them to throw off their sleep, to make their existence felt, to strengthen the hands of their co-religionists in England and to seek for justice through English newspapers, the columns of which are open to them.

The prevailing unrest.

10. Writing under the heading "How to put down political unrest," the *Wafadar* (Lahore), of the 14th February 1909, suggests that a committee composed of 10 nationalist leaders, 10 leading Muhammadans and 10 highly-enlightened Englishmen should be formed to decide whether Indians have become fit for further political rights. The Editor is of opinion that the de-

liberations of the committee will lead to good results, and that its finding will give satisfaction to both Government and the people and will put an end to all unrest. He asks the press to give his suggestion the widest publicity and adds that in the event of its being approved by the country, the well-wishers of both the nation and Government should try to give it effect. He also calls upon all *jagirdars* and title-holders to exert themselves to remove the petty differences which have of late arisen between the rulers and the ruled. It is their duty to do their utmost to bring Government and its subjects nearer together. They should not shirk this duty and the present is the time when they should go to the rescue of both. In conclusion, the paper urges the Nawab Vikar-ul-Mulk to move in the matter and set to work after consulting the country's leaders.

Nationalism.

11. The *Haq Pasand* (Amritsar), of the 11th February 1909, publishes a communication from one Amar Nath Prush headed "The true religion." After remarking that both the Arya Samaj and the Brahmo Samaj have failed to work out the country's salvation, the writer says that Indians should follow the universal religion of nationalism. The experience of several years, he adds, has shown that India cannot become free till her children purge themselves of the vices which characterise them at present. They should sink their religious differences and Hindus and Moslems should unite to worship their common motherland. They have been created by God for this very purpose, nay, they should regard their country as their god and sole object of worship. Continuing, the writer says :—" India is being overtaken by misfortunes in these days. Its inhabitants have grown poor and indigent It is in a very bad condition. We should now take pity on it. This will be for our own benefit. This is a time of adversity. Adversity unites parted brothers. But why does not this happen ( in India ) ? How long will our shortcomings prevent us from reaching our goal ? True patriots are performing a *yag* in proof of their love of country Come, let us also join the rank of these great men by sacrificing ourselves at this *yag*." The writer then goes on to say that Western civilisation has plunged Indians into the darkness of ignorance. They fight among themselves, he adds, and then go for justice to the courts which constitute the best trading-houses for the shopkeeping English. After remarking that English justice has to be paid for, he condemns natives for their litigious habits and says that they cannot obtain *swaraj* under existing circumstances. Continuing, he observes that their present misfortunes have been sent by God to find out whether any part of the blood of Gobind Singh and Sivaji still flows in their veins. He then writes :—" The means which we can command to-day were not available to Buddha, Shankara and Krishna. Still their times produced thousands of gods. To-day, however, thirty crores (of Indians) can become true gods by exerting and inconveniencing themselves a little. And they will have to make themselves such when they come to realise their true selves. Present generation of Indians, God has sent you here at a very good time, when there is need for work to be done at all times (and) everywhere. You should not let this opportunity slip through your fingers. Clear the field for the coming generations by securing legitimate liberty for India. You injure one another in your search after religion. Come (and) hear from me what religion is. If there is any power in truth, you will admit of yourselves that nationalism is the greatest worship. The writer concludes by promising to revert to the subject at some future time.

## V.—Native Societies and Religious Matters.

A complaint.

12. The *Vakil* (Amritsar), of the 10th February 1909, says that Muhammadan regard their graveyards with feelings of reverence. The recent orders, therefore, of the Collector, Sholapur, regarding the demolition of a part of the local graveyard must have deeply pained the Musalmans of the place. And if their indignation leads to unusual excitement among them, the Collector alone should be held responsible for this. The peaceful and law-abiding habits of his co-religionists, however, convince the editor that, whatever may befall them, they will keep themselves within the bounds of the law.

## VI.—Legislation.

The *Anand* Marriage Bill.

13. Writing under the heading "The *Anand* Marriage Bill" the *Sher-i-Babar* (Lahore), of the 12th February 1909, says that the measure has been supported and welcomed by the entire Sikh community. The authorities know that the adoption of resolutions at public meetings constitutes the best way of expressing public opinion on any question. All the representative Sikh Associations have expressed their approval of the Bill in the above way, and there should have been no reason after this to consult the general, *i.e.* the non-Sikh public, about the proposed law. The Editor cannot say what truth there is in the rumour that before passing the Bill into law Government has adopted a new method to obtain public opinion on it. Copies of the Bill have been forwarded to all the Tahsildars in the Punjab with instructions to submit reports after consulting rude and illiterate villagers on the measure. If the rumour is well-founded, the Editor cannot say what weight should be attached to opinions collected in this way. Besides, the Hindu public being opposed to the Bill, the reports submitted by Hindu Tahsildars will reflect the opinions only of these officials. There is thus a great fear of the Bill being misunderstood, and the Editor cannot, therefore, approve of the authorities' proposal. The passing of the Bill should depend on the opinion of the Sikh public alone, and, when the measure has been approved by the Gurus' followers, there seems no reason why it should be left at the mercy of the general public. It is to be hoped that Government will pay due regard to the wishes of the Sikh public.

## VII.—General Administration.

### (*a*)—*Judicial.*

The Tilak case.

14. The *Jhang Sial* (Jhang), of the 13th February 1909, says that, let alone working to promote the welfare of his land, it is considered an offence (in a native) even to sympathise with those who undergo sufferings for the country's good. News, it adds, has been received, that one regimental *Munshi* at Quetta has been dismissed and several others have had their promotion stopped for having exerted themselves to collect money in aid of the Tilak Appeal Fund. It then writes as follows:—"Oh India! In what a helpless condition thy children have been placed. Our brothers are arrested and con-

signed to jail, and, perversely enough, we also are branded as criminals for trying to obtain justice by spending money on appeals. What sort of justice is this? . . . . We do not sympathise with rebels. We regard criminals as worthy of being hanged. Unless, however, our brothers become guilty in our own eyes, how should we, sons of the same mother, abstain from sympathising with them? This is adding insult to injury."

15. The *Punjabee* (Lahore), of the 16th February 1909, publishes the following:—

Training of Divisional Judges in the Punjab.

"It was rumoured some time ago in knowing quarters that the Chief Court with the sanction of the Local Government had passed certain rules for the training of European officials for Divisional Judgeships and Judgeships of the Chief Court. It was in connection with the passing of these rules that the other rumour also arose which we referred to in a recent issue, namely, that the principal stations in the Punjab had been reserved for European Divisional Judges. The reader is aware that our enquiry in this matter was not satisfied by the Registrar of the Chief Court to whom we applied for light. In the absence of definite information one can only guess as to what necessitated the passing of the rules and the new procedure with regard to District Judgeships that is alleged to have been adopted. It would appear that the object is to give to European Judges suitable legal training in the principal District headquarters where the best talent is found in the legal profession, as also where the most intricate cases in facts and law come up before the courts. But what can have led to this necessity for special training? In old days no such difficulty seems to have been felt. There were Commissioners who used to do Revenue, Criminal, and Civil cases besides the administrative work of all sorts, and yet those who know the past as well as the present are ready to assert that the work was better done than now. There were Deputy Commissioners also who used to do similar work of all sorts and one seldom heard complaints that it was not well done. It was from the ranks of these men that appointments were made to the Chief Court Bench, and everyone knows that the work was not worse done than now. Moreover, the legal profession can say if any improvement has taken place in the moral tone of the discharge of judicial functions in the province since the days of veterans like Barkely, Smyth, Tremlett, Plowden, and others who worked with them. Indeed, does not one at the present day look backward rather than round about himself or forward for the palmiest days of the Chief Court? Now, if the same Civil Service could produce men like those we have named, what is the reason it cannot do so now? We hear praise of this service in season and out of season. It is said to draw some of the best talent of England. Certainly it is the best paid service in the world, and it is to be expected that genius should thrive in it. But the necessity which the Chief Court has felt in framing the new rules would seem to indicate a screw loose somewhere. Is it a fact, as has been pointed out here and there of late, that there is a falling off of talent in the Civil Service, either because the best men of England no longer seek it as they used to do before, or because the increase of routine business is unfavourable to the development of force of character? There may be a third reason, namely, that Judges nowadays have become political and look at cases through the spectacles of politics, not keeping always before their eyes the fair form of pure justice. It is said of Sir Corner Petheram, the late Chief Justice of the Calcutta High Court, that he never dined with the Lieutenant-Governor lest he might be unconsciously prejudiced in respect of judicial matters by executive considerations."

### (*b*)—*Police.*

16. The *Hindustan* (Lahore), of the 12th February 1909, publishes a paragraph headed "The Oppressive doings of the Police," in which it remarks that no one can deny that the majority of the Police grossly oppress the

Complaint against the Police.

people. It will not be wrong, it adds, to speak of the unrest which prevailed in the Punjab in 1907-08, as also of the existence of (anarchist) conspiracies in Bengal, as being partially due to the machinations of the Police. After accusing the Police of having involved innocent persons in the Midnapur bomb case and the Rawalpindi riot case, the paper observes that, both these cases having been political in character, the Police expected to receive large rewards for their wickedness. Continuing, it refers to the case of Musammat Gulab Bano and quotes extracts from the Chief Court's judgment to show that the woman was tortured by the Police into making a confession. It wishes to say nothing about the oppression which the tyrannical Police practise on their helpless victims, remarking that fear of the law and of punishment prevent the public from opening their lips. It would only point out that Justices Rattigan and Robertson say : " We are of opinion that there exists a very strong ground for holding that this unfortunate woman has fallen a victim to Police oppression." And, if the Hon'ble Judges had not done justice in the case, the Police would have sent an innocent and helpless woman to the gallows. The paper then goes on to say that, on a consideration of the above facts, it does not appear wrong to charge the Police with practising oppression on the people. Government, it says, should rescue the public from the clutches of the Police. The present is a time of anxiety for the people, but the guardians of the public can harass any one (with impunity). It is, therefore, true to say that the existing situation means a war between the Police and the public.

### (*d*)—*Education.*

Examinations by compartments.

17. Writing under the heading "India and England," the *Jhang Siat* (Jhang), of the 13th February 1909, says that both countries are ruled by the same sovereign and have common interests. They ought, therefore, to have been in the same conditions. It must, however, be recorded with regret that this is not the case. For instance, there is a world of difference between the systems of education obtaining in the two countries. That in vogue in England is meant to create and foster feelings of nationality among her children. This is not, however, considered necessary in the case of India which is a country of slaves. Such fundamental differences may be necessary, but it is a matter for regret that the distinction should be preserved in connection even with minor details. For example, a student writes from England to say that a candidate failing in an examination is exempted from appearing next year in the subjects in which he has already passed. If the concession, adds the paper, were extended to this country it would greatly benefit native students, while it could not injure England in any way.

A bit of self-introspection.

18. The following appears in the *Tribune* Lahore), of the 18th February 1909:—

"Thanks to the booming by the Anglo-Indian Press, we hear now-a-days a good deal of talk about the 'glorious past,' 'recent domination' and 'their position in the Islamic world' of the Indian Muhammadans. But it is good for them occasionally to have a bit of self-introspection and to indulge in some sort of self-questionings. But that seems to have been very rare although there was a recent instance at a meeting held few days ago in Calcutta, when Nawab Abdur Rahman, Barrister-at-Law, Judge of the

Small Cause Court, Calcutta, indulged in a bit of plain speaking. The meeting which was presided over by the Nawab of Murshidabad passed two resolutions, one was that the present Hostel for Muhammadan students in Calcutta, called the Elliot Madrassa Hostel, should be extended and the second that the present Madrassa should be raised to the status of a full-fledged first-grade College. The objects are no doubt such as many may sympathise with, although, speaking for ourselves, we have never been, nor are, in favour of the multiplication of denominational institutions for imparting education, and we are glad to see that at least one Muhammadan gentleman present in that meeting, Maulvi Muhammad Abdulla, Police Magistrate, forcibly pointed out the disadvantages of purely denominational institutions by reason of their contracted outlook. But the crucial question is who is to pay the piper? And the incidents which Nawab Abdur Rahman related with the hot flush of shame tinging his face cannot certainly stand to the credit of the Muhammadans in Bengal. He pointed out that the question was not a new one, it being taken up many years ago by Sir Charles Elliot, then Lieutenant-Governor of Bengal, to whose benevolent action and co-operation the present Hostel in Calcutta for Muhammadan students owes in a great measure its existence. But certain hitches occurred before the Hostel came into existence and we shall let the story be told in the words of Nawab Abdur Rahman himself:—

'I have to make one or two references which would perhaps be distasteful for you to hear, but this would not make me shrink from my duty. The Hostel was estimated to cost Rs. 1,00,000 and Rs. 50,000 was to be given out of the Imperial Revenues if the Muhammadan community provided the other Rs. 50,000. Then the illustrious father of their present Chairman (Nawab of Murshidabad) and Nawab Sir Ahsanullah of Dacca came to our rescue with princely donations to the extent of Rs. 31,000 and it was thought possible to raise the remaining Rs. 19,000. We have to admit with shame that the community did not do their duty, and the total subscriptions did not exceed Rs. 31,000. The Hostel which had been built was locked up and kept closed for several years until some gentlemen approached Sir Alexander Mackenzie, and represented to him that their failure to raise the required sum was not due to any lack of energy or want of appreciation; but simply and solely to their poverty, want of organization and disunion. Ultimately Sir John Woodburn threw open the Hostel, though the Government had eventually to bear two-thirds of the cost. The Hostel was then a two-storied building and could house only eighty-four students, and an equal number had to be turned away every year for want of room. In these circumstances the Nawab Bahadur Ahsanullah and the old Nawab Bahadur of Murshidabad again came to our rescue, and the third story was built at a cost of Rs. 32,000. The Government imposed the same terms. Beyond the donations of these princes *not even Rs. 5 could be collected by subscription, and we had to again approach the Government.* You would see, therefore, how very much we owed to the munificence of the Government.'

"But the munificence of the Government alone cannot help them to be raised as a community and it would be certainly better if our Muhammadan brethren leaving aside their tall talk about their 'recent domination' and 'glorious past' turn themselves more whole-heartedly to the problems and the needs of the present."

### (6)—*Agriculture and questions affecting the land.*

Export of grain from India.

19. The *Akhbar-i-Am* (Lahore), of the 13th February 1909, publishes "A Benares letter," in which the writer complains that, although drought and famine have been prevalent in the country for years past, lakhs of maunds of grain are exported annually to foreign lands. Neither, however,

the authorities, nor those who have raised the useless cry for *swaraj*, take any steps to remedy the evil. Government stands to the people *in loco parentis*, and should attend to the matter without loss of time. Continuing, the writer advises his countrymen not to sell grain to those who carry on an export trade. After remarking that continued scarcity has become intolerable to the people, he urges Government to pay instant attention to the serious question of the export of grain from the country, which, he says, is at the bottom of the prevailing high prices and consequent sufferings of crores of Indians. If the authorities were to rule that only a fixed part of the produce should be exported abroad, the people would no longer suffer from scarcity and hunger. This would also banish from the minds of crores of ignorant natives the idea that the authorities breed famines in the country by exporting grain to foreign lands.

Chenab Inundation Canals in the Multan district.

130. The *Zemindar* (Karmabad), of the 8th February 1909, publishes a communication headed "The Chenab Inundation Canals in the Multan district." After remarking that in pre-British days these *nullas* used to receive water through separate outlets, the writer says that within the last ten or fifteen years the Wali Muhammed and Durana Langana *nullas* have been provided with one and the same outlet. The Sikandrabad, Gajjuhatta, Bakhtuwah and Dhondhon *nullas* also now receive water through a common outlet, while Matital has been amalgamated with Tarbandua. Whenever, therefore, any of the two outlets named is blocked owing to the accumulation of silt in the river, there is a fear of crops being injured over a vast area of land. The writer is consequently of opinion that before *pucca* sluices and outlets are constructed, two outlets should be provided in place of either of the single outlets in question, so that, in case of one being blocked, water may be received through the other. Again, the Sikandrabad and Wali Muhammed *nullas* should be so widened that their distributaries, which now receive water for only one or two days in the week, may again contain water at all times, because the lands in the locality are bad and require a very large quantity of water to irrigate them. The sluices should be constructed with due regard to the level of the lands to be irrigated, or zemindars should be accorded permission, as was formerly the case, to utilize water by means of *jhabs*. Under the existing circumstances, when the supply of water in the above *nullas* runs low, lands along their tail can still be irrigated from them, whereas those near the head or on a high level have to go without water. Continuing, the writer complains that the poorer cultivators have to suffer great loss in consequence of the system of joint irrigation. At inundation times, he adds, water from the *kasis* can reach all lands excepting those situated on a high level. When, however, there is only a small supply in the *kasis*, influential co-sharers collect a large number of men and forcibly divert water to their own lands. Even at other times, also, the owners of land lying towards the head and on a low level envy those of tracts situated towards the tail and on a high level. The best remedy for the evil will be that wherever there exist long *kasis*, *rajbahas* should be constructed from them and the system of joint irrigation should be done away with. By this arrangement several tracts of land, which are now lying fallow, will be brought under cultivation, which will benefit both Government and landowners and will also

save the poorer zemindars' daily disputes. If, however, in the event of *chakbandi* it is considered necessary to maintain joint distributaries, in some places care should be taken not to group poorer zemindars with their more favoured brethren, for otherwise the former will be swallowed up by the latter. The writer then goes on to say that the majority of the Autar lands in the Shujabad tehsil are *kallar* lands and that the water now supplied for their irrigation is insufficient for the purpose. The result, he adds, is that they are becoming still more soapy, which fact will be borne out on an inspection of them. The quantity of water supplied for them, as also for lands which are sown with rice, should be doubled, if not trebled. More water should also be given for such, as well as for elevated lands on the Sidhnai canal. After summarising the suggestions made to the Colonies Committee for the improvement of this canal, the writer says that the canal authorities should listen to the grievances of both the rich and the poor. Again, they should dispose of the applications submitted to them within three months at the latest. At present important questions regarding irrigation remain under consideration for years, which entails serious loss and expense to zemindars. The Commissioner, Multan division, should look into the matter and ask the Irrigation Department to display greater liberality in the supply of water.

*(f)—Railways and Communications.*

A complaint,

21. The *Hindustan* (Lahore), of 12th February 1909, publishes a paragraph headed "The Railway Department and grievances of the public." The paper begins by saying that the public are full of complaints against the blood-thirsty goddess of the railway. It has been receiving letters from all parts of the country complaining of mismanagement on Indian railways. The North-Western Railway, it adds, beats all other lines in the matter of trampling on the feelings and disregarding the complaints of the public. People have been loudly complaining of the insecurity of life and property on railways, but the authorities concerned take no notice of this. Continuing, the paper says that female passengers are usually liable to be outraged, and reports that on the 1st instant some European soldiers who were in a state of drunkenness boarded a moving train at Lahore and entered an intermediate compartment occupied by two Hindu women, one of whom had to jump out of the carriage in consequence. It adds that some time back a Muhammadan lady also, who was molested by a Christian ticket-collector, had to jump out of a train in order to preserve her chastity. Do not such incidents, it asks, deserve looking into by the railway authorities? It wishes to proclaim on behalf of the native public that the question of the honour of women is a very delicate one, and that the evil complained of should be remedied at once. The natural and civilised principle that property should be sacrificed for life and the latter for honour is known to all. If an Indian had even looked at a European woman with an evil eye, God alone knows how he would have fared. The railway authorities should not confirm into belief the natives' surmise that the English care nothing for the honour (even) of respectable Indian women. They should appoint a commission which should contain representatives of the public also, to devise means to redress the grievances of passengers,

The paper then refers to the frequency of railway collisions and says that the evil is due to the staff employed at stations being too few in number to cope successfully with their daily increasing work. After remarking that they are also under-paid, it observes that the continuance of the existing state of affairs is calculated to confirm the people in their impression that the railway authorities care nothing (even) for the public convenience, let alone their lives and property.

A complaint.

22. The *Jhang Sial* (Jhang), of the 13th February 1909, publishes a paragraph leaded "Managing things with the bludgeon." A correspondent, it reports, writes to say that on the night of 12th ultimo a European at the Bhatinda railway station beat the passengers who were collected in the waiting room. The reason for this was that there was quite a crowd of them, and the *Sahib* felt a little inconvenienced in making his way through them. The Editor hears daily of natives being not only beaten but having their spleens ruptured by some haughty whites, still he cannot help requesting the railway authorities to see that waiting rooms at stations, where passengers have to stop for some time in order to change trains, are sufficiently commodious. He would ask them to remember that passengers pay fares to reach their destinations in comfort, and not to be exposed to cold and to receive a beating from Eurepeans.

## (*h*)—*Miscellaneous.*

Grievances of Military Hospital Assistants.

23. The *Civil and Military Organ* (Ludhiana), of the 11th February 1909, publishes a paragraph entitled "A reasonable prayer of Military Hospital Assistants." After referring to the arduous nature of the duties of these officials and remarking that they have to face shot and shell like soldiers, the paper says that it has deeply disappointed them to learn that the recent orders granting an increase of pay to the members of the native army make no mention of Hospital Assistants. It adds that Military Hospital Assistants can earn nothing by private practice, and that their small salaries and hard duties have had the effect of preventing native young men from entering the service as Military Hospital Assistants, and that the total strength of this class has been going down from year to year. Continuing, the paper refers to the meritorious services rendered by Military Hospital Assistants and says that, when they are assigned a military rank, there seems no reason why the orders referred to should not have extended to them. In conclusion, it expresses the hope that His Excellency Lord Kitchener will earn the gratitude of these officials by securing them an increase of pay.

Sanitation of villages.

24. The *Civil and Military Organ* (Ludhiana), of the 11th February 1909, describes "The sanitary condition of the villages," and says that the evil is due partly to the poverty and partly to the (uncleanly) habits of the rural population. After remarking that villages produce grain for the entire country and supply recruits for the native army, the paper calls upon Government to improve the sanitation of villages, adding that an epidemic in rural tracts carries away the vast majority of the population concerned. Contin-

ing, it suggests the appointment of a commission to make a searching enquiry into the matter and to devise a suitable scheme to remedy the evil. If this should be impracticable, the paper would ask Government to direct Deputy Commissioners to bring pressure to bear on tahsildars and other officials to look after the sanitation of villages. Care should, however, be taken that subordinate officials should not take advantage of this to loot poor villagers. It is possible that at first the rural population may regard the suggested arrangements in the light of an inconvenience. When, however, they come to realise benefits of cleanliness, they will undoubtedly welcome the change and bless Government for it.

The proposed half-anna nickel coin.

25. Writing under the heading "Selfish friends," the *Jhang Sial* (Jhang), of the 13th February 1909, says that some time back it protested against the proposal to introduce a half-anna nickel coin into India (*vide* paragraph 53 of Selections No. 1.) A Muhammadan contemporary has taken objection to its remarks, but it should know that these remarks were directed not against Government but against foreign traders. The metal of which the proposed coin is to be made is not found in India and, consequently, the entire profits will go to the above traders. Continuing, the paper says that the matter is a trade question and that it is from this consideration that the Bombay Merchants' Association also has opposed the proposal.

Lala Dina Nath.

26. Writing under the heading "Lala Dina Nath's release," the *Army News* (Ludhiana), of the 13th February 1909, says that, in spite of his conviction by the courts, the general public have always believed the Lala to have been innocent. The sufferings, adds the paper, to which he has been subjected by enemies or by fate will soon be forgotten, while henceforth he will display greater zeal and wisdom in serving his country. He breathed a new spirit into political journalism in Urdu, and it is a matter for satisfaction that no fault was found with him in his capacity of journalist. After remarking that he was punished only as a printer, the paper says that it will afford it great joy again to see Dina Nath occupying the editorial chair of the *Hindustan*, which did not, during his imprisonment, interest the public as much as it used to do when it was edited by him.

Lala Dina Nath.

27. Writing under the heading "Lala Dina Nath's return" the *Parkash* (Lahore), of the 16th February 1909, reports that the Lala reached Lahore at 8-30 P.M., on the 11th idem and that, in addition to a few personal friends of his, Inspector Rahmat Ullah and some detectives were present to receive him at the station. He wished to go on direct to his home, but, as no train leaves for the Hafizabad side after the above hour, he had to pass the night at Lahore. Continuing, the paper says that although his friends were glad to see him at liberty once more, it delighted them still more to see him in robust health. After remarking that he weighs 22½ seers more than he did at the time of his imprisonment and that he ascribed the change to celibacy, it observes that if one and-a-half year's celibacy can so improve a man's health, the results of 25 years of *brahmcharya* (ordained by the Hindu Shastras) must be marvellous indeed. It then goes on to say that Lala Dina

Nath left for Hafizabad on the morning of the 12th and that it will be premature to say as yet what he intends doing next. As, however, the public has some concern in his future life, he should decide the question at an early date.

28. The *Tribune* (Lahore), of the 18th February 1909, reprints the following from the *Amrita Bazar Patrika* :—

Lala Dina Nath.

"It was, indeed, a cruel irony of fate which landed Lala Dina Nath—whose public writings are a model of moderation and dignity—in prison for abetment of sedition. The Lahore Chief Court itself, though it convicted and sent him to prison, pronounced the opinion in its judgment that his paper 'Hindustan' was conducted on constitutional principles. The offence for which he received such terrible punishment was, as the reader no doubt remembers, that some objectionable matter was published in a newspaper which was printed in his press as a 'job work.' Lala Dina Nath had his hands so full in conducting his popular and widely circulated journal, as well as an excellent Urdu monthly he had just started, that he had no time to look to anything else. His literary work was more than enough for him, and the mechanical details of the business, so to say, were looked after by his people. So, whatever may have been the view of his culpability from the standpoint of law—particularly as interpreted by the Chief Court—public opinion with regard to him has not at all been affected by it. When he left the editorial staff of a famous Urdu journal a few short years ago and set up as an independent journalist his best friends shook their heads gravely. He was but a pale, spectacled stripling not long out of his teens, without capital, patronage, and it must also be said, without the external embellishments which are so taking now-a-days. But he knew what was in him. From hundred the circulation of 'Hindustan' sprung to thousands in a couple of years, and was bounding up and nearing a quarter of a lakh when he met with the check of the case. He is back again to take up the thread where it was snapped. We wish him renewed success."

D. PETRIE,

*Asst. to the Deputy Inspector General of Police,*

*Criminal Investigation Department, Punjab.*

LAHORE:

*The 20th February* 1909.

Punjab Government Press, Lahore—29-3-09—635—93—H. L. S.

[ Confidential. ]

[ Vol. XXII. ] [ No. 9. ]

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FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| *1 | Tribune ... | Lahore ... | Mul Chand ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| *2 | Panjabee ... | Lahore ... | Ratan Chand ... | 3,100 " |
| | **BI-WEEKLY.** | | | |
| *3 | Observer ... | Lahore ... | Abdul Rashid ... | 1,000 " |
| *4 | Punjab Times and Frontier News | Rawalpindi ... | Mr. C. V. Miles ... | 250 " |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| *6 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee. | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| *7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| *8 | Paisa Akhbar ... | Do. ... | Mahbub Alam ... | 700 " |
| | **BI-WEEKLY.** | | | |
| *9 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |
| *10 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| *11 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| *12 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 200 " |
| 13 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| *14 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| *15 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,900 " |
| *16 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 17 | Bedari ... | Do. ... | Ishari Parshad ... | 500 " |
| *18 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 " |
| *19 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| *20 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 21 | Dost-i-Hind ... | Bhera, district Shahpur | Ram Lubhaya ... | 800 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| *22 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| 23 | Hindustan ... | Lahore ... | Atma Ram ... | 1,300 " |
| 24 | Hitkari ... | Do. ... | Do. ... | 850 " |
| 25 | Inkilab ... | Do. ... | Nand Gopal ... | 300 " |
| *26 | Jhang Sial ... | Jhang ... | Parabh Dial ... | 200 " |
| *27 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| 28 | Khair Khah-i-Alam ... | Delhi ... | Mir Hassan ... | 110 " |
| 29 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 " |
| 30 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| *31 | Nazim-ul-Hind ... | Do. ... | Nazim Husain Khan ... | 200 " |
| *32 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| *33 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 " |
| *34 | Parkash ... | Do. ... | Soma Deva ... | 700 " |
| *35 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| *36 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 " |
| *37 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 392 " |
| *38 | Ditto ... | Rewari ... | Safdar Husain ... | 200 " |
| *39 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| *40 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 " |
| *41 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| *42 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| *43 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 " |
| 44 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 " |
| *45 | Victoria Paper ... | Sialkot ... | Ghan Chand ... | 600 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| *46 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| *47 | Watan ... | Do. ... | Muhammad Insha Alla ... | 1,800 " |
| *48 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 " |
| | FORTNIGHTLY. | | | |
| 49 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| 50 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| *51 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | MONTHLY. | | | |
| *52 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 " |
| 53 | Azad ... | Lahore ... | Bishan Sahai ... | 500 " |
| 54 | Ganga ... | Jullundur ... | Karm Chand, Hitaishi ... | |
| 55 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| *56 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| 57 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| 58 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 " |
| 59 | Martind ... | Do. ... | Kanaya Lal ... | 250 " |
| | PUNJABI. | | | |
| | MONTHLY. | | | |
| 60 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 " |

NOTES.—A. The papers marked with an asterisk have actually been examined during the week.
B. Nos. 17 and 25 have ceased to be published.
C. No. 24 has ceased to be published temporarily.
D. The publication of No. 11 is temporarily suspended.

[ Confidential ]

[ Vol. XXII ] [ No. 9 ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 27th February 1909.**

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### I.—POLITICS.

#### (*b*)—*Home.*

Lord Morley's reform scheme.

1. Writing under the heading "The new reform scheme and the real welfare of the country," the *Victoria Paper* (Sialkot), of 16th February 1909, says that discussions about the comparative strength of Hindu and Mussalman members for the various Legislative Councils cannot advance the real prosperity of India. This object can be gained only if the Hindu members consider it a duty to safeguard the legitimate rights of Muhammadans, and if their Moslem colleagues extend their sympathy to the followers of Hinduism. In case the representatives of both communities conduct themselves in the above spirit, Lord Morley's reform scheme will assuredly prove a complete success. And when the British Government is equally solicitous for the welfare of all classes of its subjects, there seems no reason why the members of the above Councils should not follow this laudable principle. After remarking that the members of the Municipal Committees and District Boards also should follow the same policy, the paper advises Indians to appreciate fully the boon which the British Government is going to confer on them and not to mar the scheme by mutual quarrels and religious disputes. It adds that only those Hindus and Muhammadans should be elected to the Legislative Councils who are known for their impartiality to both communities. The paper would also advise the elected members of the reformed Councils to be always on the alert to safeguard the interests of Government and to abstain from bringing forward any measure calculated to affect injuriously the public peace.

A charge against Indian students in England.

2. The *Akhbar-i-'Am* (Lahore), of the 20th February 1909, publishes an article headed "The detestable mischievous doings of the enemies of India." The paper refers to the communication which appeared in a recent issue of the *Standard* of London about the tactics adopted by Indian students in England to foment sedition in this country. The article, it adds, is from that paper's correspondent in India and the editorial comments on it are not calculated to create a favourable impression in England about the people of

India, especially about native students residing in the British isles. The *Standard* suggests that the movements of these students should be carefully watched; and it is difficult to say what influence such writings may exercise on the mind of the Secretary of State. After publishing a summary of the communication, the Editor observes that those who think that they can facilitate the expulsion of British rule from India by issuing pamphlets inflaming native youths against Britons and their methods of Government, are labouring under an egregious delusion. Such persons, he adds, are injuring their fellow-countrymen and are bringing odium on the entire Indian nation. After remarking that they are wholly ignorant of the Government's vast resources, he refuses to believe that any patriotic Indian can be guilty of the shameful and dangerous doings mentioned in the letter in question. Such tactics cannot injure Government in any way, while they are certain to involve natives in ruin. It is possible that the conduct imputed to Indian students in England is really the work of the enemies of this country and that the students named are being given a bad name for nothing. Native students cannot be so lacking in common sense that they could have perpetrated the things ascribed to them. The matter should be enquired into and the culprits punished most severely. No patriotic Indian can have any sympathy with them, be they Hindus, Muhammadans or Christians.

Sayad Haidar Raza.

3. The *Paisa Akhbar* (Lahore), of the 20th February 1909, publishes a communication from one Khwaja Ghulam Nasir-ud-din Khan, of Meerut, headed "Sayad Haidar Raza in Europe." Referring to the Sayad's departure for Europe in company with two Muhammadan students, the writer says that people wonder how a poor man like Haidar Raza has not only undertaken a journey which costs thousands of rupees, but has taken with him two Muhammadans poorer than even himself. Some, adds the correspondent, say that the Sayad and his companions have been helped by the well-known Extremist Shyamji Krishna Varma. Others think that the money has been found by a Hindu friend of Haidar Raza, residing in the Meerut district. Sayad Haidar Raza himself, however, is said to have told his friends that a German Society had undertaken to support him to enable him to finish his study of philosophy. At all events, there can be no denying the fact that his visit to Europe can benefit neither himself nor the Muhammadan community. Those who wish to make the English and other Europeans believe that Muhammadans also have a hand in the prevailing unrest may be relied upon to put forward the Sayad in support of their contention and to represent a man of straw like him as a leader and representative of Indian Muslims. It is, therefore, necessary that Muhammadans as a community should dissociate themselves from, and express their abhorrence of him. In conclusion the writer quotes some verses from the Quran, as also some traditions to show that Islam enjoins on its followers to remain loyal to their rulers.

The boycott movement.

4. The *Jhang Sial* (Jhang), of the 20th February 1909, publishes a paragraph headed "Relish for boycott," in which it remarks that some people are in the habit of advising natives to give up the boycott movement, which they connect with the unrest prevalent in the country. They should, however, remember that the development of its trade constitutes the first step towards

the advancement of a nation. No people can achieve progress unless they love *swadeshism*, while this love always goes hand in hand with boycott. But for their love of *swadeshism*, the English would never have reached their present stage of progress, even as their *swadeshism* would have been of no avail to them if they had not proclaimed a boycott against Indian manufactures. Nay, they resort to boycott even now, as is evident from a question in the Commons on the 11th August 1906, protesting against the use of foreign-made chairs for newspaper reporters (in the House). Continuing, the paper writes:—"Indians, why do you tremble at the mention of boycott? Boycott prevents the bread being taken out of one's mouth; and who asks us not to try to eat our bread ourselves? The English object (even) to old (foreign-made) articles being used; but will you not, while retaining such articles, buy *swadeshi* goods even in the future?"

Poverty of India.

5. The *Jhang Sial* (Jhang), of the 20th February 1909, publishes a paragraph headed "Pangs of hunger," in which it says that the havoc which famine is working in India is not unknown even to foreigners. India has reached the last stage of poverty, and the average income per head of her children is so small that they cannot afford to eat their fill. After remarking that this is why crime is on the increase in the country, the paper refers to the case in which a young girl in North Malabar has been transported for life on the charge of having killed her infant sister by throwing the child into a well. In view of the offence committed by the accused, it adds, the punishment inflicted on her is by no means severe; but it must be remembered that she had been driven to commit the crime through poverty and hunger. In conclusion, it says that the times have so changed that brothers and sisters do not hesitate to lay violent hands on one other for a crust of bread.

Mr. Tilak.

6. The *Jhang Sial* (Jhang), of the 20th February 1909, publishes some verses on "Bal Gangadhar Tilak" written by "Shad," of Meerut. The writer calls Mr. Tilak "the uncrowned king of the nation," and speaks of him as a greater patriot than Arabindo, Bepin and Lajpat. The Mahratta leader, he adds, has been exiled for serving his country, but he occupies a place in the hearts of all (his countrymen). He told the nation on parting with it that his love for it could never leave his heart. He has become immortal and used to tell the people gladly to sacrifice their lives for the nation. After admiring his enthusiasm and remarking that he was wholly engrossed in the desire to serve his motherland, the poet calls Mr. Tilak "the country's political *avatar*."

The reform scheme.

7. The *Vakil* (Amritsar), of the 20th February 1909, says that the Muhammadan deputation which recently waited on the Secretary of State was told by his Lordship that, although numerical strength would be the main factor in determining how many representatives a community should have on the various Legislative Councils, modifying influences might be taken into account in allotting the number of such representatives. Lord Morley has not, however, specified these "modifying influences," and unless he does so, the threat contained in his words "you will never again have a

Viceroy and a Secretary of State both of whom are actuated by the common desire to do justice to the aspirations of Indians" cannot frighten them into abandoning their interests. Nor, indeed, is it right that they should do so.

Public opinion in India.

8. The *Jhang Sial* (Jhang), of the 28th February 1909, in continuation of its previous remarks under the heading "A historical retrospect: the value of public opinion" (*vide* paragraph 4 of Selections No. 8), states that it was at a meeting, and with the approval, of nobles, the rich and the (popular) leaders that Dasaratha selected Rama as his heir-apparent. After the assembly had signified their approval, the Raja addressed them as follows:—"You should give the matter further consideration. If any one objects to Rama succeeding to the throne or if the latter is wanting in the ability to rule, I shall gladly change my mind." Do not these words, asks the paper, which were spoken in open *Darbar*, constitute the strongest proof of the Raja's regard for public opinion? It also contends that the expression "any one" shows that even the general public, *i. e.*, the common people, had a hand in the selection of a successor to a throne. Have the subjects, it enquires, in any of the independent countries of the day been ever consulted in the selection of their ruler? It may be said in reply that the socialists, anarchists and nihilists wield great power in these days and that they cannot vote any one to rule over them. These are, however, only idle words used by men who pose as philanthropists, but who care for themselves and their family alone. Persons holding the views of the present day socialists, &c., must have existed even in ancient times, but where is the man who will object to the election of a really good ruler? Besides, the appearance of anarchists &c., is always ascribable to rulers who do not perform their duty and whose misconduct injuriously affects society. History shows that the socialists and anarchists are not a product of modern Europe, and that some oppressive rulers brought them into existence even in past times. Continuing, the Editor says that the materialistic nations of the West have not as yet achieved the liberty which existed in India in the time of Dasaratha. They do not, he adds, act up to the doctrine of the brotherhood of man, and their members think only of lording it over one another. He feels confident that if the rich among them were to treat the poor with love and affection, they would convert the latter from mortal enemies into kind friends and would thereby put an end to the existence of the socialist and other objectionable brotherhoods. Reverting to his proper subject, the Editor says that there is no truth in the contention that public opinion has never been valued in India. He concludes by promising to resume his remarks at some future time.

## IV.—KINE-KILLING.

*Halal* and *jhatka* meat.

9. Writing under the heading "The question of *halal* and *jhatka*," the *Sher-i-Babar* (Lahore), of the 20th February 1909, refers to a communication which has recently appeared in the *Observer* about the opening of a *jhatka* shop at Chiniot, and says that the correspondent has been guilty of creating feelings of hatred between Hindus and Muhammadans. Although, it adds, the struggle between the two communities over the use of the two

kinds of meat referred to is ascribable chiefly to Musalmans, an omission on the part of the executive authorities is also at the bottom of the mischief. The Prophet's followers are perfectly free to open *halal* shops in every city and town in the Punjab and other parts of the country. Hindus, however, do not enjoy the same liberty in the matter of the sale of *jhatka* meat. It is a matter for surprise that the administration should be unduly partial to one section of the population. Is not the provision forbidding Hindus to open a *jhatka* shop without Government's permission tantamount to compelling them to eat *halal* meat? It is grossly unjust that great obstacles should exist in the way of Hindus, especially of the Sikhs, obtaining *jhatka* meat. After remarking that Muhammadan butchers have frequently been known to have mixed beef with goat's flesh, the paper enquires whether it is not grossly shameful for Hindus that they should not raise their voice against the existing dangerous arrangements. There exist judgments by the highest Court in the Punjab, it adds, in which it has been clearly laid down that Hindus have as much right to sell *jhatka* meat everywhere as their Muslim neighbours have in regard to the sale of *halal* meat. It is, however, a matter for regret that the evil complained of should prevail in spite even of the existence of the decisions referred to. All legitimate means have been employed to invite the attention of the authorities to the mistake made by them, but nothing has so far been done to place Hindus on a footing of equality with Musalmans. Should the former, especially the Sikhs, asks the paper, give up all hope of enjoying the religious freedom promised to all Indians in Her late Majesty's proclamation of 1858? After replying to the question in the negative, it calls upon the Hindu members of the Viceregal Council to lay the matter before that body.

## V.—Native Societies and Religious Matters.

Grievances of pilgrims to Mecca.

10. The *Paisa Akhbar* (Lahore), of the 17th February 1909, publishes a communication headed "Painful hardships of pilgrims" The writer complains that at the place of embarkation the luggage of pilgrims is taken charge of by some officials. Pilgrims are also made to open their boxes &c., which entails great inconvenience on them; and not infrequently they are compelled by the policemen on duty to bribe the latter in order to save themselves this trouble. Their luggage is sent down to the ship in advance of them, and most of them find it extremely difficult to hunt their things out (of the heap), so much so that not a few fail to do so even by the time Kamran is reached. After remarking that there is a quarantine camp at Kamran, the correspondent complains that the doctor makes all pilgrims leave the ship without regard to the state of the weather. Continuing, he alleges that the boatmen at Jedda subject pilgrims to great inconvenience. He also complains of the exactions made from *hajis* at that place, and praises the efforts of Government and of the local Anjuman-i-Himayat-i-Hajjaj ul-Hind to remedy the evil. In conclusion, he calls upon Indian Muhammadans to render the Anjuman all possible help and to establish branches of it in all ports of India. He also urges them to have a rest-house for pilgrims from India constructed at Jedda.

Imported sugar.

11. The *Punjab Samachar* (Lahore), of the 20th February 1909, publishes a communication headed "Protection of religion." The writer reports that a *panchayat* of the Brahmans and Mahajans of Dadarman (?), Jind State, recently imposed a penalty of Rs. 65 on the local dealers in foreign-made sugar, the amount being paid towards the fund of the *Goshala* in the town. He adds that at its sittings on the 8th and 9th instant the *panchayat* also forbade the use of (imported) date palm sugar, which affects human health injuriously. It was proclaimed (in the town) that any one ordering the above sugar would be excommunicated from his *biradri*. The *panchayat* can inflict penalties up to Rs. 51 in amount.

## VI.—LEGISLATION.

The *Anand* Marriage Bill.

12. The *Victoria Paper* (Sialkot), of the 16th February 1909, publishes a paragraph headed "The *Anand* Marriage Bill" in which it says that the Sanatanist Sikhs do not seem to support the proposed law. They assert that there are at least 50 lakhs of Sikhs who still observe the Shastric form of marriage. After remarking that the sole supporters of the bill consist of the Sikhs of the new school, the paper observes that, although their Sanatanist co-religionists do not object to the remarriage of Sikh widows according to the *Anand* rites, they are opposed to Sikh virgins being married in the same manner. Government, it adds, should decide the matter according to the opinions of the majority of the Gurus' followers. If the Sikhs of the new school predominate in the community, the Bill should undoubtedly be passed into law. In case, however, of the Sanatanist Sikhs being in a majority, it will be premature to place the proposed law on the statute book.

The *Anand* Marriage Bill.

13. The *Arya Gazette* (Lahore), of the 18th February 1909, publishes a paragraph headed "the *Anand* marriage" in which it asserts that the Sikh Gurus were true well-wishers of Hindus. All their efforts were directed towards the religious and moral improvement of the latter and towards protecting them against Muhammadan oppression. They followed Hindu customs and usages, regarded the Vedas as revealed books, afforded protection to Brahmans and cows, and were married according to Puranic rites. Nothing was further from their minds than that the Sikhs should separate themselves from Hindus, and consequently they abstained from doing ought calculated to part the two. Continuing, the paper says that the Bill to legalise the *Anand* form of marriage is calculated to prove highly injurious to both the Sikhs and Hindus. The proposed law will be certain to wound the feelings of the innumerable *Mona* Sikhs (who do not wear long hair), and may also drive them out of the Sikh fold, which will have the effect of weakening the Gurus' followers. The Sikhs are strong only so long as they form a part of, and are supported by, the Hindu community. The proposed law is meant to set up a permanent barrier between the Sikhs and Hindus, and this will prove the ruin of both.

The *Anand* Marriage Bill.

14. The *Akhbar-i-'Am* (Lahore), of the 23rd February 1909, publishes a communication from a Sikh Missionary headed "Need for an *Anand* Marriage Law." The writer says that the Bill introduced into the Viceregal

Council by the Tika Sahib of Nabha relates only to a particular form of marriage observed by a particular class of persons. It is consequently difficult to understand, he adds, why Hindus should poke their noses into the matter. Continuing, he says that the class of Hindus who are opposing the Bill are in the habit of unnecessarily molesting the Sikhs and that they go the length even of denying the legality (*lit.* the existence) of the *Anand* form of marriage. To make matters worse, some of them preside at courts and there is a fear of their involving Sikhs (favouring *Anand* rites) in trouble. It is, therefore, very necessary to have the *Anand* form of marriage legalised, so that no misunderstanding may ever arise in connection therewith. The writer then goes on to say that if Hindus had understood the Sikh religion and usages and had abstained from molesting the Gur us' followers, neither would there have been any necessity for the proposed law nor would the neo-Sikhs have thought of separating themselves from Hindus. After remarking that it is useless (in Hindus) to oppose the Bill, he says that if the measure is called the 'Sikh Marriage Act,' as has been suggested by some unsophisticated Sikhs at the instigation of some mischief-makers, it will lead to endless quarrels and render things very unpleasant for Government.

## VII.—General Administration.

### (*a*)—*Judicial.*

15. Referring to the conviction of Banke Dyal in the second libel case against him, the *Jhang Sial* (Jhang), of the 20th February 1909, says that if its readers wish it to take up the case to higher courts, if they sympathise with the accused in his troubles, if they are not unaware of its (unsatisfactory) financial condition and if they consider it a duty to share with it the costs of the case, they should hasten to help it with funds. After asking them to take into consideration the heavy expenditure incurred by it in connection with the first libel case, it observes that it need not publish a long and touching appeal, seeing that even the conviction of Banke Dyal must have moved them not a little.

Libel cases against the *Jhang Sial.*

In another place the paper says that it has been asked to pay in the fine (Rs. 400) within fifteen days. After expressing its inability to do so, it calls upon its readers to find the above small sum of money. It adds that contributions amounting to Rs. 22 have already been received.

16. The *Parkash* (Lahore), of the 23rd February 1909, publishes a paragraph headed "Banka Dyal in trouble," in which it refers to his conviction in the second libel case against him, and says that there have been very few libel cases in which the accused were sentenced to imprisonment. If, however, it adds, the public are in the right, the cases against Banka Dyal are of a political character. In conclusion, it urges the Punjabis to help the *Jhang Sial* till the release of the prisoner, saying that, after all, it is for serving his city, which forms part of the country, that he has been sent to jail.

Libel cases against the *Jhang Sial.*

17. The *Panjabee* (Lahore), of the 20th February 1909, publishes the following under the heading "Judicial view of Police Evidence":—

Judicial view of Police Evidence.

"AT page 2 of to-day's issue are printed two Chief Court judgments in two cases which differ very much from each other in general features, but both of which show at one stage or another the poor opinion held by even some European officers of the character of the evidence sometimes got up by the police. In the first of these, in which the appellant was charged with murder and convicted by the Sessions Judge, the Hon'ble Justices Johnston and Kensington set aside the conviction, which was mainly based on confessions made by the accused, because in the opinion of the learned Judges the confessions were 'obtained from him under highly suspicious circumtances.' It is another case of 'Saved from the Gallows' to which the police were mainly instrumental in arranging to send the poor accused, who, under circumstances which may better be imagined than described, made varying confessions to suit the convenience of the police, implicating varying accomplices for different deeds. The man was charged with having murdered his own cousin for the sake of his property, and while his first confession was to the effect that he had thrown deceased down a cliff, on the second occasion he confessed to having administered poison when the medical opinion had pronounced the death to point to poisoning. As Mr. Justice Johnston observes, perusal of the facts of the case can lead to only one result in the mind of the reader. 'It is that the accused was a man who, *in the circumstances in which he found himself, could be made to say anything* . . . So long as no one suspects any cause of death but a fall from the cliff, he says nothing of poison or strangulation. Immediately poison had to be worked into the story, he is persuaded to throw off his old accomplices and the first account of the crime, and to substitute a better concocted tale; and, of course, in each instance obliging witnesses are available in support.' It is a pity, however, the learned Judges, while seeing through the manipulations of the police, who alone can have been responsible for the 'concoction' and the securing of 'obliging witnesses,' do not censure the guardians of the peace in the manner that they deserve or draw the attention of their conduct to their superiors. We take it that their lordships consider such tactics on the part of the police to be too common a thing, if not as a matter of course, to call for special or serious notice. In the other case it is the lower Court which disbelieves the statement made by a witness, but subsequently retracted, on a ground that it 'was a confession' — a significant remark, certainly, as if confessions as a rule are obtained by force or fraud."

### (c) *Municipal and Cantonment affairs.*

18. The *Paisa Akhbar* (Lahore), of the 17th February 1909, strongly objects to the appointment of Mr. F. W. Bull, of the Punjab Civil Secretariat to the post of Assistant Secretary, Municipal Committee, Lahore, saying that no applications were invited for the situation. After enquiring whether no able Indian was available for the post, the paper says that there is no reason why all the higher posts under the municipality should be reserved for Europeans and Eurasians, to the entire exclusion of the children of the soil, who pay the different (municipal) taxes. It concludes by expressing a hope that His Honour Sir Louis Dane will never tolerate the existing state of things.

The new Assistant Secretary of the Lahore Municipal Committee.

### (d)—*Education.*

19. The *Akhbar-i-'Am* (Lahore), of the 20th February 1909, publishes a communication headed "Traitors in Camp," in which the writer says that it has been said for some time past that English education is ruin-

English education in India.

ing the morals of Indians. Some eminent persons have laid stress on this, and not long ago the Agha Khan asserted in the columns of some English and Indian newspapers that the above education was the sole cause of the outbreak of sedition in India. The contention created great excitement among educated Indians and was torn to tatters by not a few newspapers, while Government also did not listen to the Agha Khan. If His Highness' suggestion to put down English education in this country had been adopted, great disappo intment would have been caused among the people, for the reason that all the public appointments now held by natives would have gone to Englishmen or Native Christians. Continuing, the writer condemns the doings of the anarchists, as also the conduct of those who, he says, landed Messrs. Tilak, Arabindo Ghosh and Pranjpe in trouble.

The Gurukula.

20. Writing under the heading "May God give you strength," the *Parkash* (Lahore), of the 23rd February 1909, remarks that so far the Aryas have not fu lly realised the needs of the Gurukula. Those, it adds, who have anything to do with education can thoroughly realise the importance of the institution and are of opinion that the public purse should always be open for such public concerns, which cannot work successfully without Government's help. A perusal of the educational reports issued by the different countries of Europe will show that a large part of the public revenues in those lands is spent on the education of the people. Nevertheless, so far only primary education has been made free in th ese countries, and the people have still to pay for higher instruction. There w as a time when both primary and secondary education used to be imparted *gra tis* in Hindustan (the Editor can no longer call the country Aryavarta, although God may make it so again), but in these days a fee has to be paid for learning even the alphabet. India is the only civilised country in the world where Government spends very little on education and where the education imparted is wholly unsuited to the condition of the people and has been steadily weakening them physically and spiritually. Dayanand was the first man to realise this pitiable condition of the country and to formulate, with the aid of the *Shashtras*, an educational scheme to remedy the evil. After re narking that all patriotic natives are bound to adopt this scheme in course of time, the paper asks whether it is not because of the Gurukula that those who spent the nation's money in becoming a part of the University machinery and are now helping in the production of slaves, have come to be regarded as the enemies of the country. At the present time when every patriotic person feels the necessity for free education and when the defects in the University system have become patent, the eyes of all lovers of the country are turned towards the Gurukula alone. And no thoughtful person can be ignorant of the needs of the institution, round which centre the hopes of the entire country. The first object of the Gurukula is to impart free education and it is only the public who can enable it to do so, seeing that, under the existing circu nstances, Government will not help it even with one pie. The Arya Pratinidhi Sabha has issued an appeal for fifty lakhs of rupees, but even as many crores will not enable the Gurukula to bring about a state of affairs when not a single Indian (? Hindu) will be lacking in the knowledge of the *Vedas*. Continuing, the Editor asks the Aryas to bear in mind that the needs of the institution are growing d nily, and appeals to them

to collect at least one lakh of rupees for it in connection with its forthcoming anniversary celebrations. They should beg for money from every man and woman in their respective cities, towns and villages.

21. The following is from the *Tribune* (Lahore), of the 23rd February 1909 :—

The Punjabi-Urdu question.

"Sir Louis Dane has once more spoken—and spoken with his accustomed clearness and vigour. It was indeed a treat which those who had the privilege of listening to His Honour at Amritsar on Saturday are not likely to forget. Sir Louis Dane has, in doing so, done a public service whose value it is difficult to exaggerate. In the course of his excellent speech His Honour touched upon the language coutroversy and from the towering height of his position dwelt on the problem which so vitally affects the people of this Province, aye the rising generations of our hopefuls with a clearness, sympathy and courage which deserve grateful recognition. It was no small thing that Sir Louis Dane did in facing the music. Amritsar is the scene of a memorable meeting where some among our Muhammadan friends wrought themselves into a paroxysm of passion and, instead of proving grateful for well-meant and wholesome advice, kicked up no end of dust even at the risk of clouding the clear issues of the case. Sir P. C. Chatterji's masterly and thrilling appeal in the Convocation address had gone home to those who had heads above their shoulders, and required no vindication. None the less Sir Louis Dane felt it his duty to express his views on the matter. And no better authority could be forthcoming to impress upon our misguided and hot-headed brethren that they have misunderstood Sir P. C. Chatterji, and read meanings in his eloquent appeal which were not plain to any one else. Sir Louis emphatically declared that his friend Sir P. C. Chatterji had been sub jected to— and here His Honour hesitated about the word with which he could characterise the senseless attempts made in certain quarters, and asking aloud, what should he call it, filled in the word he required—aspersions His Honour was right. Aspersions—as baseless as they were unreasonable—have undoubtedly been cast on a highly popular and venerated educationist and the Vice-Chanceller of the University, while the sole head and front of his offending was that he loves the Province too well and has all his life s triven to promote its welfare. As regards the real quest ion at issue, His Honour lent the great weight of his position, learning, and experience to the opinion of the learned Vice-Chancellor, and said that it was unreasonable to expect our boys first to learn the stiff Arabic characters, and secondly, to learn words they were not accust omed to learn or use at home. The rural schools, at all events, should have only to do w ith th e spoken language of the home. Sir Louis Dane will earn the undying gratit ude of the people of Province by giving the deserved quietus to a highly artificial and unnatural system which stands like a stumbling-block in their way, acts like a drag throughout their career, and continues to hang like a mill-stone round their neck, pulverising their natural faculties and checking their spontaneous growth and development."

### (g)—*Postal matters.*

22. The *Paisa Akhbar* (Lahore), of the 22nd February 1909, publishes an article headed "Need for holidays in Post Offices on the occasion of religious festivals." Although, says the paper, Post Offices are closed on Sundays and Christian holidays, this is not done in connection with Hindu and Muhammadan festivals. About 50 per cent. of the Postal officials, however, consist of Hindus and Muhammadans and it is unfair to keep them at work on festival days. They are forced to attend office on these occassions on the ground that daily postal work cannot be stopped for them. It is, however, difficult to understand how this can be done on the 52 Sundays

Hindu and Muhammadan holidays in Post Office.

and Christian holidays. The Postal authorities should look into the matter, bearing in mind that the work of Post Offices cannot suffer much owing to their being closed for ten or twelve important festivals of Hindus and Muhammadans.

*(h)—Miscellaneous.*

Dina Nath's release from jail.

23. The *Jhang Sial* (Jhang), of the 20th February 1909, publishes a paragraph headed "Lala Dina Nath," in which it says that that worthy son of India, lover of the nation, and soul of journalism (in the Punjab), was released on the 11th instant after two years' hard labour. After congratulating all concerned on the event, the paper says that sufferings constitute a rung in the ladder to success.

D. PETRIE,

*Asst. to the Deputy Inspector General of Police,*

*Criminal Investigation Department, Punjab.*

LAHORE:

*The 27th February* 1909.

Punjab Government Press, Lahore—2-3-09—721—97—H. L. S.

[ Confidential. ]

[ Vol. XXII. ] [ No. 10.

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB,

Received up to 6th March 1909.

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# LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| *1 | Tribune ... | Lahore ... | Mul Chand ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| *2 | Panjabee ... | Lahore ... | Ratan Chand ... | 3,105 " |
| | **BI-WEEKLY.** | | | |
| *3 | Observer ... | Lahore ... | Abdul Rashid ... | 1,000 " |
| *4 | Punjab Times and Frontier News | Rawalpindi ... | Mr. C. V. Miles ... | 250 " |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| *6 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee. | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| *7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| *8 | Paisa Akhbar ... | Do. ... | Mahbub Alam ... | 700 " |
| | **BI-WEEKLY.** | | | |
| *9 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |
| *10 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| *11 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| *12 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 200 " |
| 13 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| *14 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| *15 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 " |
| *16 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 17 | Bedari ... | Do. ... | Ishari Parshad ... | 500 " |
| *18 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,225 " |
| *19 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| *20 | Comon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 21 | Dastd-Hind ... | Bhera, district Shahpur | Ram Lubhaya ... | 200 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| *22 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| 23 | Hindustan ... | Lahore ... | Atma Ram ... | 1,300 " |
| 24 | Hitkari ... | Do. ... | Do. ... | 850 " |
| 25 | Inkilab ... | Do. ... | Nand Gopal ... | 500 " |
| *26 | Jhang Sial ... | Jhang ... | Parabh Dial ... | 700 " |
| *27 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| 28 | Khair Khah-i-Alam ... | Delhi ... | Mir Hassan ... | 110 " |
| 29 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 " |
| *30 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| *31 | Nazim-ul-Hind ... | Do. ... | Nazim Husain Khan ... | 200 " |
| *32 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| *33 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 " |
| *34 | Parkash ... | Do. ... | Soma Deva ... | 700 " |
| *35 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| *36 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 " |
| *37 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 392 " |
| *38 | Ditto ... | Rewari ... | Safdar Husain ... | 200 " |
| *39 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| *40 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 " |
| *41 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| *42 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| *43 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 " |
| 44 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 " |
| *45 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| *46 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| *47 | Watan ... | Do. ... | Muhammad Insha Alla... | 1,800 " |
| *48 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 " |
| | FORTNIGHTLY. | | | |
| 49 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| 50 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| 51 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | MONTHLY. | | | |
| 52 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 " |
| *53 | Azad ... | Lahore ... | Bishan Sahai ... | 500 " |
| *54 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| 55 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| *56 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| 57 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 " |
| *58 | Martind ... | Do. ... | Kanaya Lal ... | 250 " |
| | PUNJABI. | | | |
| | MONTHLY. | | | |
| 59 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 " |
| 60 | Ganga ... | Jullundur ... | Karm Chand ... | ... |

NOTES.—A. The papers marked with an asterisk have actually been examined during the week.
B. Nos. 17 and 25 have ceased to be published.
C. No. 24 has ceased to be published temporarily.
D. The publication of No. 11 is temporarily suspended.

[ Confidential ]

[ Vol. XXII ] [ No. 10. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 6th March 1909.**

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### I.—POLITICS.

#### (*a*)—*Foreign.*

Ill-treatment of Indians in British Honduras.

1. Writing under the heading "Anglo Indians' good offices to the people of India," the *Hindustan* (Lahore), of the 26th February 1909, reproduces the interview which a representative of the *Khalsa Advocate* (Amritsar), recently had with a Sikh labourer from Vancouver. Commenting on the labourer's statement that the small children of an Indian aged 90, residing in British Honduras, used to be kicked in order to make the old man work diligently, the paper says:—"O, friendless and helpless Indians, do you still doubt that you are worse than even animals? Can you adduce any proof to show that you are human beings? You may possess such proof, but in most foreign countries you are practically treated as animals. You can do nothing except repeat to yourselves:—'O, thou in power who oppresseth those under thee, how long will this state of things last?'" Continuing, the Editor complains that Indians in far off lands live in a hell even while still in this world. Those in Honduras lead a life worse than that of animals, and are worked like slaves. Again; the wages paid to them do not admit of their making any savings to buy a passage back to this country. They are given barely enough food to keep body and soul together, so that they may not fall ill or die and thereby inconvenience the white population. There are only two ways to deliver them out of their prison, to open a fund in their aid or to request Government to bring them back to India at its own expense, all the Associations and Anjumans in the country joining in the request, irrespective of class or creed. After remarking that Government will lay the entire population under obligation by acceding to this request, the paper regrets that, although plans are being devised to expel Indians from Canada, an agent of the Canadian Government should have come out to India recently to induce more natives to emigrate to Canada. In support of this assertion it publishes a letter from its local reporter, who states that this Agent, an American, spoke at the Anarkali church (? the Forman Chapel) on the 14th February, Dr. Griswold (of the Forman Christian College) also being present on the occasion. The visitor gave out that every one settling in Canada would receive a free grant of 160 acres of land; that he would have to pay only Rs. 30 on account of measurement and registration charges; and that he would be required to give an undertaking in writing to obey the laws and be of good behaviour.

(*b*)—*Home.*

A seditious letter from England.

2. The *Akhbar-i-'Am* (Lahore), of the 25th February 1909, publishes an article headed "An attempt to tamper with the loyalty of Sikh Sardars and soldiers." "A Sikh," it says, has written a letter to the *Civil and Military Gazette* (dated the 21st February) breathing fire against both Hindus and Muhammadans. There can, however, be no doubt that the angry letter has been called forth by what constitutes a grossly mean and seditious act, nay, a very serious offence. It is the duty of Government as also of all peace-loving and patriotic natives to trace out the men, who perpetrate such criminal and seditious acts, and to see that the wretches are most severely punished. Continuing, the paper refers to the correspondent's statement that a letter in Punjabi, printed in Gurmukhi characters, was recently received from England by some Sikhs of position and their co-religionists in the army. The comments, it adds, made by the *Civil and Military Gazette* on the communication from "A Sikh," mean that in all probability the seditious epistle from England is the outcome of an intrigue by Lala Lajpat Rai and that it forms part of the same conspiracy in connection with which the Lala had been arrested and deported In other words, the *Civil and Military Gazette* has reiterated the very charge in respect of which it has been prosecuted by Lala Lajpat Rai for defamation. It is true that the *Gazette* has not mentioned the Lala by name, but where was the necessity for it to do so, seeing that nothing (else) has been left undone to gain the object in view? The charge (preferred against the Lala) is a most serious one, while it is highly unmanly thus to stab an afflicted and helpless man in the back without sufficient proof. Proceeding, the Editor reproduces "A Sikh's" remarks about the writer of the seditious letter in question and deprecates the conduct of the *Civil and Military Gazette's* correspondent in representing all Hindus and Muhammadans as mortal enemies of the Sikhs. He adds that if the persons in England, who are committing criminal and seditious acts like the one complained of by "A Sikh," are natives of India, they should remember that they are deeply injuring their fellow countrymen. Government is asked to trust Indians, to repeal the Arms Act for their benefit, to throw open higher executive and military posts to them, to establish military colleges for them, and the like. Some foolish and disloyal persons, however, are heartlessly destroying the people's hopes in regard to the grant of these concessions.

A seditious letter from England.

3. The *Hindustan* (Lahore), of the 26th February 1909, publishes an article headed "The *Civil and Military Gazette's* dangerous policy and an appeal to Government." After expressing satisfaction at the subsidence of unrest in the Punjab and the improvement of the relations between the rulers and the ruled, the paper regrets that, while Sir Louis Dane has been trying to reassure the people, the *Civil and Military Gazette* should have made up its mind to promote feelings of ill-will between different sections of the population. In its issue, dated the 21st February, there appears a letter every sentence of which breathes mischief, wickedness and meanness, and which attempts in a most shameful way to inflame the Sikhs against Hindus and Muhammadans. Is not the *Gazette* amenable to Government's laws

and can there be a grosser breach of section 153 A than the communication referred to? It is a matter for regret that an attempt to sow bad blood between the Sikhs, Hindus and Musalmans should have been made by a paper which is considered an official organ, and which always writes in a tone as if the reins of Government were in its own hands. Continuing, the Editor appeals to Sir Louis Dane, to other responsible officers and to the proprietors of the *Civil and Military Gazette* to look into the matter. It also urges Colonel Parsons to reprimand the *Civil and Military Gazette* and to prevent the fire it has begun to ignite developing into a conflagration. The proprietors of the *Gazette* should remember that hatred begets only its like, and that its display by the strong towards the weak, who cannot retaliate, leads to dangerous consequences. The responsible authorities should nip the evil in the bud, while Mr. Justice Robertson and other good men, who have been trying to bring the rulers and the ruled nearer together, should remember that their efforts will prove unavailing so long as the *Civil and Military Gazette* is not muzzled. In conclusion, the *Hindustan* requests its contemporaries not to take much notice of the letter in question, saying that the feelings of native soldiers have already been deeply wounded and that any suspicion, open or veiled, as to their loyalty is regarded by them as an insult.

The National Congress.

4. The *Hindustan* (Lahore), of the 26th February 1909, publishes an article headed "Preparations for the Congress in the Punjab." It reports that a meeting of the Congress Provincial Committee, Punjab and North-West Frontier Province, was held at the Bharat Buildings, Lahore, on the 19th idem, to form a reception committee in connection with the next Congress. As, however, no representatives from the Ambala, Rawalpindi, Sialkot and other districts were present on the occasion and the reception committee elected at the meeting would not, therefore, have represented the whole of the provinces named, it was wisely resolved to make the election at a more representative gathering at some future time. The paper then contends that there exist no Extremists in the Punjab, and expresses a hope that the political workers, whom the unrest which prevailed in this province some time back led to eschew politics, will not deprive the next Congress of their valuable services. After regretting that preparations for the next Congress should proceed at such a slow pace, it says that it feels confident that the Punjabees, to whom the eyes of the entire country are turned at the present moment, will prove that their province is not wanting in patriotism, and political enthusiasm. Nay, it is fully convinced that they will show that, in the matter of courage and patriotism, they can serve as examplers to others. In conclusion, it urges them to be up and doing and to make the next Congress a splendid success.

The *Swadeshi* movement.

5. The *Akash* (Delhi), of the 25th February 1909, says that there was an increase of only Rs. 1,00,000, in the octroi collected on Indian-made cloth last month. After remarking that the *Swadeshi* movement has achieved very little success, it asks patriotic natives to take a vow to be cremated or buried without a winding-sheet rather than that their bodies should come in contact with imported cloth.

6. The *Paisa Akhbar* (Lahore), of the 27th February 1909, publishes an article headed "Disregard of the claims of Muhammadans in the reform scheme." The paper begins by saying that some leaders of the Extremist party, *e.g.*, Bepin Chandra Pal, Lala Lajpat Rai and Mr. Khaparde, have been in England for some time past. In all probability, it adds, this is why, on receipt of seditious letters from England to the address of Sikh Sardars and soldiers, the local Anglo-Indian daily was led to remark that the centre of the movement to foment sedition in the army had been transferred from Lahore to London. God alone knows whether the aforesaid seditious and anonymous letters were posted by a Sikh or by some one else, but there can be no room for doubt that the letter must have been written by a Punjabi. Continuing, the paper reproduces a part of the speech with which Mr. Amir Ali introduced to Lord Morley the Muhammadan deputation which recently waited on his Lordship. The quotation is to the effect that, if the sections of the Indian population which are Hindus only in name were excluded from the followers of Hinduism, the difference between the numerical strength of the Hindu and Muhammadan communities would not be very great. The contention has been supported by Sir Charles Crosthwaite and other eminent Anglo-Indians, who have declared census figures to be unreliable and are of opinion that it will be injurious to the interests of Muhammadans to fix the number of Musalman members of the various Legislative Councils according to these figures. This truthful statement has, however, proved too much for Lala Lajpat Rai and he has written a letter to the *Times* to controvert it. He says that there are low castes among Muhammadans also, but he forgets that they are not looked down upon by the higher castes, whereas quite the reverse is the case in the Hindu community. As to his statement that some Musalmans are the descendants of low-caste Hindus, he should know that Islam makes no distinction between its followers and assigns the same rights and social position to all. Proceeding, the paper quotes instances in support of its assertion, and contends that Muhammadans are more loyal to Government than Hindus.

The reform scheme.

7. The *Jhang Sial* (Jhang), dated the 27th February 1907, publishes a paragraph headed "Unto him that hath shall be given." No nation, it says, can command the world's respect unless it learns to respect itself. The Japanse know what they owe themselves, and it is for this reason that the American Government has passed a law to establish separate schools for Japanese children in California. Continuing, the paper tells Indians to cease fighting among themselves and not to look down upon one another.

Good advice to natives.

8. Writing under the heading "Extermination of anarchism" the *Civil and Military Organ* (Ludhiana), of the 25th February 1909, says that the recent anarchist outrages show clearly enough that anarchism is taking a dangerous turn in India and that different forces are at work to spread the evil in the country. The paper is of opinion that the unrestricted freedom enjoyed by the Indian press, the unmeasured vilification of Government by Bengali newspapers and the policy of leniency followed by Lord Minto in the first days of his viceroyalty have combined to convert inexperienced youths, nay, even some

Anarchism in India.

old and educated persons and public servants, into implacable enemies of Government. Continuing, it refers to the demonstrations held on the occasion of the execution of Kenai Lal Dutt and regrets that the Bengali leaders should have done nothing to condemn the conduct of the offenders. It then turns to the protests in the Bengali press against the recent deportations and says that, even if the deportees were not in league with the anarchists, they were undoubtedly guilty of acts of omission and indifference. Besides, being popular leaders, they should have publicly denounced the anarchists, which, however, they never did. After praising Babu Surendranath Bannerji for having relinquished the leadership of youths, the Editor suggests that Government should bestow favours on those who stand by it at the present time and that liberal rewards should be given to those who work honestly and diligently in bringing anarchists to book. The authorities should also take steps to prevent the anarchists receiving arms, money and seditious literature from France, America and England. Again, a person receiving a revolutionary newspaper or pamphlet from abroad retaining possession of, or circulating the same, should be punished with at least six months' imprisonment or a fine of one thousand rupees. The paper then goes on to say that a considerable amount of seditious literature was published in Bengal in the garb of religious and historical books. At first Government looked upon these works as harmless, but when there arose anarchists (because of them), it began to have recourse to law. Similar books are being published in the Punjab also by some seditious and selfish persons, the most dangerous of these being from the pen of Ajit Singh and Amba Parshad. The latter publications are said to have been written or compiled by Sawarn Singh, a brother of Ajit Singh, and the advertisements about them are also published in his name. Ajit Singh and others have, however, been having a pleasant time of it through seditious lectures and (other) similar doings, and they have hit on this plan to keep the pot boiling. After remarking that some of these books, *e.g.*, *Bandar Bant*, *Hindustan ka Mustaqbil* and *Ungli Pakarte Pahuncha Pakra*, which are said to be translations of writings and speeches of English officers, have been selling in enormous numbers, the Editor asks Sir Louis Dane to appoint a committee—composed of some thoughtful editors, lawyers and other leaders—to advise His Honour whether these publications are not calculated to prejudice Urdu-knowing people, young men of ordinary ability and villagers against the powers that be. If the committee decides that they are seditious, they should, like obscene books, be ordered to be destroyed. The Editor is adverse to the courts being moved in the matter, for the reason that this will have the effect of advertising the books. At the same time he considers it inadvisable and dangerous to let the fire spread and to postpone action till the time when it will have assumed the proportion of a destructive conflagration. In conclusion, he calls upon the public to co-operate with Government in casting out anarchism.

The boycott movement.

9. The *Akhbar-i-'Am* (Lahore), of the 3rd March 1909, publishes a paragraph entitled "Enthusiasm in stamping out boycott." The Government of Eastern Bengal and Assam, it says, seems determined to uproot thoroughly the boycott movement. It is for their supposed connection with the propaganda that two leading residents of Barisal have been deported and a number of *Samitis* have been suppressed. Nor is this all. Those persons,

whose speeches and writings contain threats to people using imported goods, are being singled out and punished. After referring to two cases in support of this statement, the paper says that the sentences passed on the accused are extremely heavy and that if the crusade against boycott continues to be waged with the present vigour, the movement will assuredly become extinct in Eastern Bengal. Continuing, it observes that it is a matter for surprise that sedition should be scented in dramas and poems which have been in existence in Bengal for months and years. If these publications are really seditious, why should they have been tolerated so long and why should their authors be prosecuted when the compositions have become ancient history? Such doings in Eastern Bengal make one both laugh and shed tears.

Public opinion in India.

10. The *Jhang Sial* (Jhang), of the 27th February 1909, in continuation of its previous remarks under the heading "A historical retrospect: the value of public opinon" (*vide* paragraph 8 of Selections No. 9), says that Raja Ram Chandar who never bowed his head before any powerful man, had to bend the knee to his subjects. It was in deference to public opinion that he turned out his beloved wife Sita, for whom he underwent so much suffering and to recover whom he denuded Ceylon of all her gallant sons. On one occasion, he enquired in open *Darbar* what the people thought of him, saying, "Make known all things, whether good or bad. If any one has spoken ill (of me), do not conceal even that. I wish to do good things and to avoid bad." These words constitute a refutation of the statement that it is only the present regime (*lit.* civilisation) which has conferred on natives the right of criticising the administration. They show that this right was enjoyed by the ancient Hindus also and that the Rajas of those times were anxious to reform themselves in the light of public criticism. The paper then goes on to say that Ram Chandar's words led an informer to impugn Sita's chastity on the score of her having passed some time in the house of Ravana. Commenting on the reply, it observes that even in those days there existed spies, whose confréres of the present age have embittered the lives of natives and consider it a duty by submitting false reports to create estrangement between the rulers and the ruled. The manner in which the present-day spies perform their duty should be evident from the Rawalpindi, Etawah and Midnapur occurrences. They have been springing up like mushrooms of late, and there has been a corresponding increase in their activities. Their duty consists not in maintaining the peace and laying the grievances of the ruled before the rulers, but in trying to involve people in trouble by lying. Conspiring against Government, adds the Editor, can be the only reason for people being so treated, but how far editors and speakers are guilty of such conduct is no secret to the public. Is it not, he asks, criticism (of Government) which the Royal Proclamation of 1858 empowers the people to pass, which alone makes some Government officers do what they have been doing of late? He concludes by promising to revert to the subject in some future issue.

Suppression of the Nagpur Congress.

11. The following is from the *Panjabee* (Lahore), of the 3rd March 1909:—

"It will be remembered that we did not favour the holding of a sectional Congress at Nagpur any more than that of the Conventionist Congress at

Madras. But we cannot refrain from expressing the opinion that if a public gathering can be suppressed on such reasoning as that of the Inspector-General of Police, C. P., published in our last, then the right of public meeting has disappeared from India, and we doubt even if in Russia the authorities could take more autocratic steps. The grounds given by the Inspector-General of Police were four in number, none of which can stand the barest scrutiny. First and foremost, there was the allegation that the avowed and recognised leaders of the Nationalists included men who had been before criminal courts or had been punished on charges of sedition or worse. The leaders named are Messrs. Tilak, Hyder Riza, Ajit Singh, and Arabinda Ghosh. In the first place, there is a misstatement of fact in this allegation, for with the exception of Mr. Tilak none of the persons above named have yet been criminally punished, and two of them, Messrs. Hyder Riza and Ajit Singh, have, we believe, never been before criminal courts. In the second place, there is nothing to show that these men are the recognized or the only leaders of the Nationalist party. In the third place, that certain leaders of a party have been punished is no justification for placing the whole party under the ban of the law. There has been no reform party in the world, religious, political or industrial, some of whose leaders have not at one or other time paid the penalty of the law. The Irish party is the recognised party in Parliament, but how many of its leaders have not been convicted and sentenced by criminal courts! The same may be said of the Labour and Socialistic parties and the older religious reform parties of Great Britain. Another ground was that the Nationalists had kept on their programme 'those resolutions of the 1906 Congress which are too unconstitutional, seditious and violent for the Moderate section of the Congress, namely, the resolutions connected with Swaraj, Boycott and National Education.' In a previous issue we exposed the falsity of this argument, and the helpless condition of the people may be imagined when such a statement was accepted in a court, despite the widely advertised fact that these were the very resolutions that Moderates and Nationalists passed in a joint Congress and were both anxious to hold to. The two other allegations may be dismissed with a word, namely, that the Nagpur leaders took a prominent part in breaking up the Congress at Surat, and that the methods and doings of the Nagpur Nationalists have during the past two years, provoked disorder, affrays, riots and annoyances to persons."

## III.—Native States.

Bahawalpur affairs.

12 The *Akhbar-i-'Am* (Lahore), of the 2nd March 1907, publishes a communication headed "The zamindars of the Bahawalpur State," in which the writer finds fault with the Council of Regency, Bahawalpur, for its decision to collect in these days of universal scarcity Rs. 25,000 from the State zamindars in aid of the Islamia College, Lahore. After referring to the impoverished condition of the peasantry, he says that he is not against the above amount being paid to the Anjaman-i-Himayat-i-Islam, Lahore. He only wishes to urge that the money should be paid from the State treasury and not taken out of the pockets of the zamindars, who are already in a wretched condition. There can be no doubt that they are loyal, submissive and simple by nature and will be certain to obey the Council's orders. All of them, however, will do so not willingly, but under pressure and by selling their goods and chattels. Besides, when there is a great dearth of education in the State itself, it is unfair to burden them with the cost of educating outsiders. Continuing, the writer says that the Political Agent, being ignorant of the real condition of the State subjects, there is nothing to be surprised at in his having had no hesitation in sanctioning the proposal to collect Rs. 25,000 from the zamindars. He cares only for the state of the public treasury, and neither he nor any of his predecessors has taken the trouble of ascertaining the internal condition of the State. Indeed, the only defect in

British rule is that no effort is made to know the real feelings of the masses. The common people, on whom the maintenance of peace in the country chiefly depends, are treated with extreme indifference. It is for this reason that they can be easily led astray by mischievous agitators, and Government should consequently consider it its first duty to win the hearts of the masses and to save them from the oppression of the local officers. The correspondent then goes on to say that the inhabitants of Native States, who are subject to all sorts of oppression, can appeal to God alone. They are deserving of pity in the highest degree and their troubles cannot cease unless Government pays them particular attention. It should make secret enquires to find out whether they have not to starve and live in the open and whether they have not to go about bare-backed. If their condition is really such, Government should relieve their sufferings, for the reason that they also live under British protection. If should bring back into the paths of justice and moderation those feudatory states which have been adding to the miseries of their subjects by indulging in extravagance. This step should be taken in regard particularly to those States, the rulers of which are minors, and the administration of which is in the hands of Regency Councils, which squander the State money more heartlessly than Native Chiefs themselves.

## IV.—Kine-Killing.

Sacrifice of cows by Muhammadans.

13. The *Rajput Gazette* (Lahore), of 24th February 1909, publishes a communication from one Abdul Rashid, a camp clerk, headed "Id-ul Bakar or Bakar Id." The Prophet, the writer contends, has nowhere said that it is lawful (for his followers) to sacrifice kine. Nor has he put in a good word for beef anywhere. It is, therefore, a matter for regret that a mere trifle should make Muhammadans jeopardise the chances of a union with Hindus. If they were to discontinue killing kine, the present estrangement between the two communities would assuredly become a thing of the past. Continuing, the writer dilates on the usefulness of the cow and condemns the heartlessness of Mussalmans in killing the animal for food. If they had possessed, he adds, even a grain of sense they would never have disregarded the Amir's advice to them (to abstain from sacrificing cows). The sole reason why Hindus feel offended with them consists in their killing kine, the continuance of which evil will besides send up the prices of plough bullocks to Rs. 200 or even more per head. In conclusion, the writer expresses a hope that Muhammadans will give up the unlawful practice of sacrificing cows, bearing in mind that no religion allows its followers to wound the feelings of others.

Sacrifice of cows by Muhammadans.

14. Writing under the heading "Cow-killing and Hindus and Muhammadans" the *Arya Musafir* (Jullundur) for February 1909, says that the *Watan* of 29th January last publishes a communication with the above title, in which the writer finds fault with Hindus for interfering with Musalmans for sacrificing cows on the occasion of the Bakar-Id (*vide* paragraph 14 of Selections No. 6). An impartial consideration, adds the journal, of the recent serious riots at Titagarh (Bengal) will show that the first stone was thrown by the Muhammadans, who, in defiance of official orders, not only slaughtered cows

in a Hindu *mohulla*, but went the length even of killing kine belonging to Hindus. On the contrary, as was testified to by a Muhammadan of Titagarh, the Hindus afforded an asylum to several Moslems in their houses and temples. After regretting that the *Watan's* correspondent should blame Hindus in spite of occurrences like the above, the Editor observes that there can be no union between Hindus and Muhammadans under the existing circumstances. Continuing, he enquires whether the Amir's conduct in prohibiting the sacrifice of kine at Delhi amounted to apostacy from Islam. He then goes on to say that according to the Vedic faith it is a sin to kill any created living creature. And as the cow is a very useful animal, it is a heinous sin to take its life. One should feel as grateful to the cow as to one's mother, and the conduct of Muhammadans in killing it is tantamount to injuring one's benefactor. Indeed, this trait forms part of the character of those (the followers of Islam) who butchered the Prophet's descendants at Karbela. Can, asks the journal, there be a more ungrateful, unjust and faithless nation on the face of the earth than the believers in the *Kalma*? It is, however, a matter for satisfaction that even fair-minded and truth-loving Muhammadans are opposed to the practice of kine-killing, which leaves no room for doubt that the Prophet's followers will give up the evil sooner or later. For instance, the *Paisa Akhbar* publishes a communication from one Munshi Ali Mardan, a Mukhtar, who contends that Muhammad never sacrificed a cow or permitted its sacrifice. In conclusion, the journal wishes that the Munshi's words would move even his bigoted Muslim contemporaries.

Muhammadans and kine-killing.

15. The *Akhbar-i-'Am* (Lahore), of the 26th February 1909, publishes a communication from Maulvi Firoz-ud-din, of Delhi, headed "Cow-protection." The writer quotes some verses from the Quran and contends that Muhammadans are prohibited from eating beef under all circumstances. He also refers to some traditions in support of his contention, and says that Muslim religious scriptures do not permit the sacrifice of cows. Continuing, the writer dilates on the usefulness of the cow and observes that the use of beef is injurious to health. Besides, he adds, no food can be better than cow's milk and the butter and *ghi* obtained from the same, while the discontinuance of kine-killing will improve the relations between Hindus and Muhammadans. Again, if the two communities become united, they will be able to display greater zeal in serving Government, which is always solicitous for the welfare of Indians.

## V.—Native Societies and Religious Matters.

The late Pandit Lekh Ram.

16. The *Parkash* (Lahore), of the 2nd March 1909, publishes a communication headed "The hero's festival" from one Charanjiwa Bharadowaj, Secretary, Arya Pritinidhi Sabha, Punjab. It is a historical truth, says the writer, that national edifices are cemented with the blood of martyrs. This is true not only of the social and political world, but of the world of religion also. The founders of all the existing religions had to sacrifice their minds and bodies to ensure the success of their respective faiths, nay, even their followers have had to tread in their foot-steps more than once. It was, therefore, inevitable that the mission to revive the Vedic religion, for which

Swami Dayanand sacrificed himself, should have required more martyrs to fulfil it. After remarking that the first man to sacrifice himself was the late Pandit Lekh Ram, the writer praises the Pandit's services to the Arya Samaj. Can the Aryas, he asks, say that the work, which was begun by the deceased and to accomplish which he used to work most diligently, has been completed? It is only by continuing his work of writing books that they can repay the debt of gratitude which they owe the Pandit. Although the Pritinidhi Sabha has been carrying on this work in a way, it can be completed only if the Aryas hold special meetings on the 6th March every year in his memory, and derive encouragement by pondering over the events of his life. After urging them to act up to his suggestion, the writer says that at such meetings they should also devise means to carry on his work, which was also his dying injunction to them. All of them, he adds, cannot become religious martyrs, but some of them at least will, like Pandit Lekh Ram, have to spurn the world and to devote their lives to the service of the Vedic religion, which can make no real progress otherwise. So long, however, as such souls do not arise among them, they should help the Pritinidhi Sabha in carrying on the work of the deceased.

## VI.—LEGISLATION.

The *Anand* Marriage Bill.

17. The *Hindustan* (Lahore), of the 26th February 1909, publishes a communication from one Dr. Dhian Singh, of Pail, Patiala State, headed "The *Anand* Marriage Bill." After giving the substance of a letter contributed to the paper by Bawa Narain Singh, a pleader at Amritsar, on the same subject (*vide* paragraph 16 of Selections No. 6), the writer says that the Bawa has advanced no argument in support of his contention that the proposed law will create bad blood between Hindus and Sikhs, as also between different sects of the latter. Again he asks Government to consult Hindus about the Bill; but will he say whether this is done in connection also with Bills affecting Mussalmans and Native Christians? If not, what danger does there lurk in the *Anand* Marriage Bill, that it should not be placed on the statute-book without the consent of Hindus? Besides, when the Sikhs themselves support the measure, there can be no likelihood of its breeding quarrels among them. The proposed law cannot, likewise, create bad blood between the Sikhs and Hindus, seeing that it does not affect the latter in any way. It will not forbid Hindus from marrying according to Shastric rites, nor has Government been asked to make it applicable to the Hindu community also. Indeed, in order to remove all misapprehension in the matter, the Sikhs have requested Government that the Bill should be called the Sikh Marriage Bill. In conclusion, the writer regrets that the Bawa should have incited Hindus to submit memorials to the Viceroy opposing the measure.

The paper also publishes another communication from one Arjan Singh, a pleader, who says that Bawa Narayan Singh seems to have written the letter with the sole object of setting the Hindus and Sikhs by the ears. The contemplated measure, he adds, is intended only to legalise the *Anand* form of marriage, and does not aim at preventing those Sikhs who wish to marry according to Shastric rites from doing so. It is a matter for deep shame that the Bawa, who has the honour of being a descendant of the Gurus, should have insulted his ancestors by inditing the letter in question.

## VII—General Administration.

### (a)—*Judicial.*

Libel cases against the *Jhang Sial.*

18. Writing under the heading "Our petition" the *Jhang Sial* (Jhang), dated the 27th February 1909, says that it is for serving his country and nation that Banke Diyal has been sent to jail. The paper also eulogises his public services during the past four years, and appeals to his countrymen, especially to the Jhang public, to enable it to pay in the fine of Rs. 400 imposed on him in the second libel case. It then acknowledges subscriptions amounting to Rs. 42-2-0.

The Etawah Forgery Case.

19. The following is from the *Panjabee* (Lahore), of the 2nd March 1909:—

"The report of the proceedings of the Etawah Forgery Case, printed in another page, has a special significance at the present moment when the question has been raised by the Indian Civil Rights Committee in England as to the legality of the deportations. Considerable stress has been laid by our friends on the fact that these deportations are based on what Sir William Wedderburn calls 'police denunciations,' and the proceedings throw a lurid light on the fact how this denunciation is obtained. It redounds to the credit of Sir John Hewett's administration that the manufacture of evidence has in this case been brought to book, but we have had other instances of similar fabrications, such as the notorious ones at Midnapore and Rawalpindi, pass before us unnoticed and unpunished. The most gruesome feature, however, in the whole affair is not that forgers and fabricators who try to encompass the ruin of respectable people escape, but that it is from the Government's machinery that they find encouragement for the execution of their nefarious plots. It was the 'secret service' money which tempted and fed Khalilullah in his attempts to bring disgrace and disaster upon men against whom previously not even a breath of suspicion had been heard. The report says that Khalil was 'appointed' a *mukhbar* by the Inspector Alisher Khan, and that he was paid out of the secret service money to discharge the duties of his honourable post. And what did the duties consist in? Corrupting the menials of innocent people to turn against their masters and making postmen intercept and steal letters! It is a fortunate thing that, as a matter of fact, no servants or friends were corrupted in this case, and that the postman who was alleged to have been a confederate of Khalil denied having made over to him any letters addressed to other people. The whole thing was Khalil's own fabrication and he had no accomplices. But the disagreeable fact cannot be got over that the Government's agents are considered justified in employing secret service money for such disreputable purposes. Khalil has been punished, but we have not yet read any proceedings in connection with the case condemning the alleged action of Inspector Alisher Khan in helping Khalil to corrupt private domestics and bribe a public servant like a post peon to commit a criminal offence. The inevitable moral is that what would be considered mean and criminal in a private person is sanctioned by the procedure of the Secret Service Department."

### (c)—*Municipal, and Cantonment affairs.*

Coming municipal elections at Delhi.

20. Writing under the heading "O, Delhiwals," the *Akash* (Delhi), of the 25th January 1909, calls upon the inhabitants of Delhi to wake and bestir themselves. After remarking that it does not wish them to raise a rebellion or create disturbances, which are very reprehensible acts, the paper says that there can be nothing criminal in its asking them to distinguish between good and evil and to act with foresight. The times have changed, a new spirit is moving upon the waters, and a cry for progress is to be heard from all sides.

The people of Delhi alone are locked in the arms of sleep and have not been awakened even by the reform scheme promulgated by Lords Morley and Minto. They should have welcomed the scheme and convened a meeting to offer their thanks for the same. This would not have been considered "seditious," and they would have been allowed to hold the meeting in the Town Hall or the (Victoria) gardens. Continuing, the Editor reproduces the notice issued by the Deputy Commissioner, Delhi, regarding the elections to be held this month to fill vacancies to be caused in the local municipal committee by the approaching retirement of the present members for the wards Nos 3, 6, 7, 10, 12, 13 and 14. He asks voters to interest themselves in the elections, not to fall under the influence of the retiring municipal commissioners, to soar above religious predilections, to induce really able, disinterested and public-spirited persons to stand as candidates, and to vote fearlessly for them.

(*d*)—*Education.*

21. The following is from the *Panjabee* (Lahore), of the 25th February 1909:—

**The Panjabi-Urdu question.**

"Whether one regards it as a vindication or a snub, the bit of mind which Sir Louis Dane gave at Amritsar to the Muhammadan critics of Sir Protul Chunder Chatterji on the Urdu-Panjabi question was as timely as it must have proved reassuring to all but fanatics. His Honour's remarks, which were quoted in our last, may be construed as meaning two things, one of sentimental and the other of practical interest. The first is that His Honour does not seem to have been particularly edified by the air of arrogance assumed by a body of Muhammadans whenever they fancy that they and everything connected with them are not given by others the commanding position to which, in their own estimation, they are entitled. The second inference, as we have said, is one of practical value, to wit, that in the course of His Honour's regime we may see in this Province the introduction of a much-needed reform in Primary Education, namely, instruction through the real vernacular of the people. Sir Louis Dane rightly gauged the situation when he said that it was very hard for little boys of 6 or 7 to learn first the bone-breaking Arabic characters, and then the jaw-breaking Persian words, to find after all that these words conveyed to them no signification, being very different from what they used at home. It is the experience of all the world that children learn things quicker in their mother-tongue, but there is a class of Muhammadans who would have their own children, as well as other people's children, grow up in intellectual deformity in order that they may be kept reminded of imperial traditions. The support given by His Honour to the position taken by Sir Protul Chunder Chatterji in his Convocation address was all that could be desired, and Amritsar was a happy selection for a place from which to give it, as if His Honour desired to impress upon the critics of the Vice-Chancellor that they deserved a beating in their own citadel. "I may be similarly attacked by these critics," said His Honour, showing that he has fully gauged the brain capacity of men whom no logic can convince, and with whom the use of the horns comes most natural. But out of evil cometh good, and the abuse of Sir Protul Chunder has brought more than its compensation in the hope aroused by His Honour's speech. The cause of encouragement to the Panjabi language, which the Vice-Chancellor had at heart, may soon find practical realisation under high auspices."

22. The *Arya Gazette* (Lahore), dated the 25th February 1909, publishes a paragraph headed "The defective system of University Examinations." The system named, says the paper, is not only injurious to students,

**A complaint.**

but is also to be condemned from a moral standpoint. Suppose, it adds, a person appears at the B. A. Examination for the first time and passes in English and Mathematics, but gets "ploughed" in Persian. He tries his luck again next year, but although he passes in Persian he fails in Mathematics this time. It is possible that he may get "plucked" in English the third year. After remarking that such instances are by no means rare, the paper enquires whether the existing state of affairs can be morally justifiable. It next condemns the practi ce of requiring candidates to appear again in the subjects in which they have passed once and goes on to say that although it is admitted some times that the character of the results of University Examinations depends, not on the attainments of candidates, but on the d sposition of Exa miners, still nothing is done to do justice to examinees. The paper also condemns the great fluctuation in the percentage of passes at the examinations of the Punjab University in different years, and says that students feel this very keenly.

The Gurukula.

23. The *Parkash* (Lahore), of the 2nd March 1909, publishes an article headed "Dedicate your lives to the service of the Gurukula." The institution named, it says, is a great *Yag*, to which no parallel can be found during the past few centuries, and the Aryas may be asked what oblation they wish to make at it. After remarking that the object of the Gurukula is to revive the *Brahmacharya* and *Varna* institutions, the paper enquires whether the end can be reached with the aid only of money Can money, alone, it asks, preserve *Brahmacharya*? Is not (the sacrifice of) mind, nay, even of life, needed for the propose? Even Hindus, whose faith in the Vedic religion is so deep that it cannot be shaken even by the filth with which Puranic teachings have soiled that religion, can and do give money for furthering efforts to restore the supremacy of the Vedas. Again, those educated people, who look upon the Gurukula as a national seminary and consequently consider it a duty to render it help, can also give money for the institu tion. Will, however, the Aryas, who regard its object to be higher than imparting education on national lines, say what proof of their love for it they are going to afford? If they give only money for it that will constitute no incontrovertible proof of the above love. The aim of the Gurukula is to revive *Brahmacharya* and it is, therefore, the duty of the Aryas to draw round the pupils of the institution a cordon through which old asso ciations may not be able to break, *i.e.*, they should see that the persons with whom the students have to do at the academy are thoroughly good men. Can, however, such a cordon be drawn with the aid solely of money? Can money produce men, who will sacrifice their minds and bodies for the Gurukula? No, it can never beget love. Are then the Aryas ready to sacrifice their minds and bodies for the Gurukula? At all events, they should remember that it is impos sible for them to preserve *Brahmacharya* with money alone. There are needed scores of men who will eat and live for the Gurukula, who will keep awake at night to see that its pupils preserve their *Brahmacharya*, and who will be able to guide the thoughts of the students into the proper channel. Are the Aryas ready to make the necessary sacrifice, which is by no means a great one? Did not Mahatma Munshi Ram tell them last year how the Japanese preferred death to raising the siege of Port Arthur? In scaling a wall one Japanese after another was

cut down, but nothing daunted other men continued to occupy the places vacated by the dead and the Port was taken in the end. After giving these details it was asked by the Mahatma if such a sacrifice was needed for the protection of the bodies of human beings, how much greater a sacrifice must be necessary for the protection of their souls. Have the Aryas ever pondered over the question? They have undertaken to capture a far stronger fort than Port Arthur, *viz.*, a spiritual fort. They are simpletons indeed who think that it can be taken without any effort. If the Aryas are not ready to face death like the Japanese, they can never succeed in capturing this fort. After remarking that if they make the necessary sacrifice they will assuredly prove victorious, the paper exhorts them to do so and not to bring disgrace on their spiritual guide, Swami Dayananda. Aryaism and cowardice are contradictory terms and the followers of Dayananda, who sacrificed himself for the Vedic religion, should not hesitate to give their lives for the Gurukula. Indeed, they cannot put their lives to a better use.

### (*e*)—*Agriculture and questions affecting the land.*

Export of grain from India.

24. The *Jhang Sial* (Jhang), dated the 27th February 1909, publishes a paragraph headed "Will you not open your eyes even now?," in which it says that while other countries live on the grain produced in India, natives themselves have to suffer the pangs of hunger. This has roused the sympathy even of foreigners (the expression is ironical), and Australia recently exported a large quantity of wheat to this country. It is a strange irony of fate that although natives work night and day to raise crops, they should have to go without bread. The grain produced in one year suffices for their requirements for four years, and their subjection to privations is due to their own foolishness in exporting their grain to foreign lands. Continuing, the paper says that the conduct of Australia in exporting wheat to India is not prompted by sympathy and that it means the subjection of natives to loss in two ways. They have to sell the produce of their land cheap in order to obtain money and then to buy (imported) food grains at high prices. If this state of things continues, they cannot preserve their existence for long and will assuredly be overtaken by destruction. Will they not try to better their lot even now?

### (*h*)—*Miscellaneous.*

The evil of drink.

25. Writing under the heading "The accursed drink" the *Hindustan* (Lahore), of the 25th February 1909, says that a correspondent reports that it has been proclaimed at Simla by beat of drum that in future shops for the sale of liquor will be owned by Government; that less than a full bottle will not be sold to any one; and that consumption on premises will be punishable with six months' imprisonment. If the report, adds the paper, is well founded the public should feel thankful to Government, because the new orders are calculated to put down the evil of drink to some extent at least. After remarking that if the evil cannot be stamped out altogether, means should be devised at least to check its rapid growth, the paper reproduces the

criticism passed by Mr. Gokhale on Government's excise policy at the (recent) anniversary celebration of the Poona Temperance Association. Continuing, it says that in reply to some questions put at the last meeting of the Bombay Legislative Council, it was stated on behalf of Government that the sole object of the Excise Department was to put down drunkenness. Commenting on this, it adds, the *Mahratta* enquires why the excise authorities in the Western Presidency did not then accept the offer of some temperance workers to serve as honorary Excise Inspectors. Indeed, if Government is really desirous of protecting the people against the evil of drink, which has been injuring them in purse, body and morals, why does it not accept the offer referred to? The paper then goes on to say that there exist Temperance Societies in most of the larger cites in the Punjab, and that if the Local Government were to lend them a helping hand the province would in a short time be freed from drunkenness. Again, Government could, if it were so minded, cast out the evil gradually if not all at once, by issuing different prohibitory orders. In conclusion, the Editor requests Sir Louis Dane to oblige the Punjabis by promulgating in other cities and towns orders similar to those issued at Simla.

Lala Dina Nath.

26. Writing under the heading "Lala Dina Nath's fame in the newspaper world," the *Hindustan* (Lahore), of the 26th February 1909, publishes a translation of the *Amrita Bazar Patrika's* remarks about the Lala's release (*vide* paragraph 28 of Selections No 8). It also reprints a part of the *Tribune's* note on the same subject (*vide* paragraph 23 of Selection No. 7) and goes on to say that Dina Nath's innate ability and his services to the country are above praise. It was for this reason, it adds, that the Punjab, nay, the entire country, was grieved at his troubles and is now rejoicing over his release. After stating that congratulatory letters are being sent to it from (even) distant places, the paper publishes two verses, which constitute a request to Dina Nath to resume its editorship.

A complaint.

27. The *Hindustan* (Lahore), of the 26th February 1909, publishes a communication entitled "For the attention of the Deputy Commissioner, Gurdaspur." The writer says that when out on tour not a few officers put up at the canal rest-house at Sathiali. And as the house is situated near the Kahnuwan lake, which abounds in game, they stay there for three or four days at a stretch. The zaildar concerned, who has to arrange for supplies to them, collects the necessary articles from the lambardars of the neighbouring villages, recovering and pocketing the price himself. If the lambardars demand the price from him, he tries to get them registered as bad characters. Some of them have already been so treated while he has been complaining to the local authorities against the rest. The writer concludes by asking the Deputy Commissioner to look into the matter and to do justice to the lambardars.

Lala Dina Nath's release.

28. Writing about Lala Dina Nath's release the *Akash* (Delhi), of the 25th February 1909, says that the Lala now weighs 20 seers more than he did while he used to edit the *Hindustan*. Anglo-Indians it adds, refresh their tired brains among the hills at Simla and Murree, but it is in jail cells that the editors of native newspapers contrive to do so.

29. The *Jhang Sial* (Jhang), dated the 27th February 1909, publishes some verses in which the poet expresses joy at the release of Lala Dina Nath from jail. The Lala, he adds, is a powerful writer and his pen has turned his countrymen into his admirers. He is a true patriot and a sincere well-wisher of Government, who was involved in troubles by his enemies. He founded the *Hindustan* newspaper to serve his country.

Lala Dina Nath.

30. The *Ahluwalia Gazette* (Amritsar), dated the 1st March 1909, publishes a paragraph headed "Why has it been allowed to exist?" The paper says that it has pointed out more than once that the existence of the liquor shop, which is situated in the Mai Sewan Bazar in close proximity to a school and the Golden Temple, is contrary to the excise rules and circulars. Lala Dina Nath, Excise Officer, inspected the shop on the occasion of the sale of excise contracts last month, but he gave the opinion that it could not be closed owing to its being of long standing, although the people residing in the Bazar requested him to close it, although several petitions have been submitted on the subject and although the Lala's predecessor had promised to grant these petitions this year. The paper contends that the fact of the shop being an old one is no reason why it should be allowed to exist, seeing that it is situated near a school and a place of worship.

A suggestion to close a liquor shop at Amritsar.

31. Writing under the heading "Farewell to Mr. Agnew," the *Parkash* (Lahore), of the 2nd March 1909, remarks that the Punjabis cannot have forgotten the name of Mr. Agnew, who was instrumental in six pleaders at Rawalpindi passing several months in the lock-up in 1907. After remarking that he is going to England on one year's leave, the paper says that Hindus have become so shamelass that their co-religionists at Rawalpindi entertained Mr. Agnew at a garden party on the 19th idem, as if the residents of the said city were under some great obligation to that officer. A poem was also recited on the occasion praising Mr. Agnew and praying God that he might be appointed a Commissioner on his return from leave. Continuing, the paper says that centuries of slavery have rendered Hindus so cowardly and hypocritical that they have lost all sense of self-respect. It does not mean to say that praise should not be offered to an officer to whom it is really due. It, however, finds it difficult to believe that words of praise for Mr. Agnew can emanate from a sincere heart.

Mr. Agnew, Deputy Commissioner, Rawalpindi.

32. Writing about the release of Lala Dina Nath, the *Zamindar* (Karmabad), of the 1st March 1909, says that it understands that the present proprietors of the *Hindustan* have taken a promise from the Lala to have no connection with any newspaper, undertaking to employ him on that paper's staff on handsome pay, if he so desires. Dina Nath does not, however, like to serve in the *Hindustan* press after having been its owner, while a peaceful man like him cannot perhaps also approve the present policy of the *Hindustan*. After remarking that he will interest himself in the ginning factory (*Ruikha Karkhana*) started by his brother at Hafizabad, the *Zamindar* regrets the severance of his connection with journalism.

Lala Dina Nath.

D. PETRIE,
*Asst. to the Deputy Inspector General of Police,*
*Criminal Investigation Department, Punjab.*

LAHORE,
*The 6th March* 1909.

[ Confidential. ]

[ Vol. XXII. ] [ No. 11.

# SELECTIONS

## FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

Received up to 13th March 1909.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Jaswant Rai ... | 3,100 " |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 " |
| 4 | Punjab Times and Frontier News | Rawalpindi ... | C. V. Miles ... | 250 " |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| 6 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,800 " |
| 8 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 700 " |
| | **BI-WEEKLY.** | | | |
| 9 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| 10 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| 11 | Aftab-i-Hind ... | Jullunder ... | Haji Barkat Ali ... | 200 " |
| 12 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| 13 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| 14 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 " |
| 15 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 16 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 " |
| *17 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| 18 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 19 | Dost-i-Hind ... | Bhera, district Shahpur | Ram Lubhaya ... | 200 " |
| 20 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 21 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| 22 | Hindustan ... | Lahore ... | Ram Sarn Datt ... | 1,300 " |
| 23 | Hitkari ... | Do. ... | Do. ... | 850 " |
| 24 | Inkilab ... | Do. ... | Nand Gopal ... | 500 " |
| 25 | Jhang Sial ... | Jhang ... | Bhagwan Das ... | 700 " |
| 26 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| 27 | Khair Khah- -Alam ... | Delhi ... | Mir Hassan ... | 110 " |
| 28 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 " |
| 29 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| 30 | Nazim-ul-Hind ... | Do. ... | Nazim Husain Khan ... | 200 " |
| 31 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| 32 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 " |
| 33 | Patiala Akhbar ... | Patiala ... | ... | ... |
| 34 | Parkash ... | Lahore ... | Soma Deva ... | 700 " |
| 35 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| 36 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 " |
| 37 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 398 " |
| 38 | Ditto ... | Rewari ... | Safdar Husain ... | 200 " |
| 39 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| 40 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 " |
| 41 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| 42 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| 43 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 " |
| 44 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 " |
| 45 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 46 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| 47 | Watan ... | Do. ... | Muhammad Insha Alla... | 1,800 " |
| 48 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 " |
| | FORTNIGHTLY. | | | |
| 49 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| 50 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| 51 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | MONTHLY. | | | |
| 52 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 " |
| 53 | Azad ... | Lahore ... | Bishan Sahai ... | 500 " |
| 54 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| 55 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| 56 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| 57 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 " |
| 58 | Martind ... | Do. ... | Kanaya Lal ... | 250 " |
| 59 | Ishaat-ul-Kuran ... | Lahore ... | Muhammad Chattu ... | ... |
| 60 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 380 copies. |
| 61 | Ganga ... | Jullundur ... | Karm Chand ... | ... |

NOTES.—A. No. 23 has ceased to be published.
B. No. 24 Press confiscated.

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[ Vol. XXII ] [ No. 11 ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 13th March 1909.**

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## I—POLITICS.

### (*a*)—*Foreign.*

Indians in the Transvaal.

1. The *Asad* (Lahore), for September 1908 (received on the 8th March 1909), publishes an article by neo Munshi Sadik Ali Khan headed "Indians in the Transvaal." Referring to the opposition evoked by the Registration Act in the beginning of 1908, the writer says that the Transvaal Government wishes that no Indian should reside in the ex-Boer republic and that those who are already set tled there should be surrounded by such a net-work of laws and regulations that they may be rendered wholly incapable of future advancement. Public o pinion in both India and England was on the side of Indian immigrants, and even the Im perial Government had to admit that the Transvaal authorities had no right to treat His Majesty's Indian subjects in the proposed manner. After expressing surprise that the civilised European settlers in South Africa should feel no shame in accentuating the distinctions of colour and in creating unnatural differences between Asiatics and Europeans, the writer regrets that the doings of governments and nations also should reflect the materialism which in these days is replacing philanthropy and righteousness. Although, he adds, there was not so much peace in the ages gone by and people were subjected to diverse hardships, still they had not to starve to death owing to their being deprived of all means of making a living. Continuing, he finds fault with the Transvaal government for going back on its word to do away with certain objectionable features of the Registration Act, and says that the event has caused considerable excitement among the people of India. In conclusion, he publishes a translation of a letter from Lord Ampthill to the London *Times* finding fault with the Transvaal authorities for their breach of faith.

### (*b*)—*Home.*

Government and the people.

2. The *Asad* (Lahore), for September 1908 (received on the 8th March 1909), publishes some verses composed by "Mahrum." After wishing that some one would sacrifice his life for the country, the poet remarks that Morley possesses the stoniest of hearts and that it is difficult to find a way to it. Government, he adds, should keep its promise and make no distinction

between white and black. Continuing, he asks why, as Tilak is guilty merely of loving his nation, he should not be set free. He also wishes that some one would drive hunger out of the country and says that persons delivering lectures on *Swadeshism* are thrown into jail. Unless natives, he adds, drink deep at the fountain of love, there is no use in their obtaining the degrees of B.A. and M.A. In conclusion, the poet says that native youths going to Europe should come back so many Hardials.

In another poem he says that it is difficult to understand why the whites should have preference over black men, seeing that both are human and mortal. Let any one, he adds, who is so minded, oppress and crush Indians: the time will come when they also will show (their mettle). Both heaven and earth have turned against them and their lives have become very cheap. They and Government may be likened to a lover and his sweetheart; the former are being consumed with diverse desires, but the latter puts them off with empty promises. They have no equal in suffering oppression, while their rulers are matchless in practising the same. Is there any other people who have suffered hardships like those which they have had to undergo? Continuing, the poet says that some people are of opinion that natives should quietly whisper their wishes in the ears of Government. This can, however, prove of no avail, seeing that Government does not listen to them even if they pull its ears.

Rulers and the ruled.

3. The *Azad* (Lahore), for September 1908 (received on the 8th March 1909), publishes an article from one Syed Muhammad Faruk headed "Reform in treatment". The writer exhorts the people to know their duty at a time when the political horizon of the country is overcast. The national barque, he adds, has been caught in a whirlpool and both those in it and at its helm have been alarmed by the buffeting of adverse winds. After referring to the strained relations between the rulers and the ruled, he remarks that if both were to trust each other sincerely, a rapprochement between them could assuredly be brought about. The people should consider it a duty to become united and to sink their differences at the present critical time. They should remember that, unless a public opinion is created in the country, their demands will carry no weight with Government. The wide gulf which separates Hindus and Muhammadans is ascribable to their working in different grooves and independently of each other. This isolation can do no good to the country; and some time back the *Paisa Akhbar* made a suggestion to the effect that the leaders of both communities should put their heads together and bring about a union between them by settling their existing differences. If the suggestion were taken up in the right spirit, it is not impossible that it might lead to good, and help in casting out the prevailing unrest.

The new spirit in India.

4. The *Asad* (Lahore), for August 1908 (received on the 8th March 1909), publishes the following verses composed by "Guhar" of Lucknow:—

"O Tyrant, it is vain in thee to stop the tongues of thy victims,
If a heart is pained it cannot control itself.

Why is there surprise at our revolutionary courage?
The times do not move in the same groove for ever.
How long should we continue in the tight chains of slavery,
The other party (*lit.* thou) has no desire to set (us) free?
O Tyrant, if thou pinionest me I shall break through my cage,
It is idle to think that (such a bird) cannot have the strength to fly.
What fault have (we) committed? It is a true proverb, 'One driven to desperation shows fight'.
One can no longer endure (grief) after suffering a multitude of them.
O Guhar, he who passes his days in love of his country
Cannot suffer disgrace in this or the next world, nay, anywhere."

Mr. Tilak.

5. The *Asad* (Lahore), for August 1908 (received on the 8th March 1909), publishes another poem by "Guhar" of Lucknow, headed "Maharaj Tilak." The poet refers to the imprisonment of the Mahratta leader and speaks of him as the guide of his countrymen and as a man ready to sacrifice his life for his nation and country. He also calls Mr. Tilak the beloved of the country and the saviour of the sinking boat of the nation. Continuing, he says that although Mr. Tilak has been taken away from the people, his image is engraven on the hearts of all. "He was a matchless flower in the national garden and the nightingales were enamoured of every one of his movements." After enquiring whether he has been imprisoned for his fearlessness in his love of country, the poet says that his separation from the people has darkened the world in their eyes. He improved their condition, stood by them in every misfortune and kept afloat their sinking national barque. In conclusion, the poet prays to God for Mr. Tilak's release and also requests the King Emperor to take pity on the Mahratta leader.

The Reform Scheme.

6. The *Panjabee* (Lahore), of the 6th March 1909, publishes the following communication from "A Non-Musalman":—

"I think Lord Morley's original Reform Scheme, however inadequate, was sincerely meant to be a political concession. But if, as some Anglo-Indian papers suggest and some noble Lords contend, no Indian should be appointed to the Viceroy's Executive Council to hold charge of a portfolio, and the official majorities continue, it will be entirely valueless from the Indian point of view. What we want is a majority consisting of the elected non-official Indian members. But even a worthless scheme may be accepted, as, though it may not do us any good, it will not do us any harm either.

"But the Indian Reform Bill is now proposed to be made positively mischievous and deeply insulting to all non-Mussalmans.

"We want to be a nation within the British Empire. We want a united India. But the Bill, by proposing to grant separate representation to Mussalmans, is going to create where it does not exist, and perpetuate where it does, a deeply and strongly marked line of cleavage between Indian Mussalmans and non-Mussalmans. Even this we could tolerate, as some of our Mussalman brethren like to vote separately and have their own representatives; though we must say that in this respect they are now showing greater sectarian narrowness, aloofness and touch-me-notism than when they were masters of various provinces of India. Even in the days of Aurangzeb there was no line of demarcation between Islamic and non-Islamic India except in the matter of the *Jazia*. But we, non-Mussalmans, cannot accept an insulting measure; it would be suicidal to do so. Hitherto, in theory at least, the British Government recognised no favoured Indian race or creed; it was considered incompatible with the spirit of the Charter Act of 1833, of

Queen Victoria's Proclamation and of the recent King's Message. But now the Government is going to have a *legally constituted* favoured class by granting to the Mussalmans representation in Legislative Councils in excess of their numerical strength. We do not in the least envy or grudge the Mussalmans what *they* consider a piece of good luck, but what all sensible men must take to be a curse to the entire nation and to the Muhammadans in particular, for the man who is patted on the back is ruined and will never stand on his own legs by learning self-help. This, however, is their concern, and it may be considered impertinent on our part to criticise what they consider a blessing. But we are entitled to criticise this granting of excessive representation to a class from the *national* point of view. It is a move in the divide-and-rule game, and is probably due to the existence of the independent Mussalman States of Turkey and Afghanistan. It is calculated to prevent the formation of a closely-knit Indian nationality.

"It is also an insult, however unintentional, to every Indian non-Mussalman, be he Prince or peasant, as it tells him in the bluntest way possible that he is an inferior man.

"For all the reasons mentioned above all self-respecting non-Mussalmans ought to rise as one man in protest against this injustice and insult, and agitate against it with all the constitutional weapons in their hands. Should protest and agitation fail, no self-respecting non-Mussalman should have anything to do with the elections when they come.

"It may be said that by the vigorous protest and agitation suggested above, we shall create racial dissension and thereby destroy the hope of national unity. Those who say so do not know what national unity means, and mis-understand my object. I am not advising any agitation against the Mussalmans, but an agitation against injustice and insult to us. No race can form part of the Indian nation that will arrogate to itself superior importance, neither can any race do so that will tamely submit without protest to being relegated to an inferior position".

Indian students in England.

7. The following is from the *Tribune* (Lahore), of the 6th March 1909:—

"A few days ago Reuter wired that the Council of the East India Association have been developing a scheme with a view to the formation of an organisation of the Indian students resident in England for the purpose of disseminating sound views among them and encouraging the latter to join the East Indian Association. The Association further contemplated the offering of privileged terms to such Indian stndents as would come under their protection, and also to undertake to distribute leaflets correcting what they might think to be misrepresentations of the policy of the Indian Government. The Association, we are assured, have many other objects in view, they are organising arrangements covering a wide field, including lectures on Indian subjects, and we are told Dr. John Pollen and Mr. Pennington, both ex-civilians, have been in charge of these arrangements. It cannot be denied that the matter is of considerable importance at the present moment. But it would be wrong to suppose that the retired Anglo-Indian civilians or the India Office that are carefully considering the problem of the Indian student in England are alone interested in the problem. The matter is certainly not of less concern to parents and guardians in India whose sons are away to England for study, and it is but the bare truth to say that the matter is receiving the deepest attention from them. It is generally agreed by all sensible persons in official as well as non-official circles that something should be done to keep away young Indian students from falling under the baneful blandishments of the revolutionary elements so much to be met with in the West. But when we come to the question of ways and means, there we find that official and non-official opinions do not tally. It is recognised that many of the members of the East Indian Association are personally amiable persons and we have no

hesitation in giving them credit for a sincere desire for the welfare of the young Indian students staying for tuition in the West. But at the same time, we have to bear in mind that the country is passing through a transition and the paternal and patriarchal ways, however well-intentioned, of retired bureaucrats are not exactly the kind of thing to fit in with the new ideas and aspirations that animate our educated young men. Why cannot the East India Association co-operate with the British Committee of the Congress in this matter. The British Committee contains among its roll of members men, whose names are household words in India and who command the unstinted confidence and esteem of all sections of Indians. If the East India Association can consult the British Committee and follow the advice of that body, surely it cannot be far from arriving at a sensible, efficient, and practical scheme on the subject. But will the East India Association take up our suggestion and confer with the British Committee on this subject?"

The new spirit in India.

8. Writing under the heading "The new movement," the *Akash* (Delhi), of the 4th March 1909, says the meaning of the propaganda is that Indians, whose deeds of bravery are still fresh in the memory even of the proud nations of to-day and who feed England, nay, the whole of Europe, in spite of ten crores of them having to suffer the pangs of hunger, should reach the zenith of progress and realise their degradation. This new movement means that Indian mothers should follow the example of their Japanese sister who put an end to her life in order to enable her son to serve his country. It means that they should wish that they had more sons to serve the nation, nay, that even small girls should wish that they had some children to merge their lives in that of the nation. After referring to a few instances of self-sacrifice in the annals of America and India, the paper says that the movement in question signifies that native young men should immolate themselves at the alter of their adorable motherland and address the following prayer to it :—"O, kind mother, we are thy beloved children. We have realised our degraded condition (and) shall not live in it any longer. O, thou goddess of liberty, thou art our goddess and we are thy votaries." Continuing, it tells them that politics are to a nation what the soul is to the body. Politics and national progress go hand in hand, and a people divorcing itself from politics is sure to die. It is only by interesting itself in politics that a nation can preserve its existence and achieve prosperity. The paper next dilates on the abject poverty of the people, alleges that 62 thousand persons used to die weekly during the famine of 1907, and says that the new movement is meant to rescue Indians out of the clutches of hunger. Proceeding, it remarks that in India extreme wealth and poverty are to be found side by side, and that the object of the propaganda under reference is to create a bond of sympathy between the rich and the poor. The movement, it adds, also aims at checking the increase of population till the people have got rid of their present poverty. After alleging that an Indian was compared to a log and was not allowed to join a meeting of representatives of all the countries held in China, the Editor asks his fellow-countrymen to open their eyes. They should direct their energies into one and the same channel and put them to a proper use, so that their agitation may be constitutional in character. They should not fear Government turning against them : their duty consists in being loyal to it and not in pleasing it. They have undoubtedly fallen on evil days, but if the times are not favourable to them, they should mould the same to suit their requirements. They should not mind

hardships in the service of their nation and should see in sufferings a manifestation of God. Nor should death have any terrors for them, bearing in mind that a true Indian never dies. The man has not yet been born and will never come into existence who could kill the soul. After advising them to fill their hearts with the feelings of love and affection, the paper asks them not to feel disheartened at the dearth of leaders, and says that if their patriotism is genuine their hearts should be a leader to them. Next it asks the leaders to merge themselves in the nation, and urges the rich not to feel vain of their wealth. Continuing, it calls upon Indians to take pity on their weeping nation, and enquires from the country's youth whether it is water or the boiling blood of their ancestors which flows in their veins. Are they not moved, it asks, at the prospect of the coming generations dying from hunger and being called timid and cowardly? They should raise a red banner to denote that Indian blood has once more gained ascendency in their veins and should step into the arena, clad in the armour of perseverance and constitutionalism, in order to tell the world that, although they are poor, they are not wanting in respectability and that they will not be further degraded. The Editor then writes: "Countrymen, for God's sake break the seals of your silence. Learn to stand on your own legs. We have God's support at our back. We need no one else's help. God helps those who help themselves. Your worldly gods, the English, are not greater and wiser than God, that you should not help yourselves and should expect them to help you and to give you (your) rights of a certainty. No! No! we shall obtain (our rights ourselves) and that without fail. It is, however, necessary that we should help ourselves.

"Countrymen, tear down the curtains of disappointment with the arrows of faith and perseverance. Change your sighs into hurrahs and behold the face of the moon.

"Countrymen, we have only one arrow left in our quiver and that arrow is self-help And this is what the new movement signifies."

**The poverty of India.**

9. The *Akash* (Delhi), dated the 18th February (received on the 9th March) 1909, reports that a Hindu *fakir* recently died near the local railway station from hunger and cold, and that, on removal of the sheet which covered his body, he was found to be in a state of utter nudity. The Editor makes bold to say that if India had been under a national government today, her children would not have known their present misery. And if they had then fared no better, he would never have hesitated to condemn even the government referred to. As it is, he does not wish to blame the British Government, but to call down shame on well-to-do natives for their indifference (to their poor fellow-countrymen).

**Prosecutions for sedition.**

10. The *Akash* (Delhi), dated the 11th February (received on the 9th March) 1909, reports that the Police have applied to the High Court, Madras, for an enhancement of the sentence passed on Sirijut Hari Swami, M.A., Editor of *Swarajya*, Bezurda (?). After remarking that the accused had even tendered an apology, it says that he is not charged with murder and that if the authorities are actuated by motives of *zid*, they had better

stop the publication of all newspapers and hang the editors of the same. Is it a light punishment, it asks, for a highly-educated man to be imprisoned for one-and-a-half years?

The Reform Scheme.

11. The *Punjab Samachar* (Lahore), dated the 6th March 1909, publishes a paragraph headed "Native members of Executive Council." After refering to the Anglo-Indian and Conservative opposition to the proposal to appoint an Indian to the Viceroy's Executive Council, the paper says that it is a matter for satisfaction that Lord Minto fully approves of the projected step. Again, one of his old councillors, Sir A. Arundle, has contributed an article to the National Review in support of the proposal. After quoting an extract from the article, the Editor observes that it is to the interests of the administration that a larger number of natives should have a hand in the management of the country's affairs. Besides, if the proposal to include an Indian in the aforesaid Executive Council is not adopted even in the time of Lord Morley and Lord Minto, there is every fear of a recrudescence of unrest in the country and of Anglo-Indian officers injuring the Empire by their loose talk.

The new spirit in India.

12. The *Akash* (Delhi), dated the 4th March 1909, publishes a paragraph headed "Impertinent Indians." It is inscrutable, says the paper, that Indians should grow more courageous (*lit.* insolent) from day to day. Not long ago they used to fear the uniform of the Police and the Sahib's hat, but today even their five-year-old children comport themselves with pride. The paper then reports that recently three European lads on horseback attempted to molest a native horseman of their own age outside the Kashmiri gate, Delhi, but that the latter showed them his hunting crop, on which they quietly slunk away.

Anarchism in India.

13. Writing under the heading "Anarchism and the duty of the public," the *Civil and Military Organ* (Ludhiana), of the 4th March 1909, says that it is a matter for deep thankfulness that, so far, the bloodthirsty anarchist movement has not been able to take root in the Punjab and the United Provinces. There can, however, be no denying the fact that diverse efforts have been and are still being made to inflame against Government the youths and the unthinking members of the warlike races in the above parts of the country. The seditious and inflammatory articles published by the *India* newspaper of Gujranwala were more than sufficient to set the Punjabis against the powers that be. After remarking that of the authors of these writings Sufi Amba Pershad and Shanti Narain deserve special mention, the paper says that the youthful but avaricious Pindi Das appointed these mischievous and disloyal persons as correspondents on handsome pay, in the hope that their contributions would greatly increase the circulation of his paper. Many foolish and mischievous young men in Government employ, as well as some shopkeepers and publicists, also used to write to the *India* with the object of bringing Government and its officials into discredit. Again, it is an open secret that this paper used to sell by the thousand, which can only mean that the

public liked to see Government spoken ill of. And, if the inference is correct, there can be do doubt that Indians are a thick-skulled and ungrateful people Continuing, the Editor observes that it will appear on impartial consideration that British rule has conferred innumerable blessings on Indians. After mentioning some of these blessings, for which, he says, the people should be grateful, he concedes that the British administration of India is susceptible of improvement. Nevertheless, he asks natives to remember that nothing is perfect in this world, and goes on to say that if some Anglo-Indian officers are selfish, tyrannical or ease-loving, that is no reason for condemning the entire machinery of Government. After stating that the majority of Government Officers are just and good-hearted, he says that efforts are being made to bridge over the gulf which separates the rulers and the ruled. He next praises Sir John Hewett and Sir Louis Dane for what they are doing in this direction, and deprecates the growing estrangement between Hindus and Muhammadans. In conclusion, the Editor says that anarchism is a poisonous exotic from the West, and he calls upon the people to co-operate with the Government in uprooting it. They should have no sympathy or intercourse with all those persons, who are, openly or secretly, preaching disloyalty or are prejudicing the people against Government. They should a'so abstain from buying newspapers, pamphlets and books which wish Government ill and try to bring it into bad odour. Again, they should acquaint their children and (other) youthful relations with the excellence of British rule, should teach them to be loyal to Government and should not allow them to read seditious newspapers and magazines.

**An anomaly.**

14. Writing under the heading "A strange dilemma" the *Akash* (Delhi), of the 18th February (received on the 9th March) 1909, says that in referring to the Conference which was recently held in London under the presidency of Srijut Khaparde, several newspapers have observed that, Government having prohibited the nationalists from meeting at Nagpur, the National Congress has met in the metropolis of the British Empire. It is very strange, adds the paper, that Indians should be free to celebrate their national festivals in foreign countries, but that in their own land they should be prohibited from holding meetings at which they indulge only in talk. The same Government rules both England and India, but different laws obtain in the two countries and still it is claimed that British rule is a blessing for natives. After remarking that the laws in force in both countries cannot be just, the paper says that, to tell the truth, what benefits India is injurious to England and *vice versâ*. The latter country is governed in strict accordance with the dictates of justice, while it is the police who rule the roost in India. There can be no doubt that justice and the police are very closely related; still it must be admitted that they do not always go hand in hand.

**The Reform Scheme.**

15. The following is from the *Tribune* (Lahore), of the 11th March 1909:—

"From the Himalayas to Cape Comorin, and from the Punjab to Bengal there is but one opinion regarding the wanton and mischievous character of the intervention of the Lords, and but one feeling—that of deep indignation and widespread resentment against the emasculation of the Bill in an important particular. The Decentralization

Commission recommended extension of the system of Madras and Bombay to the other Provinces and the appointment of Governors from England with Executive Councils recruited from the Indian services and outside them. Lord Morley in framing his Indian Council's Bill gave up the proposal of bringing Governors from England, although the analogy of Madras and Bombay would go far to show that men coming from the atmosphere of British politics would be able to take a more liberal and broader view of things than Anglo-Indian administrators of the average run trained in bureaucratic associations and hide-bound traditions would be likely as a rule to take. The Executive Councils would, on the other hand, not only supply local experience and administrative knowledge but furnish the opportunity of recruiting Indian members with first hand knowledge of men and things and able to represent the views and wishes of their countrymen. It may be that Lord Morley thought the change from Lieutenant-Governorships to Governorships would too much impinge on vested interests and rouse a hornet's nest among Anglo-Indian civilians. But he accepted the proposal of Executive Councils which would further make it possible to invest Local Governments with larger powers. That the action of the Lords has created a strong feeling of dissatisfaction and emphatic dissent is evident from the meetings held at Calcutta and Lucknow which were presided over by men of such diverse views as the Nawab of Dacca and Babu Ganga Pershad Varma, and from the cablegrams sent by the Madras Provincial Congress Committee, Madras Mahajan Sabha, and the Indian Association of Lahore protesting against the dropping of clause 3 providing for the constitution of Provincial Executive Councils in such Provinces as may be thought necessary. It is to be hoped backed up by all these reports and messages Lord Morley has been able to presuade the Opposition Lords including ex-administrators like Lansdowne to desist from their short-sighted action in view of the united Indian feeling and to restore the clause for whose dropping they have assumed a grave responsibility. And the news regarding what took place in the Lords at the report stage on Tuesday evening is, it goes without saying, breathlessly awaited throughout the length and breath of the country.

"Since the above was in it is extremely disappointing to find from Reuter's cablegram regarding the debate in the Lords on Tuesday night that although Lord Morley proposed the reinsertion of the clause and asked the Opposition Lords to take note of the public feeling in India, the House declined to do so and persisted in negativing the constitution of the Provincial Executive Councils."

The Reform Scheme.

16. Writing under the heading "Muhammadans and the Reform Scheme," the *Watan* (Lahore), of the 5th March 1909, says it is wrong to think that Musalmans are inimically disposed towards their other fellow countrymen. It is, however, absolutely impossible for them to join hands with those who will feel content with nothing short of self-government (*lit.* the throne) and who openly preach the doctrine of "India for the Indians." The latter regard all Christians and Musalmans as deserving of being treated like *shudras* and appropriate the name of "Indians" to themselves alone. Lord Morley, who has always lived in the midst of an ideal civilisation cannot be expected to know the struggle which is going on between the various sections of the Indian population When Muhammadans were indifferent to their condition their Hindu neighbours, who indulge in tall talk about their love of country, tried to crush the former instead of lending them a helping hand. Now, however, that the Prophet's followers do not approve of the revolutionary schemes of Hindus they are being branded as traitors to their country. The simple fact is that they have come to know that their present degraded condition is ascribable solely to their having kept silence. They have, therefore, turned over a new leaf and have begun to voice their grievances through their political assembly, the Muslim League. Adverting to the question of separate

representation for Muslims, the Editor says that they cannot feel content with anything short of being allowed to elect their own representatives *at all stages*. Great stress, he adds, has been laid on the desirability of unity between Hindus and Muhammadans, but past experience leaves no room for doubt that, if mixed electoral Colleges are not done away with altogether, only such Muhammadans will be returned to the Councils as echo the sentiments of their Hindu electors. He then passes on to the question of the appointment of an Indian to the Viceroy's Executive Council, and suggests that if it should be impracticable to have two Indians on the Council at the same time, the seat reserved for the children of the soil should go to a Hindu and a Muhammadan alternately. Continuing, he quotes extracts from an article in the *Pioneer* of the 19th ultimo, as also from the one contributed to *Blackwood's Magazine* by Sir Charles Crosthwaite in support of the Muhammadan demands, and says that his co-religionists have no desire to run counter to Hindus. They, however, realise their own requirements and cannot join hands with Hindus, who are treading the wrong path. They do not want to trample on the rights of any community and only wish that their own representation on the Councils should be real and effective.

The Reform Scheme.

17. In a paragraph headed "The Reform Scheme and Musalmans," the *Jhang Sial* (Jhang), of the 6th March 1909, says that the scheme has caused considerable stir in both India and England. Several members of the House of Lords, it adds, seem bent on wrecking the scheme with which the future hopes of Indians are so closely bound up. They have been inflamed to oppose the measure by reading poisonous writings published by the Anglo-Indian Press, and by the talk of retired Anglo-Indian officers about Indians being savages and incapable of safeguarding their rights. In short, they are determined to have the proposed reforms shelved on the ground that they are premature, and it is difficult to say how the scheme will fare in the House of Lords. Continuing, the Editor observes that, so far from proving themselves to be deserving of the coming reforms, some natives are lowering themselves into the pit of unworthiness by trying to secure all the advantages for themselves. After condemning the Muhammadan demands, he says that there is no meaning in the outcry raised by Musalmans about their political importance, seeing that Hindus are a still more important community. The Prophet's followers should bethink themselves and abstain from strengthening the hands of English opponents of the Reform Scheme by separating themselves from Hindus.

The Reform Scheme.

18. The following is from the *Panjabee* (Lahore), of the 9th March 1909:—

"In the passage of the Bill through the Committee the first assault has told and led to the dismemberment of the measure in one of its leading features, namely, the creation of Executive Councils for the larger Lieutenant-Governorships. None other than Lord Macdonnell moved the omission of Clause (3) constituting Provincial Executives, and he was strongly supported by Lord Curzon, who in spite of his tooth-ache seemed to be in good biting mood, followed by Lord Lansdowne, who has come to be known for some time as the 'old crony' of the House. The amendment was carried by 59 votes against 18, and Lord Morley could only console himself by hurling some

of his original phrases, and warning his colleagues that the tension in India might again return. His lordship has evidently been under the impression that the tension in India has relaxed because of his proposals, for he is not aware that the feeling resulting from the deportations and repressive measures is deep-seated. It is only a few half-hearted, if not time-serving, politicians who have ever professed their readiness to forget the wrong meant by them for the sake of a few seats in the reformed Councils of yet doubtful value. But the eyes of these gullible politicians even have been opened by the later developments of the scheme, which is giving fair promise of being reduced to a sham and mockery, with only one effective feature in the creation of a favoured class and the accentuation of class differences in general. The *Bengalee* has turned round from the support it promised to the Bill in the first exhuberance of its enthusiasm over a supposed Moderate triumph, and there is little doubt now that in Bengal, which was foremost in congratulating Lord Minto, the reaction against the measure has commenced. There is to be a public meeting in Calcutta to-morrow to protest against the recent modifications of the scheme, and the Hindu Press, though somewhat tardily, have taken up in right earnest the question of humiliation meant for their community by the passing of the measure. The boycott may take a new shape in that Province, and for the first time the boycott of the Government, which Dr. Rash Behari Ghosh so much deprecated, may show itself over the new scheme which he hailed with so much warmth. 'We trust,' writes the *Amrita Bazar Patrika*, 'the promoters of the meeting will make it clear that it may not be possible for educated Bengalees to take part in the elections if Lord Morley's scheme is not restored to its original form and the provisions for class electorates expunged.' The same paper also writes :—

"What all non-Mussalmans must now feel—and feel keenly too—is that the reform measure, as now proposed, means a serious slur on them. If a separate electorate be given to the Mussalmans, not only will they be placed in the position of a privileged class in violation of the terms of the Royal Proclamation of 1858, confirmed as these have been by the King Emperor, but this fact will be legalized by a Parliamentary Statute." The *Patrika* bitterly regrets the supineness of the Congress at such a critical juncture while the Muslim League is alert and active, but does he forget that the Congress has actually strengthened the hands of our opponents by playing its game of fast-and-loose at Madras?"

The Reform Scheme.

19. The following is from the *Panjabee* (Lahore), of the 11th March 1909 :—

"It will be seen that the text of the Indian Council's Bill, as officially published, is a bare skeleton of the proposed (or rather promised) reforms, and that a great deal will be left to be filled in by the regulations which it will be the business of the Government of India with the assistance of the Local Governments to frame. It is a mere 'enabling' measure to enable Lord Morley to achieve his place in history, and the authorities in India will be left very much to please themselves. After the climb down already made by 'honest' John under Mahomedan pressure, this arrangement will leave plenty of loopholes for escape out of the progressive features still left in the scheme as first outlined in the November Despatch. In fact, as Lord Middleton remarked, it is like a 'blank cheque' given to the Government of India, only that there is less danger of its being filled in by the latter in favour of popular privileges than of those of officials. The authorities in India are interested parties, and it would be too much to expect that in framing rules relating to interpellations, resolutions, and the discussion of the Budget they will lay down provisions that might make their own position uncomfortable. These are matters of such great importance that they ought to have been embodied in the Statute. The Bill does not even specifically state the number of members for each Council. Only the maximum numbers are given, and the actual numbers are left to the decision of the Governor-General in Council. We miss even the reference to the non-official majority which was to be an essential feature of the scheme, and the arrangement of the Indian authorities will, of course,

be final in the matter. How far the so-called 'majority' will be effective under the circumstances there need not be much doubt about. No wonder, even the sanguine *Bengalee* has lost heart and writes :—

"'It is useless to disguise the fact that since the announcement of the modifications, there has been a revulsion of public feeling against the Reform Scheme. It has ceased to excite enthusiasm, and, indeed, there is a growing body of public feeling that with the modifications now announced, it can serve no useful purpose and that it is best to leave it alone. If the modifications of Lord Morley are accepted and if the Partition remains unmodified, then we may say that there are grave risks of the failure of the scheme in Bengal. The acceptance of Lord MacDonnell's amendment is essential to the successful working of the Reform Scheme in this Province. But we cannot say that we feel any confidence that the House of Lords will accept Lord MacDonnell's amendment. Our fear is that the amendment will be rejected though perhaps only to be repeated in another form in the House of Commons. The House of Lords has never been known to evince much sympathy for the wishes or aspirations of the people of India; and then Lord Morley, though a Liberal and a Radical, has by his strange adoption of autocratic measures largely won the confidence of the Upper House; and it is to be feared he will oppose the amendment.'

"The resignation by Sir Walter Lawrence of his seat in the India Council by way of protest against the concessions proposed in the scheme, is another index of how little after all of real power may be expected by popular representatives in the reformed Councils."

Advice to natives.

20. The *Jhang Sial* (Jhang), of the 4th March 1909, publishes a communication headed "Self-help," in which the writer says that selfishness is inherent in man and that the English race is no exception to the rule. It is, therefore, quite natural that Government should keep in view on all occasions the interests of the ruling race. After calling upon his countrymen to abandon the policy of mendicancy and to adopt the principle of self-help, the writer says that plague, famine, poverty, official high-handedness and the different repressive laws are so many whips which nature is wielding to rouse Indians and to make them shake off their lethargy. If they wish to get rid of these evils they should begin to obey the laws of nature with alacrity, *i.e.*, they should do their best to ameliorate their condition. The efforts and the sacrifices which they are now making to rouse themselves are wholly insufficient for the purpose. The gathering together of the big-wigs in the country once a year can prove of no good, and the efforts of the Congress for the last 25 years have had the effect only of heaping humiliation on the people. In conclusion, the writer urges the leaders of the country not to confine their activities to the annual sessions of the Congress but to exert themselves a thousand times more than they do now, that being the only way in which India can secure prosperity, *i.e.*, *Swaraj*.

Objectionable literature.

21. The *Hindustan* (Lahore), dated the 5th March 1909, publishes a a paragraph headed "Does the Punjab University prescribe seditious books." It says that the *Civil and Military Organ* of Ludhiana, suggests that His Honour should appoint a committee to acquaint him with the character of books like *Bander Bant*, *Hindustan ka Mustaqbil* and *Ungli Pakarte Pahuncha Pakra* (*vide* paragraph 8 of Selections No. 10). These books may or may not be seditious, but the *Organ* should know that *Ungli Pakarte*

*Pahuncha Pakra* is a com pilation from Seeley's *Expansion of England*, which is one of the text-books for the B.A. Examination of the Punjab University and is studied by hundreds of students. The latter publication is also kept in schcol and college libraries and every student is free to read the same.

## VI.—Legislation.

Regulation III of 1818.

22. The *Punjab Samachar* (Lahore, dated the 6th March 1909, publishes a note headed "A law point," in which it says that the deportation of native public men without a trial will constitute one of the unpleasant memorials of Lord Minto's viceroyalty. The long-forgotten Regulation of 1818, which has been brought into operation again, was suited only to the times in which it was framed. It is, however, very hard on the people for Government to make use of such a despotic law in the present age of enlightenment. After referring to the deportations effected under it in the Punjab and Bengal, the paper reports that some English well-wishers of India are trying to test the validity of the Regulation in the Courts of England. They feel certain of success, and believe that they will at least have it decided finally whether the Government of Ind ia has the power to use the law in question and whether it can arrest and deport a person under it without sufficient proof and a searching enquiry.

## VII.—General Administration.

### (*a*)—*Judicial.*

Libel cases against the *Jhang Sial*.

23. The *Jhang Sial* (Jhang), dated 6th March 1909, acknowledges receipt of Rs. 53-3-0 towards the fund in aid of Banka Diyal and asks its readers to have the liberality to subscribe more mo ney (to enable it to pay in the fine of Rs. 400 imposed on the accused in the second libel case against him).

Libel cases against the *Jhang Sial*.

24 The *Akash* (Delhi), dated the 4th March 1909, writing about the conviction of the Editor of the *Jhang Sial*, in the second libel case against him, says that no sensible person can believe that a man like the accused can bear any one malice or enmity except for the public good. At all events, it adds, it was anything but just to pass on him a severe sentence in a case in which the sympathies of the public are with him. In conclusion, it expresses a hope that Banka Diyal will not feel disheartened at his troubles and will continue to serve his country with earnest zeal.

### (*b*)—*Police.*

The police and the Aryas.

25. The *Indar* (Lahore), for March and April 1909, publishes an article headed "We and our police," in continuation of its previous remarks (*vide* paragraph 11 of Selections No. 7). In the present article it says that some Aryas give their Samaj a wide berth owing to their being shadowed by the police. The fact is mentioned in the Arya newspapers almost daily, and the Editor also can say for himself that a policeman always accompanies

him on every long journey undertaken by him, while the police at his destination are wired before hand to watch his movements. After remarking that the policemen told off to shadow him always keep themselves at a respectful distance from him, he tells his co-religionists that no police constable has Government's order to interf ere with the liberty of any person for nothing. The sight of policemen at their heels, he adds, leads some Arya Samajists to draw the inference that they are being watched at the instance of Government. They may or may not be right; but when it is also possible that the conclusion drawn by them may not be correct, why should they bel ieve that Government is terrorising the Samaj, and why should not they think that it wishes only to protect the Aryas against their enemies, the Sikhs, Hindus, Christians and others (the remark is ironical)? It is for the latter reason that the police accompany Arya Samajists on their journeys, while they take notes of the latter's speeches with the sole object of pointing out to them their mistakes and setting them right. In short, the black goddess of the police has special regard for the members of the Samaj and is, therefore, entitled to their b:art-felt thanks. Some of them, however, bid good-bye to their senses at sight of her and fly from her faster than a jackal does from a dog. Continuing, the Editor ridicules the Aryas for their abject fear of the police and for their prayers and deputations to the Lieutenant-Governor and the Viceroy, and says that, if they had been sincere in their religious professions, they would not have brought disgrace and ridicule on themselves. No earthly power, he adds, can stand against religion, which is mightier than even knowledge. While he regrets the cowardice displayed by some of his co-religionists, he cannot also help feeling pity for the police, who, ow ing to their apostacy from religion, not infrequently commit the most revolting acts. Indeed, the Indian police constitute an index to the low moral standard of the country, nay, their moral depravity is admitted even by the authorities. In proof of this assertion, the Editor reprints a police story contributed by Rudyard Kipling to the *Fouji Akhbar* (Allahabad), which newspaper, he says, has been started by Government itself or at its instance at least. He then asks the Aryas not to regard the polige with feelings of anger or hatred, but to win over to their side the policemen told off to shadow them. Instead of asking Government not to send policemen to their *mandirs* and to report their lectures, they should request it to employ a much larger number of men for this purpose, so that they may profit by the sermons preached in their presence. If the Aryas possess any religious streng th they will assuredly succeed in bringing the police, who are now busy under mining the Samaj, under the banner of the Vedic religion and in making them realise and repent of their moral depravity. There will rise in the force young men who will desist from their sinful occupation of selling their consciences for a crust of bread. The police have already given the Samaj one hero in Lekh Ram and who knows how many more heroes like him may be obtained from their ranks?

### (c)—*Municipal and Cantonment affairs.*

26. The *Hindustan* (Lahore), dated the 5th March 1909, publishes a communication from one Tara Chand, who complains of the injustice of imposing a house-tax at Gujar Khan, Rawalpindi district. The impost, he adds, will constitute an unbearable burden on widows, *samindars* and (other)

**The imposition of a house-tax at Gujar Khan, Rawalpindi district.**

poor residents of the town. The levying of the tax will prove beneficial only to rich house-owners, and spells ruin for poor tenants. Continuing, the writer alleges that an inspection of the assessment list will show how the Municipal Commissioners, appointed to assess the tax, have shifted their own burden on to the shoulders of their tenants. After requesting the Deputy Commissioner to go to the latter's rescue, he suggests that the tax should be imposed on landlords and not on tenants. It would, however, be better still to replace the impost by octroi, to which almost all the residents of Gujar Khan will agree.

### (*d*)—*Education.*

Sir Louis Dane on the Panjabi Urdu question.

27. The *Paisa Akhbar* (Lahore), of the 6th March 1909, publishes a communication headed "For the attention of Sir Louis Dane." His Honour's recent remarks on the Panjabi-Urdu question, the writer says, show that he attaches very little importance to the controversy, nay, that he tells those (Muhammadans) who are exercised about the matter that they are foolish in the extreme and that he will not listen to them and will decide the question as it pleases him. The Aryas and other classes of Hindus, who are inimically disposed towards Musalmans, feel greatly pleased with His Honour at this and have been lauding him to the skies. He should, however, never forget that Lord Curzon also was similarly praised by them in the first days of his Lordship's viceroyalty. Continuing, the writer enquires from (the Local) Government which form of Panjabi it wishes to introduce into the primary schools in this province. If only a particular form of that tongue, he adds, is singled out, the choice will be open to the very objection which is raised in the case of Urdu, *viz.*, the words taught to the pupils at school will be different from these used by them at home. In case, however, four or five forms of Panjabi, two or three varieties of the Pahari dialect and the same number of the forms of Hindi are selected and books printed in two or three different scripts are used in one and the same school how will the experiment end? At all events, (the Local) Government should publish its scheme and keep the same in abeyance for two or three years in order to consult all sections of the people in the matter. Besides, who has requested Sir Louis Dane to introduce Panjabi into the primary schools in this province? At least, have over one crore of Muhammadans inhabiting the Punjab submitted any petition to him that they wish their children to be taught through the medium of Panjabi? What steps, moreover, has he taken to ascertain their real feelings, or does he care nothing for their wishes and opinions? Why is he averse to consulting all communities, and has he the right to arrogate to himself the position of the representative of the entire province? The writer then goes on to say that to teach children at school the (Panjabi) words which they know already will be tantamount to saying that Government does not wish to impart any education to them. He also wishes to know whether Scotch and Highland dialects form the medium of instruction in primary schools in Scotland, and whether in North England this position is occupied by the local patois. His Honour's statement, he adds, that in England children are taught through their mother-tongue is not founded on fact. He, therefore, enquires why the English should make in other countries an experiment which they will not try in their own land and whether, in such circumstances, those who say that Government

wishes to convert India into a tower of Babel are not in the right. Proceeding, the correspondent remarks that Sir Louis Dane tells Muhammadans that Sir Protul Chandra Chatterji wishes them well. They, however, know the present Vice-Chancellor of the Punjab University better than His Honour does. They know full well that his political views are those of a Congressionist Hindu, and that he wishes to injure Urdu and compel Musalmans to study Hindi and Gurmukhi. He is doing in the Punjab what Babu Mahadeo did in Behar, and is most inimically disposed towards his Muslim countrymen. Equally devoid of truth is His Honour's statement that he does not wish to injure the Urdu language. It is true that he may have no intention of doing so, but a decade hence Hindus will complain that, although they are taught Hindi and Gurmukhi, Urdu continues to be the Court language. They will then demand that either Urdu should be replaced by some other language or that all official records should be in three or four different tongues and characters. The writer is, therefore, of opinion that Sir Louis Dane has not given the important question under reference serious consideration and that His Honour has formed a hurried and erroneous opinion in the matter. In a letter, he adds, contributed to the *Tribune*, dated the 22nd January last, by the Revd. Mr. Andrews, it was remarked by that gentleman that the controversy was a question of life or death to Mussalmans. It is a matter for surprise that a Christian Missionary, who has been in India for only four or five years, should know more of the feelings of the people than Anglo-Indian officers who have lived in the country for forty years. The reason for this is that highly-placed Government officers can have no opportunity of ascertaining the real sentiments of the people. They come into contact only with sycophants or with those who have to beg favours of them; and such persons keep them in profound ignorance by saying ditto to whatever may fall from their lips. Continuing, the writer enquires why the Prophet's followers should be forced to throw Urdu overboard and to study Hindi and Gurmukhi. Why, he further, asks, should not every religious sect be left free (to choose through which language their children should be taught) and why should sleeping dogs be roused? He then tells Punjabi Muhammadans that it can do them no good to abuse Sir Pratul in their minds, or to feel angry with their Lieutenant-Governor. They should take time by the forelock and lay their wishes before His Honour, the Viceroy and the Secretary of State. Will they, he asks, open their lips when the matter has been decided, as the Bengalis did (in connection with the partition of Bengal)? Sir Louis Dane, whose motives are thoroughly honest, will go away after four years, but seeds of great discord and strife will have been sown in the country.

28. The *Paisa Akhbar* (Lahore), dated the 4th March 1909, publishes a paragraph headed "Urdu or Punjabi," in which it says that Sir Protul Chandra Chatterji's last Convocation address, in which the Punjabi-Urdu question was broached apparently in a disinterested spirit, has greatly pained the general public. Sir Protul was a member of the Lahore Congress Committee even some time after his appointment to the Chief Court Bench, and it is, therefore, unnecessary to refer to his ideas about Mussalmans, who have been holding themselves aloof from the Congress. The mere assertion that he is not actuated by feelings of bigotry towards them cannot deceive discerning people.

The Punjabi-Urdu question.

He wishes to strangle Urdu and to compel Muhammadans to learn Gurmukhi, and would, by assuming the role of a friend, inflict on the Punjab the same great injury which was done to Behar by a similar worthy. Sir Louis Dane has not understood the deep meaning underlying this strenuous advocacy of the cause of Punjabi and has, through honest motives, undertaken to defend Sir Protul Chandra Chatterji. Such thoughtless defences, however, produce a very undesirable impression on the public and lead to Government being suspected of desiring to turn the country into a tower of Babel and to prevent the people from uniting and exchanging ideas. After contending that Urdu is used in all parts of India, the Editor says that of the numerous periodicals published in the Punjab, where some self-interested persons are laying great stress on the claims of Gurmukhi and Punjabi, only one or two are printed in Gurmukhi characters. This should show, he adds, that the Punjab does not desire the spread of Punjabi and Gurmukhi, and it will be a misfortune for the Province if His Honour also endorses the views held by Sir Protul. Mischief-makers will be encouraged to pit an uncouth and poor tongue like Punjabi, which varies with each district, against a literary and rich language like Urdu. His Honour must not fail to ascertain the views of the people about an important question like the Punjabi-Urdu controversy. The arbitrary proposal to introduce Punjabi (into primary schools) is calculated to prove instrumental in creating deep disunion among the people. The Editor does not wish that any Government servant should be suspected of having a hand in bringing about the evil, and he concludes by requesting Sir Louis Dane to give the matter serious consideration.

Contract for printing and selling text-books in the Punjab.

29. Writing under the heading "The Text-Book Committee's sense of justice," the *Watan* (Lahore), of the 5th March 1909, says that tenders for the contract for the printing and sale of text-books in the Punjab were submitted only by the proprietors of the Nawal Kishore Press, the Mufid i-'Am Press and the Hamidia Steam Press of Lahore. The amounts of royalty offered by them were Rs. 85,000, Rs. 1,01,000 and Rs. 1,01,101 respectively; while the tender submitted by the proprietor of the Mufid-i-'Am Press contained a condition to the effect that he should have permission to raise by 40 per cent. the prices of the books, the sale of which was below 1,000 copies a year. This had the effect of reducing the amount of the royalty offered by him to about Rs. 80,000, whereas the proprietor of the Hamidia Press (the Editor) had offered to pay Rs. 10,000 more than the Mufid-i-'Am Press. In spite, however, of the Hamidia Press having offered a larger amount of royalty than the other applicants, the Committee has accepted once again the tender of the old contractor. Nor is this all. The Committee sent for him at its meeting, at which the decision was come to, and gave him the chance of withdrawing the aforesaid irregular condition inserted in his tender. It is stated, and is probably true, that he was present outside the room in which the meeting was being held. After remarking that the Committee's conduct was unjustifiable from every standpoint and constituted a gross disregard of the claims of other applicants, the paper says that the Committee was so partial to the proprietor of the Mufid-i-'Am Press that it afforded him an opportunity of withdrawing his improper condition, but that it did not so much as enquire from the other applicants whether they could increase

the amounts of royalty offered by them. If the Committee had adopted the latter course and had followed the dictates of justice, it would assuredy have secured a much larger amount of royalty; while those, whose tenders have not been accepted, would have had no cause of complaint. Again, the fact that the proprietor of the Mufid-i-'Am Press was hovering outside the room in which the Committee was deliberating, and was called in to withdraw the condition referred to, shows that everything was not fair and above board. After expressing his inability to divine the reasons for the Committee's decision, the Editor says that his tender had superior claims to acceptance in several respects, and that there was no reason for the Committee to reject it. Continuing, he finds fault with the Committee for not having entered in the tender form the (approximate) number of copies of the different text-books sold annually, and says that the competitors of the proprietor of the Mufid-i-'Am Press could not, in the absence of this information, form a correct idea as to what profits they could realise by the publication and sale of these books and what service they could render the public and the Education Department. Their rival, however, was in possession of this information, while tender forms were issued only eleven days before the meeting of the Committee. After contending that it would have been to the interests of both the public and the Committee to give the contract to him, the Editor observes that the Committee's decision is open to objection from every point of view, and he appeals to the Lieutenant-Governor and the Director of Public Instruction to look into the matter. In conclusion, he asks the leaders of the nation and the different associations in the country to raise their voice in support of justice.

30. The *Jhang Sial* (Jhang), dated the 6th March 1909, publishes a paragraph headed "The Entrance Examination and the uneasiness of the candidates. The English paper (*a*), it complains, set at the recent Entrance Examination of the Punjab University is considered to be more difficult than any of its predecessors. There was indeed no necessity in previous years for setting such a stiff paper seeing that there was then a great demand for natives possessing University Certificates (for employment under Government). Now, however, when native young men have begun to flock (to schools and colleges), what else can be done than to place such obstacles in the way of their acquiring an education? Continuing, the paper says that the setting of such difficult papers at University Examinations will strengthen the impression that Government wishes to shut the door of education in the face of Indians. After remarking that the paper in question was beyond the ability of the examinees to answer, it requests the examiners concerned not to be strict in the matter of awarding marks. In conclusion, it reports that the papers in Sanskrit, also, are said to have been very stiff and that if other papers, too, are of the same character the poor candidates have to look only to God for protection.

The recent Entrance Examination of the Punjab University.

(*e*)—*Agriculture and questions affecting the land.*

31. The *Jhang Sial* (Jhang), of the 6th March 1909, publishes a communication headed "The Bar *ilaka* again in adversity." After referring to the agitation caused by the Punjab Colonization Act in 1907, the writer

Grievances of the Bar colonists.

remarks that the provisions of the above vetoed law are being gradually put in operation in the said *ilaka*, which has once more awakened feelings of uneasiness among the colonists. One provision of the Act named favoured the law of primogeniture, but even more alarming proceedings have begun to be taken now. Recently some zamindars, who had acquired occupancy rights, died childless, but their heirs were not allowed to succeed to these rights. The procedure followed was to resume the land and then to enter the same in the name of the heirs of the deceased. Illiterate people cannot understand the meaning of this sharp practice, and realise what rights they are deprived of by it. After remarking that this is being done under "Circuler 59," the writer reports that the right of succession has been limited to widows and sons, even real brothers having been excluded. For instance, he adds, if a colonist dies leaving four sons, his land will be divided among the latter. In the event, however, of any of the sons dying childless, the share of the deceased will be resumed and not made over to the remaining three, Government being perfectly free to give it to whomsoever it likes. It is true that so far the land of a person dying childless has been restored to his surviving brothers after resumption, but the general opinion is that this has been done only to prevent suspicion being roused and that after three or four years Government will, in such cases, hand over hereditary occupancies even to strangers. Indeed, some colonists have gone the length of apprehending that all the irksome provisions of the vetoed Colonization Act will by-and-by be enforced in the *ilaka*. All this has had the effect of creating feelings of uneasiness among the colonists and all seem averse to making permanent arrangements for their residence in the *ilaka*. This is particularly the case with childless zamindars, and the leading men in the Punjab should ask Government to look into the matter.

### (*f*)—*Railways and Communications.*

Railways in India.

32. The *Akash* (Delhi), of the 18th February (received on the 9th March) 1909, publishes on article headed "The Railway" in continuation of its previous remarks on the subject (*vide* paragraph 24 of Selections No. 3). After publishing a translation of a Bengali song accusing India of having made over her wealth to foreigners by taking to the use of imported goods, the paper says that, in his report on the subject of the construction of railways in India, it was plainly stated by Lord Dalhousie that one of the objects in view was to convert this country into a market for British manufactures. Another object, adds the paper, was to facilitate the export of grain to England where only very small quantities of food stuffs can be produced. Continuing, it remarks that the present industrial prosperity of Great Britain dates from the year 1760. Clive took Bengal in 1757 and the wealth of (that part of) India began to be drained away to England from that very year. The result was that the English became a wealthy people in a short time, while the Bengalis began to suffer the pang of hunger. After remarking that money is essential for the expansion of trade and industries, the *Akash* says that previous to the battle of Plassey England was a poor country, but that after that event it became rich and established a number of weaving mills. British Statesmen next began to think how they should procure grain for their fellow-

countrymen, and they decided to utilize India for the purpose. It was, however, impossible to export to England the grain produced in India unless this country had been covered with a net-work of railways. Again, British manufactures, also, could not find their way to places which were not situated on railways. The paper then goes on to say that the introduction of the railway into India by Lord Dalhousie began to bear (the de sired) fruit in a very short time. His Lordship stayed in this country for 8 years and in this short time the export of cotton increased from £ 1,500,000 to £ 3,300,000 a year. Similarly, the quantity of grain exported in 1856 was three or four times that taken out in the year 1848. There can be no doubt that the peasantry received money in exchange, but they spent every farthing on foreign-made articles. It may be urged that they need not part with the produce of their lands, but the fact should not be lost sight of that the system of cash assessments introduced by the present Government compels them to sell even their standing crops to British grain-dealers. One result of this state of affairs has been that the grain left in the country does not admit of the people eating their fill, while there has been an enormous rise in prices. Had any other country fared so ill, the export of grain from it would have been stopped with the appearance of famine in the land. In India, however, things are managed differently. As a Bengali poet has said natives are "outlanders" in their own country and wholly powerless to help themselves. A very severe famine prevailed in the country from 1897 to 1899, but enormous quantities of wheat, rice, &c., were exported even in those years. Proceeding, the *Akash* contends that the raising of large crops every year in order to produce grain for export abroad has decreased the fertility of land in India. After quoting Sir Richard Temple, Sir William Hunter and Mr. A. O. Hume in support of its contention, it says that British traders buy grain at cheap rates in good times, but that, on a famine breaking out here, they import it back and sell it at much higher prices. After remarking that the privations which natives have to suffer at present are ascribable to the export of grain to foreign lands and that railways alone are at the bottom of this export, the paper asserts that it is also due to railways that foreign manufactures have found their way even to villages. The railway, it adds, goes hand in hand with free trade and is, therefore, a mortal enemy of the *Swadeshi* movement. It concludes by promising to revert to the subject at some future time.

A complaint.

33. Writing under the heading "A poor passenger," the *Akash* (Delhi), dated the 4th March 1909, reports that one Muhammad Shah, who had an altercation with a European in the second class waiting room at the Delhi railway station, is still in (police) custody. The poor man belongs to a respectable Sayed family and has been an Inspector of Police in the Hyderabad (Sind) *ilaka* for three-and-a-half years. He has also officiated as Head Clerk in the Forest Office at Karachi, and was now on his way to Rampur in search of employment. Continuing, the paper enquires whether it is not unjust that the European, who threw down Muhammad Shah's bedding from a bench, nay, who was insulted by the latter (the expression is ironical), should have been allowed to travel on, but that a respectable man like Muhammad Shah should rot in jail over a mere trifle.

(*h*)—*Miscellaneous.*

34. The *Akash* (Delhi), of the 11th and 18th February and 4th March 1909, publishes an article headed "Government and *begar*." Not infrequently, says the paper, when an ekka-driver is thinking of driving a roaring trade of it on the occasion of a fair, the poor man is impressed for *begar* work by men neither wearing any uniform nor armed with any written authority. If he refuses to obey them, he is given a severe beating, while any one sympathising with him is branded a "rebel" and put down as an enemy of the police. After referring to a case in which three policemen or soldiers in plain clothes are said to have impressed an ekka-driver to work for them, the paper regrets that natives should lack the courage to oppose such high-handed doings. It, however, concedes that any one having the temerity to do so incurs the displeasure of the authorities, while appeals to reason, justice or mercy prove of no avail on occasions like the above. Continuing, it alleges that once a Native Christian who was rather advanced in years had an ekka and was about to seat himself in it when there came a policeman (*lit. Lat Sanib*) and ordered him aside. The Christian gentlemen, having objected to the proceeding, was taken to the Police Station, and, although justice was on his side, he had to waste several hours before be could start on his journey. Such incidents are by no means rare and occur daily everywhere. Again, it is not considered objectionable to impress a conveyance or a person to do the private work of an officer or of his friends or guests. After saying that he has taken up his pen to write on the subject merely because he is a well-wisher of both the Government and the people, the Editor suggests that prompt measures should be adopted to put an end to the *begar* system, which constitutes one of the main causes that have bred discontent among the masses. Government, he adds, should remedy the evil by issuing orders strictly prohibiting subordinate officials and chaprasis from impressing men and conveyances for their private work and without written authority. He next finds fault with the way in which the *begar* system was enforced at Delhi this year in connection with the annual transfer of troops. The carts impressed by the Deputy Commissioner, he alleges, were detained for 4 or 5 days, but the drivers were paid hire for only the day on which the vehicles were actually used, which proceeding was wholly contrary to the standing orders. Sufferers in such cases are usually poor men, who cannot afford to take the matter into court, and consequently Government should see that such acts of injustice are not perpetrated in future. Proceeding, the *Akash* condemns the practise of impressing an ekka all of a sudden and without giving its owner previous notice. It also wishes to draw the attention of Government to the extremely low rates at which ekka hire is paid. The paper further alleges that chaprasis and chaudharis, through whom impressments are made, pocket a large part of the wages and hire paid by the officers concerned. It was for this reason that on the occasion of the transfer of troops this year, many of the cart-drivers at Delhi, who had been impressed or feared impressment, absconded with their oxen. Some of the carts thus left at the mercy of the local officers were laden with fodder, &c., and in some cases the contents were auctioned and the carts made over to the Military. The Editor is not unaware of the needs of Government and does not ask for the abolition of the *begar* system. He only wishes that Government should frame

The *begar* system.

rules to do away with the objectionable features of the sy stem. He then passes on to chaprasis and other menial servants employed in different offices and schools and says that their salaries are so small that they are generally forced to levy "tips." After suggesting that they should be paid at least Rs. 7 per mensem, he says that Government listens only to those who voice their discontent by striking work. It pays no heed, he adds, to those of its simple servants who are not initiated into the above Western method of obtaining justice.

Forests and the people.

35. The following is from the *Tribune* (Lahore), of the 9th March 1909:—

"WHILST the people of this country comp lain, and sometimes bitterly, that the restrictions placed under the forest rules on grazing cattle in forest areas subject them to a good deal of trouble and harassment t he officers of the forest department lose no opportunity to ask that the restrictions in question may be made still more stringent. Only a day or two ago the Allahabad *Pioneer* took up the case for the Forest officer. One contemporary writes that perhaps, the most important problem with which the department has to deal at present is the protection of forests from excessive grazing. In the hill districts of the Province especially it is essential that the forests should be protected even if it necessitate the restriction of flocks kept for pastoral purposes. The influence of the forests on the supply of water in the rivers and canals of the Province is of paramount importance, and it would be a fatal mistake to permit the destruction of the forests in the interests of pastoral pursuits. Fortunately the authorities (in the Punjab) are fully alive to this fact, and the Lieutenant-Governor is prepared to lend any help that may be necessary to the Forest Department At present it is not considered that heroic measures are necessary but it is important to see that existing grazing rights are not acquired. The *Pioneer* has put the case for the Forest officer with great clearness and force. But our contemporary forgets that the area of the Forest Department has within the past 20 years extended so largely as to leave the people little or no ground for grazing their cattle which in some parts of the country constitute all the wealth and property that they possess. Besides it is not at all scientifically established that mere grazing injures the forests in any way. It is the cutting down of large numbers of trees which has been permitted by the Department from financial considerations which has brought about the existing unsatisfactory state of affairs as regards conservation of forest areas. It is the consequent cutting down of large areas of forests that is responsible for the mischief which has already been done. The efforts of the Forest Department should be directed to this aspect of the case. Go to any village in any district in this Province and you will see the people complain that there are no lands where the people can graze their cattle. All the waste land which was free from the encroachments of the Forest Department has been taken up for cultivation with the result that the people are hard put to it in the matter of grazing the village cattle."

Rapprochement between Indians and Europeans.

36. The following is an extract from a letter contributed to the *Tribune* (Lahore), of the 5th March 1909, by one Harbhagwan Das, Pleader, Chief Court, Punjab:—

"The duty of each side is to study the wants and aspirations of the other and to extend a helping hand so far as lies in their power. It is by means of this sort of sympathy and fellow-feeling that the bond of union can be strengthened. For instance now that the wise statesmen of British Empire have listened to the appeals of Indians to be allowed to take a greater part in the administration of their own country it is the duty of all Englishmen in India by themselves and through their press to rejoice over the

good luck of their fellow Indian subjects in having secured a portion at least of their rights as subjects and to extend a helping hand to enable the Indians to exercise those rights with success and to the satisfaction of all parties. Such a conduct on the part of our English fellow subjects shall go a longer way in improving the relations between the two parties than the admission of a hundred thousand Indians in first class English clubs.

"The representatives in the press of both communities have a far more responsible duty to perform in the matter of improving the relations between the two communities. The papers of each community should not simply dilate upon the shortcomings of the other community and from individual cases draw inferences against a whole community, but should rest content with fair comments on individual cases that they are commenting upon. The newspapers of both sides are nowadays very much read by members of the other side and adverse generalisations drawn from particular cases go a long way to embitter the feeling of the members of each side against the other. It is the duty of Anglo-Indian organs, as greater experts and older hands in the art of conducting newspapers, to set an example in this respect. In the present circumstances they should strongly support the scheme of reforms propounded by Lords Morley and Minto and should advise the Indians as to the best methods of availing of those reforms, and should scrupulously avoid anything which may savour of an attempt to put an obstacle in the way of the successful carrying out of those reforms, by trying to lead any section of the Indian community to believe that they are prejudicial to their interests.

"I must express my disapproval of the method of some Indian papers also who will take up a stray case of an assault by a European upon an Indian coolie and comment upon it in such a way that instead of doing any good for the future it simply embitters the feelings of Europeans against the Indians in general. My attention was once drawn by a high European officer to comments in a certain Indian paper where a European had been punished with a fine of one hundred rupees for causing rupture of spleen to a coolie by a kick or two, and he showed me from his records that within two years he and his predecessor had tried eight cases of rupture of spleen in which the assailants and the victims were both Indians and the punishment varied from imprisonment till the rising of the court or a fine of Rs. 50 to imprisonment of three months or two years. I do not mean to say that fair comments should not be made, but remarks that may cause pain to other members of the European community should be strictly avoided.

"Coming again to the matter of social intercourse I do not mean to say that it should not be improved, but such improvement can take place without the Indians joining the English clubs. What I wish to insist upon is that the root causes of the estrangement should be removed. Are we not accustomed in this country to sincere friendships carried on for generations between Hindu and Muhammadan families without interdining? In the same way a Hindu can entertain his English friends and *vice versâ* without interdining at the same table. The habits and customs of the Indian and English communities are so different that social intercouse can be carried on extensively only upon the lines that it is in vogue between Hindus and Muhammadans."

The *Englisman* on the rapprochement between Indians and Europeans.

37. The following is from the *Tribune* (Lahore), of the 11th March 1909 :—

"The *Englishman* of Calcutta is again on the war-path. This Anglo-Indian newspaper carries the palm by general consent in its bitterness in its opposition to all efforts intended to bring about better relations between Indians and Englishmen residing in this country. Even when writing on subjects which are not of a controversial chararcter the *Englishman* cannot forgo to be venomous against the people of the country. Of the wishes and aspirations of the educated classes this paper is the bitterest enemy. For them it has no kind word. Writing on the subject of the establishment of friendly relations between Indians and Eurepeans the *Englishman* says that: 'We do not hear any talk of Brahman arrogance, but much talk of Anglo-Indian arrogance. The non-official and official European, we are told, is brutal in his be-

haviour towards natives. We are not told of the brutal customs of the natives themselves.' Is this, we ask, the way in which a paper that pretends to be conducted by English gentlemen should write of people with whom Englishmen in India are anxious to establish friendly relations? Is this the language which a leading organ of Anglo-Indian opinion in this country should use with regard to men who are keenly sensitive to insult of any kind. The *Englishman* trots out the old worn-out statement that no friendly relations can be brought about between Indians and Europeans in this country because the Indians will not dine with Europeans and Indian ladies will not mix with European gentlemen. He says that a great point is made of the fact that there is practically no social intercourse between Europeans and orthodox Indians, and the suggestion always is that it is Anglo-Indian exclusivenest and hateful pride which keep the two races apart. But how can there be social intercourse with people who consider that they are defiled if they touch your food, or with people who keep their women kind in seclusion? There must be equal give and take in these matters. Why should we admit a man into our family circle who will not admit us into his? This is plain speech, but it has become necessary. May we point out to the writer of these words that there are Indians who have no caste scruples and whose womenfolk are not in Pardah—Parsees, Indian Christians and Brahmos, but that the intercourse between them and Englishmen is no greater than that between Englishmen and Hindus and Mahomedans. Among the latter classes also there are some who have taken to European ways of living, but they are not on that account the more ungrudgingly taken into society. The *Englishman* has evidently lost the balance of his mind. It says that 'all the sympathy that is possible has already been extended towards educated Indians and if there is to be any further drawing together of the races Indians must fall into line with European in the matter of habit and customs. Some of these customs are merely non-social. Others are abhorrent to people of European traditions, and there can be no real political progress till the Indians have set their domestic lives in order.' Does the writer in the *Englishman* mean that there can be no intercourse between Englishmen and Indians until the latter become completely anglicised? If he means that then his statement is tantamount to saying that there can be no intercourse between the two communities. Sensible opinion among both Europeans and Indians is practically unanimous against the anglicisation of the people of India. We may add that such a thing as the anglicisation of the people of this country will never take place and there are weighty and conclusive reasons why it should not take place. The progress of the people of India in civilisation and enlightenment is extremely desirable, but it is necessary that it should be on national lines."

Anglo-Indians and natives.

38. Writing under the heading "Be polite of speech, so that thou mayest live in peace," the *Hindustan* (Lahore), of the 5th March 1909, remarks that a large number of Anglo-Indians are always busy casting aspersions on the people of this country. After noting that they have been doing so far over half a century past, the paper quotes an extract from a recent article by Sir William Wedderburn, who condemns this conduct on the part of Anglo-Indians and advises them to live on friendly terms with natives.

LAHORE:
*The 13th March* 1909.

D. PETRIE,
*Asst. to the Deputy Inspector General of Police, Criminal Investigation Department, Punjab.*

Punjab Government Press, Lahore—17-3-09—97.

[ Confidential. ]

[ Vol. XXII. ] [ No. 12. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **Daily.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,700 copies. |
| | **Tri-weekly.** | | | |
| 2 | Panjabee ... | Lahore ... | Jaswant Rai ... | 3,100 " |
| | **Bi-weekly.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 " |
| 4 | Punjab Times and Frontier News | Rawalpindi ... | C. V. Miles ... | 250 " |
| | **Weekly.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| 6 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 1,000 " |
| | **URDU.** | | | |
| | **Daily.** | | | |
| 7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| 8 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 700 " |
| | **Bi-weekly.** | | | |
| 9 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| 10 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **Weekly.** | | | |
| 11 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 800 " |
| 12 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| 13 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| 14 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 " |
| 15 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 16 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 " |
| 17 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| 18 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 19 | Dost-i-Hind ... | Shera, district Shahpur | Ram Lubhaya ... | 800 " |
| 20 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 21 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| 22 | Hindustan ... | Lahore ... | Ram Sarn Datt ... | 1,300 " |
| 23 | Hitkari ... | Do. ... | Do. ... | 850 " |
| 24 | Inkilab ... | Do. ... | Nand Gopal ... | 500 " |
| 25 | Jhang Sial ... | Jhang ... | Bhagwan Das ... | 700 " |
| 26 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| 27 | Khair Khah- -Alam ... | Delhi ... | Mir Hassan ... | 110 " |
| 28 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 " |
| 29 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| 30 | Nazim-ul-Hind ... | Do. ... | Nazim Husain Khan ... | 300 " |
| 31 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| 32 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 " |
| 33 | Patiala Akhbar ... | Patiala ... | ... | ... |
| 34 | Parkash ... | Lahore ... | Soma Deva ... | 700 " |
| 35 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| 36 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 " |
| 37 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 392 " |
| 38 | Ditto ... | Rewari ... | Safdar Husain ... | 200 " |
| 39 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| 40 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 " |
| 41 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| 42 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| 43 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 " |
| 44 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 " |
| 45 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JANUARY 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded*. | | | |
| 46 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| 47 | Watan ... | Do. ... | Muhammad Insha Alla... | 1,800 " |
| 48 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 " |
| | FORTNIGHTLY. | | | |
| 49 | Almusir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| 50 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| 51 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | MONTHLY. | | | |
| 52 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 " |
| 53 | Azad ... | Lahore ... | Bishan Sahai ... | 500 " |
| 54 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| 55 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| 56 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| 57 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 " |
| 58 | Martind ... | Do. ... | Kanaya Lal ... | 250 " |
| 59 | Ishaat-ul-Kuran ... | Lahore ... | Muhammad Chattu ... | ... |
| 60 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 copies. |
| 61 | Ganga ... | Jullundur ... | Karm Chand ... | ... |

NOTES.—A. No. 23 has ceased to be published.
B. No. 24 Press confiscated.

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[ Vol. XXII ] [ No. 12 ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

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### I—POLITICS.

#### (a)—*Foreign.*

Indians in Canada.

1. The following is from the *Tribune* (Lahore), of the 14th March 1909:—

"The latest news from Canada is somewhat reassuring. The situation with reference to the condition of the Indians residing in the Dominion has improved. The movement intended to forcibly deport the Indians to British Honduras has collapsed. The Governor of the British Honduras who himself came to the Dominion to try the Indians to go with him to his colony has left Canada. When going away he expressed the opinion that the Indians in British Columbia were as different from one another as the Northern Scotsman to the Turk, not only in religion but in race and their value to the country differed as much. Some, he said, were good men and some very indifferent. The best men, we are told, he found to be the Sikhs, and to these he paid a noble tribute for their steadfastness and services to the Empire. It is the Sikhs, however, who have owing to some irony of fate suffered the most. But for the brave stand made by them under the leadership of Professor Teja Singh they would have fared very ill indeed. According to the Canadian correspondent of an Anglo-Indian contemporary, the Governor of British Honduras has found that owing to the better trade conditions, and the action of Teja Singh work has been found for all the Hindus in British Columbia. We are told that 'the feeling there against them is abating, and that except in some few cases the people are willing to let those remain who are here, provided that no more are allowed to enter. The new regulations of admittance will go some way to meet this proviso.' It is stated further that 'the point has been raised on the question of Hindus having the right of entry here as British subjects that no law has ever been passed declaring this right, and the fact is mentioned that so far as Canada is concerned her native Indians are subject to restrictions not applied to white people, inasmuch as they are confined to reservations and forbidden the use of "fire water."' Professor Teja Singh deserves great credit for the bold stand that he took against oppression and high-handedness on the part of officials who did all they could to cow him and his companions down. By the way nothing has come out of the slander circulated with reference to the Professor and his followers that they were plotting to bring about the overthrow of British rule in India. It is clear that the charge was a pure fabrication—the figment of the heated imagination of those who see in ordinary independence of attitude and self-assertion nothing but rank sedition, anarchy, and disloyalty."

(*b*)—*Home.*

The reform scheme and Muhammadans.

2. The *Hindustan* (Lahore), of the 12th March 1909, publishes an article headed "Is the Congress alive or dead?" It begins by saying that when the Moderates met at Allahabad in April last to give the Congress a constitution, high hopes were entertained that all friction between the different parts of the Congress machinery would come to an end. It was also firmly believed that the Congress would no longer remain a three days' pageant, but that thenceforth it would work throughout the year and teach the people the right and vigorous methods of political agitation. It may, however, be asked now whether the reformed Congress has succeeded in welding the various native races into a nation, which constitutes the first step on the path to self-government under British rule. After enquiring whether the Congress leaders always keep in view the ideal of a united India, the paper says that at the present moment the country is face to face with a most serious crisis, In defending the false claims of some Muhammadan flatterers, the Anglo-Indian and the Tory press has lauded these worthies to the skies and raised an iron wall between the two great comm unities inhabiting the country, thereby retarding the realisation of the ideal of an Indian nation. Sitting in his conning tower at the India Office Lord Morley has read some signs on the political horizon of Constantinople, but he has cared nothing for the signs on this country's horizon heralding the advent of an Indian nation; moreover, he has lost sight of the fact that in political matters no religion or colour barriers separate the different races of Turkey. His Lordship has introduced racial distinctions into his reform scheme, and has granted the demands of Muhammadans for separate representation at all stages and for seats in excess of their numerical strength. His bending the knee to the Muslim League and its Anglo-Indian supporters is calculated to do more than anything else in accentuating racial antipathies in India and in retarding union between the various native races. But what is the National Congress doing at this critical juncture? What is Dr. Rash Behari Ghose doing and why has his tongue, which hurled anathemas at the Extremists in the Congress *pandal*, been silenced? What has become of that political *Sanyasi* Mr. Gokhale, who declared to a representative of the *Times* at Bombay that the reform scheme would keep Indians contented for the next 20 years? He was undoubtedly right in saying before the Deccan Sabha that "our" loyalty should be able to bear considerable strain, but is it possible for "us" to remain quiet when the fabr ic of "our" national edifice has been shaken from top to bottom? After condemning the silence of Sir Pheroze Shah Mehta also, the Editor says that some political associations in the country have undoubtedly sent telegrams of protest to Lord Morley, but that all of them do not owe their origin to the Congress, while most of them are not even connected with it. The masterly inactivity displayed by the Congress at the present juncture is in strange contrast with the sustained energy evinced by the Muslim League. In short, the Congress has proved a failure at a very critical time. Was it impossible for its British Committee, asks the paper, to send a deputation to wait on Lord Morley with a view to undoing the mischief wrought by the Muhammadan deputatio n? Could not the various Congress committees also do anything in the matter? It is a pity that the Congress leaders should have been found wanting, and should have deserted

their post at the most critical time in the country's history. The result is that the Muslim League, which is opposed to the creation of an Indian nation, has come out with flying colours. After remarking that this should not make the people lose faith in the Congress, the *Hindustan* says that all is not lost yet; that the India Council Bill has still to pass through the House of Commons, and that if the matter is laid before it in the right way, there are strong hopes of the House dealing justly with the aspirations of Indians. Besides, the Government of India has yet to frame rules under the proposed Act, and the Congress should throw off its sleep, realise the great responsibility resting upon it and save the national edifice from the continued blows which are being dealt at it in secret.

The reform scheme and Muhammadans.

3. The *Hindustan* (Lahore), of the 12th March 1909, publishes a paragraph headed "Laying the axe to the roots of Indian Nationality." Imperialist and proudly obstinate Lord Curzon, it says, sowed the seed of discontent and unrest in the country by partitioning Bengal. Although Indians made diverse efforts to undo the mischief, the evil continued to grow and in the end culminated in anarchism. Some prominent statesmen in England and several members of Parliament are agreed that if the partition were cancelled or modified, much of the prevailing unrest would assuredly be cast out. Indeed, the evil consequences to which the measure has led have prompted even Lord Curzon to deny its authorship. Continuing, the paper says that by promising to give Muhammadans separate representation and seats in excess of their numerical strength, Lord Morley has divided the Indian nation. This dangerous division, which will shortly lead to undesirable results, is worse than Lord Curzon's partition of Bengal. It will raise a high and strong wall between Hindus and Muhammadans, will create antagonism between them and will render it impossible for them to unite. Again, while the ex-Viceroy divided only the Bengalis and that also in an underhand way, Lord Morley has openly dealt a blow at the cause of nationality in the entire country. The former only indulged in rhetoric to whittle down the promises contained in the Proclamation of 1858, but the latter has boldly trampled on that charter of Indian liberties by introducing religious distinctions into his reform scheme. If the Secretary of State really grants Muhammadans the proposed concessions, very dark days are in store for this country. In the words of the *Muslim Herald* the event will poison social life both in towns and villages. The prophecy epitomises the history of India for the near future, and if the threatened conflagration is not averted, it will destroy both life and property. History shows that a disregard of the signs of the times leads everywhere and under all circumstances to dangerous consequences. Even governments are not exempt from the operation of natural laws, and the paper has done its duty by warning the authorities of the coming danger.

Mr. Shyamji Krishen Varma's anti-British propaganda.

4. Writing under the heading "The Martyr's Memorial," the *Akhbar-i-'Am* (Lahore), dated the 13th March 1909, refers to the seditious character of the *Indian Sociologist* and to the anti-British propaganda carried on by its proprietor, Mr. Shyamji Krishen Varma. The worthy named, it adds, has recently founded

four scholarships called after the anarchists who killed Mrs. and Miss Kennedy and the approver Gossain, and these four murderers he speaks of as national martyrs. The scholarships have been awarded to three Hindus and one Muhammadan, and the last named is supposed to be Sayad Haidar Raza of Delhi. Mr. Varma himself enjoys the security of Paris, but woe to the young men who get caught in the net spread by him because they dash the country's hopes to the ground and also cause their own ruin. It is a matter for regret that murderers should be raised to the position of national martyrs, that scholarships should be founded bearing their names and that there should exist men willing to accept the stipends. Are not such doings calculated to put Government on its guard? Besides do Indians possess the means of raising a rebellion that they should go astray? It is because of doings like those in question that Government refuses to repeal the Arms Act, keeps Indians from military education and out of higher posts in the army, and does not grant them the concessions for which the Congress has been asking for 25 years past. It is a pity that, while the leaders of the country are trying to assure Government of the loyalty of the people, men like Shyamji Krishen Varma should play into the hands of their country's enemies by doing what they regard as serving their motherland.

Sufi Amba Pershad.

5. The *Hindustan* (Lahore), dated the 12th March 1909, publishes a communication from Sufi Amba Pershad headed "Political pension." The Sufi reports that he has been at Lyallpore for some days past and that on the 4th instant, while passing through the Bazar, he was informed by the Kotwal that he was wanted at the Police Office. He was also shown an order to the effect that impressions of his left thumb should be obtained on two blank papers and sent (to the Accountant-General, Punjab?) to enable his pension papers to be prepared. Amba Parshad was surprised at this, but he could learn nothing more from the Kotwal and accompanied the latter to the Police Office, whence he was taken to the bungalow of the Superintendent of Police. Here he was shown the original order received from the Accountant-General's office and came to know that it was proposed to confer a political pension on him. After stating that impressions of his left thumb were taken on two blank papers, the writer says that he has neither served Government nor is he desirous of obtaining any pension. Indeed, he does not stand in need of one and would ask Government and the readers of the *Hindustan* to throw light on the matter. Continuing, he alleges that he wished to send a telegram to the above effect to the *Amrita Bazar Patrika* of Calcutta, but that the signaller told his messenger that he would not despatch the telegram without the Deputy Commissioner's permission. Upon this the writer went to the Telegraph Office in company with some friends and had to remonstrate with the signaller for a long time. The official named refused to accept the telegram, while the writer wished to be referred to the rules or to be furnished with the reasons for the refusal endorsed on the back of the message. After a similar discussion with the signaller's official superior, however, the telegram was accepted, although Amba Pershad is not certain whether it will be despatched. He concludes by complaining that *Sikha-Shahi* prevails at Lyallpore.

6. The *Akash* (Delhi), of the 11th March 1909, publishes an article headed "One driven to bay resorts to fight." Now, says the paper, when unrest has decreased in Bengal and all agitation in other provinces has come to an end, it is time seriously and impartially to consider the question why the bomb made its appearance in the country, and what methods Government should adopt to prevent the public peace being disturbed again. The present state of things in India would show that collectively the people do not approve of anarchist methods, or that at least they are not sufficiently prepared or disappointed to have recourse to such. Hindus have always relied on God, and whatever troubles and misfortunes they may have to face, they ever bow to fate and seek pleasure in the will of God. A large majority of the population hold the extreme opinion that the people should continue submitting petitions to Government, that they will assuredly get something through royal justice sooner or later, and that Lord Morley may be relied upon to inaugurate in the end a lengthy reform scheme, although it may or may not bring them any gain. Continuing, the paper says that for 22 years the Congress adopted resolution upon resolution, submitted petition after petition and burned incense at the altar of Government in a thousand ways, but that no heed was paid to its demands and its voice could not move the Secretary of State, the arbiter of the destinies of Indians. (On the contrary), the taxes on the peasantry were enhanced instead of being reduced, while those raising a loud outcry (against Government) were imprisoned and suspects, without being informed of their offence, were deported to Mandalay. The paper then goes on to say that the muzzling of newspapers and speakers has led to the establishment of secret societies in the country. When hunger reduced the people to great straits and they lost all hope of help from Government, they became completely disheartened. Educated young men were blinded by their enthusiasm, and their disappointment and zeal removed all fear of death from their minds. Bengal being ahead of other provinces in education, its youth keenly felt the country's condition, and when workers on constitutional lines began to be subjected to various hardships, they had recourse to methods of which they had never even dreamt before. It may be added that, unlike their *confreres* elsewhere, the Bengali revolutionists are extremely religious and free from the least trace of selfishness. Again, whether their methods may be right or wrong, there can be no doubt that the sacred longing for liberty fills their hearts. Proceeding, the Editor says that if Government were to abandon its policy of repression in favour of one of leniency, if it were to make honest efforts to give people their legitimate rights, and if Anglo-Indians were to cease treating natives with inconsideration, the present unrest would die out gradually. Repression may apparently restore peace for a short time, but discontent will go on spreading and will again come to a head one day, because it is opposed to the teachings of history that a few lakhs of Englishmen should always govern 30 crores of Indians against the latter's wishes and with the aid of repression.

The prevailing unrest.

7. The *Akash* (Delhi), of the 11th March 1909, publishes a communication headed "The invisible Voice," in which the writer says that if Indians read the world's history with care, they will find that, like the light-giving

The new spirit in India.

orb, the sun of knowledge and greatness shines over different countries at different times. At one time it shone on India with such brilliance that the rest of the world was dazzled. It next shone over Afghanistan, Persia, Turkey, Arabia, Greece, Egypt, Rome, Spain, Portugal, France, England, the United States, Japan and China in succession, and has reappeared in this country from the East. Although numerous clouds are hastening to hide it, still darkness is being dispelled and the breezes, which reinvigorate dead hearts, have begun to blow. Again, signs are not wanting to show that now, also, this sun will shine over India more brightly and for a longer time than it has done in any other country. Continuing, the writer exhorts Indians to get rid of their laziness and ignorance and to burn these two enemies with the fire of patriotism. They should profit by their present opportunity and should strike the iron while it is hot. Let them sacrifice themselves to remove the obstacles which may beset their path, bearing in mind that the destruction of their bodies will not destroy their souls. They should, therefore, gladly offer their perishable (*lit.* clayey) bodies at the altar of the national soul and acquire new life (*lit.* bodies) and the taste of eternal liberty. "O Indians, it is the paramount duty of men to ob tain such salvation or liberty. For this alone have the children of India been struggling and pining for thousands of years. It was the desire for this liberty which gave birth to Sivaji, Guru Gobind Singh and Guru Tegh Bahadur, who gladly sacrificed their lives in order to secure it. They were put to the sword, built around and flayed alive, but they suffered all this in silen ce. They knew that their souls would not perish with their bodies, nay, they considered it their duty and the mission of their lives to bear these hardships. They used to say that liberty was the soul of life, and it was because of the sacrifices made by these great men that an end was put to the oppression formerly practised (in I ndia) and this sacred land enjoyed a measure of liberty." The writer concludes by promising to revert to the subject at some future time.

The present condition of natives.

8. The *Ra ghbir Patrika* (Jhang), for February (received on the 16th March) 1909, publishes some Punjabi verses headed "Our plight," in the course of which the poet, "Dilshad," enquires how natives can be respected in foreign countries when no one cares for them in their own land. They are called 'Niggers" and their houses have been taken possession of by foreigners. Their cowardice and laziness have brought hordes of enemies into the country, while they are attacked by cholera, small-pox, famine and plague every year. If they remain asleep longer, they will assuredly be undone one of these days. Their bread has been snatched from them by foreigners, who give them glass and tin in exchange. In conclusion, the writer says that God alone can help them out of their present difficulties.

Indian affairs.

9. The *Raghbir Patrika* (Jhang), for February (received on the 16th March) 1909, publishes a Punjabi poem, in which the writer "Mustawar" of Multan, enquires when Government will believe in the loyalty of innocent natives; when it will take pity on their friendless condition; when their sufferings will give place to happiness; when their country will become a land of peace; and when they will attain the position of the Japanese and Chinese. "The people (*lit.* subjects) of India," adds the writer, "have been torn like a cloth; when will

the tailor (? the King Emperor) sew (them together) with the machine of justice?" In conclusion, he enquires when they will begin to eat their fill and when India, which is now in a state of complete subordination (*bilkul sar*,) will gain the upper hand (*lit.* become a lion).

Some verses are contributed by "Dilshad" of Jalalpore also, who wishes to know when good days will dawn for natives; when God will take pity on India; when the country will be free and happy; when it will get rid of cholera, famine and plague; when its inhabitants will love one another, when it will again produce great men in different walks of life; when it will reach the zenith of progress like Japan and China; and when its children will become religious and have firm faith in the Vedas.

"Das" of Hoselanvala also contributes some verses, in which he enquires when the *Swadeshi* movement will reign supreme in India; when education on national lines will be imparted in all parts of the country; when the people will resort to boycott; when they will think of the welfare of the nation; and when the entire population will unite and be happy.

The reform scheme.

10. The *Jhang Sial* (Jhang), of the 13th March 1909, publishes an article "The reform scheme," in which it ridicules the Madras Congress, its president Dr. Rash Behari Ghose and other politicians of his school for having praised the scheme in extravagant terms Continuing, it regrets that, in introducing the India Council Bill in the Upper Chamber, Lord Morley should have advocated a vigorous continuance of repression in order to put down seditious offences. No one, adds the paper, can object to Government pursuing a repressive policy in the event of the prevalence of these offences in any part of the country. The pity of it, however, is that the above declaration by his Lordship has led the subordinate officials in India to resort to indiscriminate repression, and to make no distinction between the innocent and guilty. Indeed if the authorities were to perform their duties conscientiously, they either would not come across sedition anywhere, or they would succeed in suppressing it without the aid of repression. After deprecating Lord Morley's conduct in confounding Extremists with rebels or anarchists, the paper says that by granting Muslim demands, his Lordship has embittered the Hindu-Muhammadan question and disappointed the entire country. If even a champion of liberty and equality like him, it adds, has agreed to meet the demand of Musalmans for seats in excess of their numerical strength, to whom should the other native communities look for protection? The impression was already general in India that Muhammadans were treated with partiality in several respects, and it has now been supported by the present arbiter of the destinies of India. Only a fair division of the concessions granted by the Secretary of State could have benefited the country, and the people will wish to be spared reforms which prefer religion to ability and fitness. The scheme will have the effect only of widening the gulf which already separates the different communities inhabiting the country. The paper next finds fault with Lord Curzon for his opposition to the proposed electoral colleges, and says that the *ex*-Viceroy's conduct is perfect justifiable, for the reason that elected native councillors, who will be men of ability, would be

likely to curtail the despotic powers of the authorities. In conclusion it condemns the conduct of Musalmans in demanding that, instead of there being an Indian member of the Viceroy's Executive Counc il with a portfolio, there should be one Hindu and one Musalman on the C ouncil without being given any portfolio.

Public opinion in India.

11. The *Jhang Sial* (Jhang), of 13th March 1909, in continuation of its previous remarks under the heading "A historial retrospect: the value of public opinion" (*vide* paragraph 10 of Selections No. 10), says that it is preposterous to aver that public opinion was not heeded in India in former times, or that the pre-British rulers of the country used to follow despotic methods of Government and that it is only under the present regime that Indians have imbibed democratic ideas. If this had been really so, would a low-paid informer have had the courage to criticise adversely a great ruler like Rama Chandra in open *Darbar*? Proud despotism has never tolerated criticism, witness the ways of the present despotic rulers of Russia and Persia. The disorder prevailing in the dominions of these monarchs is due solely to their intolerance of any criticism of themselves and to their unwillingness to mend their ways. Thousands and lakhs of their subjects have been put to the sword, while as many more are rotting in jails or in Siberia. They are trying to keep down their subjects with the sword in order to maintain intact their despotic powers and to continue to enjoy the mselves. Proceeding, the Editor says that in the India of to-day one dare not point out his defects even to a Deputy Commissioner, let alone the King Emperor, who lives in England beyond the seas. Spies have enormously increased in number under the present regime, but dare any one of them tell the god, *viz.*, the Deputy Commissioner, of a district, what the people really think about that officer? Indeed, why should they do so, when they will not be listened to and the authorities are unwilling to reform themselves? In order, therefore, to keep their pot boiling, these spies consider it a duty to burn incense at the altar of the flattery-loving authorities. Besides, they see with their own eyes that the persons who speak the truth and point out their mistakes to the authorities are trampled upon. The King Emperor felt pleased to hear some small English children express themselves independently during (last) Christmas. His agents in India, however, who claim to have acquainted natives with liberty, become furious at criticism of their doings and are resorting to diverse tactics to suppress free criticism in the country. Reverting to its proper subject, the *Jhang Sial* says that, instead of feeling angry with the informer or thinking only of his own enjoyments, Rama Chandra exiled his beloved wife in deference to public opinion, and in order to prevent his subjects being injuriously affected socially. After remarking that it has cited three instances from the *Ramayana* alone in support of its contention, the papar enquires whether it can be said even now that public opinion was not valued in India in pre-British days.

The *Swadeshi* movement.

12. The *Raghbir Patrika* (Jhang), for February (received on the 16th March) 1909, publishes a poem in Panjabi headed "The *Swadeshi* movement." The poet, "Almast" begins by saying that there was a time when Indians ruled kingdoms, but that now they have been reduced to a state of subjection.

Again, they were in affluent circumstances once, but have fallen down from that position through their bad habit of depending on others and doing nothing for themselves. After deprecating the conduct of Hindus in flying at one another's throats, and of Musalmans in regarding Turkey as their motherland, the writer finds fault with Indians for dressing after the European fashion. Continuing, he says that the people complain of the taxes imposed on them by Government, but that they pay no heed to the heavy drain of wealth from their country in consequence of foreign trade. He next refers to the past industrial greatness of India and states that this country used to supply different articles even to the English. When, however, *Swadeshism* began to be preached in England, the Government strengthened the hands of the *Swadeshists* by imposing heavy duties on Indian manufactures. To make matters worse, Indians had the foolishness to cease loving their own country and to become infatuated with foreign-made article. After enumerating the imported goods used by them, the poet exhorts them to leave off using foreign-made sugar, which both pollutes their religion and empties their pockets. He also asks them to use only Indian-made cloth and to boycott its foreign rival. In conclusion, he calls upon them to become true *Swadeshists* and to make up their minds never to buy any article of foreign make.

Ajit Singh and Amba Pershad.

13. The *Jhang Sial* (Jhang), dated the 13th March 1909, publishes a paragraph headed "Is Sardar Ajit Singh going to be deported again and will he bring about the deportation of Sufi Amba Pershed also?" It reports that the Sardar and the Sufi are said to have narrowly escaped deportation on the night of the 12th ultimo. A party of policemen went to a village close to the one in which they were putting up for the night, and intended arresting them before dawn. It, however, received orders before 4 A M. directing it not to make the intended arrests. It is rumoured that a relation of Sardar Ajit Singh informed the Sardar and Sufi Amba Pershad of the fate in store for them, but that both of them remarked that they did not fear arrest, that they were willing to be deported, that it was useless to plan to arrest them unawares and that they would go to any jail of their own accord at an order from Government. Continuing, the Editor says that such rumours are calculated to create uneasiness in the Punjab, and that if deportations are effected here, this province will soon fall on evil days.

Sufi Amba Pershad.

14. The *Jhang Sial* (Jhang), of the 13th March 1909, publishes an article headed "What is the meaning of all this?" Not long ago, it says, Sufi Amba Pershad, Sardar Ajit Singh and Lala Lal Chand Falak were "warned" by the Lahore authorities. The Editor was surprised at this and could not understand what the Sufi and the Sardar had done to deserve the above treatment. At all events, he has since been under the impression that Government would not feel uneasy in its mind in regard to them unless they were guilty of something really objectionable. And, to his knowledge, they have not recently done anything to give Government or its police cause for complaint Nevertheless, the guardians of the public peace are still after them. Sufi Amba Pershad had occasion to go to Lyallpur on the 2nd instant, but a police constable twice or thrice enquired about him at the house of Lala Dina Nath, L.M.S., before his arrival. The Editor did not attach any signi-

ficance even to this, bearing in mind that the movements of political workers were carefully watched by the police in these days. But a letter from the Sufi tells him that something more serious is a bout to happen, and that the authorities are again labouring under a misapprehension. He would, therefore, request them to take no action (against the Sufi) in a hurry. He then reproduces the letter in which Amba Pershad alleges that it is proposed to confer a political pension on him.

Government and the people.

15. The *Aftab-i-Hind* (Jullundur), of the 16th March 1909, publishes a communication headed "If I were King of England what would I do?" The writer, one Muhammad Rustum Ali, a Pleader at Kapurthala, says that, if he had been placed in the above position, he would have appointed only Indians as his advisers. He would also have manned all the departments of the public service with his fellow-countrymen, while his general policy would have been to distrust the English on all occasions. Again, he would never have permitted his English subjects to have the courage to insult his agents in their country. Nor would he have let any section of them acquire a preponderating influence in any Government office, because it is a mistake to let any one community control the reins of administration. Continuing, he says that when a humble individual such as himself entertains the above ideas, has not the British Government the right to devise proper means for maintaining its sway over a foreign country, the people of which have, besides, injured it more than once? After referring to the mutiny of 1857, he enquires whether any Hindu or Moslem ruler had conferred on the people the liberty which they enjoy now. He also refers to some other benefits derived by them from British rule and says that the present is the best Government for this country. Indians should not, therefore, raise a meaningless outcry (against it), it being highly improper and grossly mean to mislead people (in regard to its character). The British Government wishes to raise them to the zenith of progress in all directions, provided they make themselves worthy of this and are thankful and loyal to their benefactors. The writer concludes by promising to resume his remarks at some future time.

Lord Morley on separate electorates.

16. The following is from the *Tribune* (Lahore), of the 20th March 1909 :—

"From the full speech of Lord Morley on the occasion of the second reading of the Bill, which has already appeared in our columns, it appears that His Lordship is far from being enamoured of the proposal of separate and preferential electorates for Muhammadans and that he yielded only to the combined clamour of the Muslim League and the Anglo-Indian and the Tory Press. In his speech in the Lords on this occasion, Lord Morley said that he suggested to the Government of India the plan of composite or mixed electoral college in which the Muhammadans and the Hindus should vote together. The wording of the recommendation in the Reform despatch, said His Lordship, might have been ambiguous, but under any construction the plan of Hindus and Muhammadans voting together in a mixed or composite electorate would have secured to the Muhammadan electors, wherever they were so minded, the chance of returning their own representative in their due proportion. 'The political idea at the bottom of that recommendation, *which had Found so little favour*,' said His Lordship, 'was that such composite action would bring the two great communities together more closely together,

and this idea of promoting harmony was held by men of very high Indian authority and experience who were among my advisers at the India Office.' The italics are ours, but it shows the great reluctance with which Lord Morley forewent his liberal and statesmanlike provision in favour of the illiberal and shortsighted measure of water-tight communal representation. Lord Morley further said that the Government of India doubted whether the plan of mixed electoral colleges would work, but it is not clear how the Government of India came to such a hesitating mood, especially in view of the strong opinion expressed by nearly all the provincial governments against the special and preferential representation of Muhammadans. Lord Morley, however, protested to the end that his plan was not a bad plan, but he had to give way to the clamour not without a pang simply out of a desire not to obstruct the cause of reforms by sitting too tight upon a particular clause. It is therefore not too much to hope that Lord Morley may yet revise his decision in case the Indian point of view is clearly and emphatically presented before him."

Short-sighted imperialism.

17. The following is from the *Tribune* (Lahore), of the 20th March 1909:—

"Imperialism has been in the air for several years. Its notes have echoed and re-echoed throughout all the parts of the British Empire. It has got its apostles in Mr. Chamberlain, Lords Curzon and Milner, its bards in Rudyard Kipling. And yet the sentiment of imperialism has been in too many cases, alas! after all a hollow and artificial note. Its champions have been simply whistling the tune of imperial cupidity and imperial vainglorionsness. The reason for this is not far to find out. India is described in the rhapsodies of the imperialist oracles, in the flamboyant expressions of its prophets as the pivot of the Empire, as the brightest diadem on the Imperial crown. But when it comes to practical reckoning India is coldly relegated to the background, unceremoniously bundled out and cast in the cold shade of neglect. The Indian subjects of His Majesty are treated like helots and felons in many British Colonies, they are hunted out and persecuted in the South African Colonies. Indians of high culture and established social standing—men who would be an honour to any community—are harassed and persecuted and sent to jail like common felons for the mere offence of standing on their rights as British citizens—rights which have been pledged and assured to them by the most solemn and sacred of covenants—by the express declaration of their own sovereign. And this oppression and persecution has been going on with unmitigated rigour, with unrelieved severity. This is really a sad sequel, a melancholy commentary on the tall and loud talk indulged by our Brummagem imperialists. And the most extraordinary part of the whole business is that none of the so-called apostles of imperialism, thanks to whose reactionary zeal, the Indian Councils Bill has been shorn of some of its most important provisions and salient features have ever lifted their voice in defence of the righteous struggle for existence of the Indian subjects of His Majesty in the South African Colonies. These noble peers profess to be frightened out of their wits when the question is of any reform in the Indian administration, but they view with the most callous indifference, with the most supreme unconcern, the constitutional struggle maintained against tremendous odds by the British Indian subjects in British Colonies for the most rudimentary rights of citizenship. It has been reserved for Lord Ampthill to lift his solitary voice for the cause of these forlorn British subjects, but the noble Lords who turned up in their serried ranks to partially wreck the Indian Reform Bill never condescended to cast a look upon the iniquities that were being perpetrated upon British subjects within British dominions in Africa and other Colonies."

## II—AFGHANISTAN AND TRANS-FRONTIER.

Tribal raids into British territory.

18. The *Akhbar-i-'Am* (Lahore), of the 18th March 1909, publishes a paragraph headed "Another officer murdered," in which it refers to the extremely regrettable news of the murder of Mr. MacDonald, of the Survey

Department, in the Sherani country in the Frontier Province. The doing to death of European officers in the above Province, it adds, may be viewed with some satisfaction, in that Government must take serious and prompt notice of such occurrences. The Editor does not mean to say that less attention is paid to the murder and looting of villagers (in the Frontier Province by tribal free-booters). All that he wishes to convey is that the murder of Europeans is much more keenly felt (by the authorities). The cruel murder of two or three European officers in as many weeks, he adds, will be certain to rouse Government and to prompt it to restore peace (in the frontier districts). Not infrequently influential Anglo-Indian newspapers wink at the plunder and murder of villagers on the frontier, but they take prompt notice of the murder of Europeans, which causes far greater anxiety in official circles. Continuing, the paper remarks that Government should take the severest notice of the recent murders of Europeans, for the reason that its failure to do so will injuriously affect the administration for the future. When the trans-frontier *badmashes* are interfered with, they display great humility; but this does not prevent them from misbehaving themselves when an opportunity offers itself. They not only loot and murder His Majesty's (native) subjects, but display no hesitation even in laying violent hands on European officers. There does not pass a single week in which some serious crime is not committed in the frontier districts, and the people cannot feel at peace under the existing circumstances. It is incumbent on the authorities to take more effective steps to put down the evil, the continuance of which is calculated to seriously affect British prestige.

## V.—Native Societies and Religious Matters.

The Arya Samaj.

19. The *Arya Gazette* (Lahore), of the 11th March 1909, publishes an article headed "The Arya Samaj and the Authorities," in which it says that it is generally thought that Government is displeased with the Aryas. An impartial consideration of the matter will, however, show that the present attitude of the authorities towards the Samaj is ascribable chiefly to the doings of natives themselves, from whom the first named form their opinions (on things Indian). Christians, Musalmans, Hindus and Sikhs are all inimically disposed towards the Samaj, and from motives of enmity miss no opportunity of speaking ill of it to the authorities. Their statements about it are, however, accepted as Gospel truth, and the result is that some Government officers have come to regard it with suspicion and do not allow themselves to be corrected. On the contrary, the Aryas, being averse to seeking favours from the latter, do not come into contact with them and can have, therefore, no opportunity of removing the misunderstandings created about the Samaj. Nevertheless, the Editor feels convinced that if they continue to do their religious work honestly, the clouds which now hang over the Samaj will lift of their own accord. The time is bound to come when every Government officer will feel convinced that the Arya Samaj is a purely religious body, and that the good character and public spirit of its members make them valuable allies of Government.

## VI.—Legislation.

The Anand Marriage Bill.

20. The *Arya Gazette* (Lahore), of the 11th March 1909, publishes a communication headed "The *Anand* Marriage Bill," in which the writer, one

Kishen Singh, of Bhaun in the Maler Kotla State, says that the Tika of Nabha's appointment to the Viceroy's Legislative Council was disapproved by a large number of people. They were of opinion that, as he was only imperfectly educated, his presence on the above Council would not prove beneficial to the country, and the apprehension has turned out to have been only too true. This is a critical time in the country's history and all able and statesmanlike natives are anxious to put an end to religious disputes, and to bind the people together with the chains of patriotism. The Tika Sahib, however, is striving hard to induce Government to pass into law the *Anand* Marriage Bill with the object of separating the Sikhs from the Hindus for ever. He is making men like Bachan Singh, a Pleader at Ludhiana, write books condemning the Hindu practice of *pheras* observed on the occasion of marriages, the publications being couched in such obscene language that, if their authors were prosecuted, they would assuredly be punished (for obscene writing). He is also prompting simple-minded Sikhs at different places to submit representations to Government (in support of his Bill). All true Sikhs feel surprised at his doings, seeing that none of the Gurus was married according to Anand rites. Nor has any Sikh Chief ever observed this form of marriage; nay, the Tika himself did not do so, although he was quite free to follow his inclinations. After advising the Tika Sahib to abandon his present unprofitable task, the writer says that if the former had petitioned Government and induced it to stop the objectionable practice of kine-killing, he would have earned the thanks of all Hindus and Muhammadans, because the (indiscriminate) slaughter of cows is making milk and ghi scarce in the country and persons of all classes and creeds are greatly injured thereby. On the contrary, by having the proposed law placed on the statute-book, he can please only a few greedy members of the Sikh community. The writer then goes on to say that when it was proposed to remove idols from within the precincts of the Golden Temple, all classes of Hindus joined forces and had the proposal dropped. It is, however, a matter for surprise to him that attacks on the institution of *pheras* should not have moved the Sanatanists, Aryas, Jains, Sikhs, Dadu-panthis and Kabir-panthis, all of whom follow the practice on the occasion of marriages. They should hold meetings everywhere and make the Sikhs submit representations to Government, embodying their real feelings, *viz.*, why should the Bill be passed when the Sikhs have felt no necessity for such a law during the last 200 years? It is quite conceivable, adds the correspondent, that, in the event of the proposed law being placed on the statute-book, the neo-Sikhs, who are already at daggers drawn with Hindus, will tell their simple-minded co-religionists that Government has put down the institution of *pheras* and that they also, not being Hindus, should throw the custom overboard. In short, all true Sikhs and other Hindus feel convinced that the passing of the *Anand* Marriage Bill will cause great strife between the Sikhs and Hindus. It, therefore, behoves the Sanatanists, Aryas, Sikhs, Jains and all other sections of the Hindu population to unite in praying Government to shelve the Bill. The Government of India also should not listen only to the Tika of Nabha and a few other greedy Sikhs, and should, after the partition of Bengal, abstain from bringing on itself the odium of dividing the Hindus and Sikhs. It should at least consult the aged Raja of Nabha, who is the present head of the Sikh community.

## VII.—General Administration.

### (a)—*Judicial.*

Libel cases against the *Jhang Sial.*

21. The *Jhang Sial* (Jhang), dated the 13th March 1909, publishes a note headed "The drop scene," in which it says that the first libel case against Banke Diyal was instituted in March last. It spent money like water in defending the accused, but he was imprisoned for six months and fined Rs. 200, notwithstanding. There was, however, nothing to be surprised at in this (severe) sentence, seeing that the complainant was a white man. In the second case, Banke Dayal was sentenced to six months' imprisonment and a fine of Rs. 400, and his appeal to the Sessions Court has now been rejected. A further appeal lies to the Chief Court, but the disappointing result of a similar venture in the first case is known to all. Continuing, the paper says that the fine inflicted in the second case has to be paid in now, and it appeals to its readers to help it with the money. Is it necessary, it enquires from them, to preserve its existence? Do their hearts feel any sympathy for their beloved Banke Diyal? Do they consider it an act of sympathy to lend a helping hand to a brother in trouble? If any of these questions can be answered in the affirmative, they should hasten to find money and more subscribers for the *Jhang Sial*, and thereby place the paper on its own legs for ever. Is it too much, it asks, to expect them to contribute Rs. 400 in a week?

In another place the paper acknowledges some further contributions, aggregating Rs. 34-5-0, towards the fund in aid of Banke Diyal. The total subscriptions now come to Rs. 87-8-0.

### (b)—*Police.*

Mr. Plowden, Superintendent of Police, Sialkot.

22. The *Victoria Paper* (Sialkot), dated the 16th March 1909, publishes a paragraph headed "Mr. Plowden, Superintendent of Police, Sialkot." It reports that the officer named will proceed on seven months' furlough on the 19th instant and that in all probability he will not return to this country. He has served in the Sialkot district for six years in all, during which period he did not subject any one to undeserved inconvenience or hardship. Nor did he ever advise his subordinates to trump up a case against any respectable person, for all of which the people of the Sialkot district will never forget him. Even during the prevalence of the unrest, which broke out in the Punjab some time back, Mr. Plowden never thought of making arrests for no reason or of prejudicing the Government against any one for nothing. He was a very just officer and possessed the virtues of patience and thoughtfulness. After remarking that he is also well-connected, the paper says that he is still in robust health and that consequently the (Sialkot) public desire that he should not retire before his time and should return to the Punjab on the expiry of his furlough.

### (d)—*Education.*

The Punjabi-Urdu question.

23. Writing under the heading "Urdu and Panjabi" the *Watan* (Lahore), of the 12th March 1909, says that the success achieved by Hindus in the United Provinces has led to their agitating for the uprooting of Urdu

even in the Punjab, where Musalmans constitute the majority of the population. When, therefore, the matter was broached by Sir P. C. Chatterji in his last Convocation address, Muhammadans concluded at once that another calamity was about to befall them. After referring to their emphatic protests against Sir Pratul's suggestion, the paper says that Sir Louis Dane recently assured them that the Vice-Chancellor did not aim at favouring Panjabi at the expense of Urdu, and that he wished to convey only that small children experienced great difficulty in learning Arabic characters, as also in being taught their first lessons in a language other than their mother-tongue. The Prophet's followers can, however, accept His Honour's interpretation only if they are willing to put an end to their literary existence along with their deprivation of (political) rights. It is strange that an orientalist like His Honour should not have realized that Sir P. C. Chatterji side by side with speaking of imparting primary education in Panjabi had also made mention of Gurmukhi characters, his later reference to the Urdu script being intended only to serve as eye-wash. If Sir Pratul had not spoken of the difficulty of mastering Arabic characters, Muhammadans could have believed that his proposal would not harm them in any way. Knowing, however, as they do, that the suggestion to introduce the Gurmukhi script into primary schools had been thrown out first, it is useless to tell them that Urdu will continue the Court language and will in no way be affected by the change. After saying that he cannot agree with Sir Louis Dane, the Editor asks His Honour not to be misled by appearances and to abstain from placing, at the instance of Hindus, obstacles in the way of the educational progress of Musalmans.

The Panjabi-Urdu question.

24. In an article headed "Urdu or Panjabi," the *Paisa Akhbar* (Lahore), of the 12th March 1909, says that it is wrong to think that Urdu is used exclusively by Muhammadans and that other sections of the population have nothing to do with it. After giving a brief history of the origin and development of that language, the Editor says that it is a result of the past union between Hindus and Muhammadans. Urdu is the mother-tongue of crores of Hindus also, many of whom have taken a lively interest in its expansion. The reason for Musalmans evincing special interest in it is that it is written in Arabic characters and constitutes a memorial of their past greatness. Continuing, the paper regrets that a certain section of the inhabitants of this province should try to replace it by Panjabi. The most recent attack against it has come from an unexpected quarter, namely, from the present Vice-Chancellor of the Panjab University, who has thereby thrown the apple of discord between Hindus and Muhammadans, and who is still represented as being a friend of Musalmans. It is a significant fact that after his retirement from the Chief Court Bench he should have seized the very first opportunity of delivering an attack on the Urdu language.

The present system of education in India.

25. The *Ahash* (Delhi), of the 11th March 1909, publishes a communication from one Narayan Das Puri headed "The present system of education." The writer says that past experience has shown that the people can no longer rely on the present system to work an improvement in their children, and that, unless they take the work of education in their own hands, it is useless for them to look for good results. Children, he adds, are required to study such

a multiplicity of subjects and so many text-books that their intellect, eye-sight and physique are sapped at the very start, while they imbibe an aversion for religion and morality. One of the foremost objects of eduction is the reformation of character, and consequently secular education should go hand in hand with moral instruction. No heed is, however, paid to this in India. Again, Government educational institutions charge tuition-fees at such high rates that not a few promising youths have to give up reading. In conclusion, the writer finds fault with the fluctuation in standard which now characterises the question papers set at University examinations in different years.

The Panjabi-Urdu question.

26. Writing under the heading "Urdu and Panjabi" the *Zamindar* (Karmabad), of the 16th March 1909, remarks that the prevalence of different languages and scripts in the same country is detrimental to the cause of the unity and advancement of the people concerned. It is a pity that while efforts are being made in Europe to find out a common language (Esperanto) for the whole of that continent, educated Indians should injure their own interests by proposing the development of the various vernac ulars in use in this country. After taking exception to the views held by Sir P. C. Chatterji and His Honour the Lieutenant-Governor on the Urdu-Panjabi question, the Editor remarks that when all British students are taught in English in utter disregard of the many dialects prevailing in Ireland, Wales and Scotland, there is no reason why a similar course should be considered injurious for India. What, he contends, is beneficial for Engl and must be equally so for this country. He also doubts the accuracy of His Honour's remark that small boys experience difficulty in mastering Arabic words, and quotes some passages to show that the text-books for the primary classes contain only those Arabic or Persian words with which the public are very familiar. Proceeding, he endeavours to prove the superiority of the Urdu script to Hindi characters, and remarks that the proposed change will not benefit the Sikhs and will mean a great hardship to their boys, who will be deprived of the advantages of modern education on the pretext of being taught in the language of their religion. These youths should learn Gurmukhi at their homes, just as Muslim boys do in respect of the language of *their* religion.

Complaints against the Head Master, High School, Jagadhri.

27. The *Zamindar* (Karmabad), of the 16th March 1909, publishes a communication headed "The High School, Jagadhri," in which the writer complains that the Head Master of the said school has prohibited the Muhammadan inmates of the boarding-house (*lit.* Muhammadan students) from eating meat. Not only have they been forbidden to have meat cooked at the boarding-house, but they are also prevented from eating cooked meat sent them by their parents, those doing so being threatened with expulsion from the scho ol. This is unbearably hard on the students concerned, and the writer alleges that two of them, his sons, have to walk ten *kos* weekly in order to have a taste of meat at their home.

Commenting on the above, the Editor says that if the complaint had proceeded from children and not from a parent, he would have felt inclined to doubt its accuracy. As it is, he considers it deserving of consideration by the Director of Public Instruction, and expresses a hope that Mr. Godley will pay special attention to removing this complaint of the Moslem students of the Jagadhri School.

*(e)—Agriculture and questions affecting the land.*

28. The following is from the *Tribune* (Lahore), of the 13th March 1909:—

Export of wheat from India.

"Some time ago we stated in these columns that the agents of the large Export Firms in India had contracted to buy the wheat still in the field, and that consequently there was little hope that the sale rates of the wheat will be affected favourably to any large extent by the highly prosperous character of the crop. The *Pioneer* has just published information which goes a long way to confirm our prognostications. We are told that 'in the first place, as has already been pointed out, the surplus for export is expected to be very substantial—far ahead of last year's figures which were very disappointing—and probably not far short of four million quarters from Karachi alone.' The crop yields in Australia, Argentina, Canada, and the United States are expected to show considerable surpluses for export, but the Allahabad paper is in a position to affirm that the wheat markets in Europe will more than absorb them all. The price of the wheat will, it is stated, remain high and we are told that the Australian farmer 'is making a gross profit of 2£ per acre on his wheat land against 5 shillings to 7 shillings and 6 pence a short time ago.' We are told further that 'although Australia is actually exporting five million quarters this year, against only two millions in 1908, the market shows a tendency to harden and as Reuter told us the other day "futures" across the Atlantic are abnormally high.' The final conclusion drawn by the Allahabad paper is to the effect that 'all things considered the Indian wheat-growing ryot should in the course of a month or two find himself amply compensated for his indifferent luck last year.' We must confess we are not quite sure if the Indian ryot will be really the gainer in the long run. The abnormally high prices of food grains affect largely the cost of all the other things which the peasant needs. Last year the prices ruled very high indeed, and yet the ryot was no gainer. The profits of the export trade are absorbed by middlemen—the exporting houses which do not fail to make the proverbial hay while the sun shines. The condition of the ryot shows, however, no improvement financially and at the commencement of the next sowing season he does not possess even the where withal to buy his seed. As regards the general population of the country, the distress caused them by abnormally high prices—such as those which have ruled in the Punjab during the past 10 months—is very acute indeed. The truth there is that whilst the gain to the ryot is only problematical, in fact it is no gain to him—large masses of his country men—all those in fact who do not own the land—are put to great trouble indeed. Our countrymen have thus no reason to rejoice over the contingency depicted by the *Pioneer* in such glaring and roseate colours, and it is only one more instance to show how out of touch at times our Anglo-Indian contemporaries are with the condition and feelings of the Indian masses."

29. Writing under the heading "Why should there not be famine?" the *Arya Gazette* (Lahore), of the 11th March 1909, says that a consideration of the quantities of food grains exported from India leaves no room for doubt that the prevalence of scarcity in the country is due neither to insufficient rains nor to the deterioration of agricultural lands. The evil is ascribable solely to their food being snatched away from natives by foreigners. No less than 4,31,3,395 cwts. of wheat were exported from the Punjab alone during the past year and, but for this, wheat would not have sold here at seven seers the rupee. Again, if the export of grain from India were put a stop to, a large number of Indians would not die before their time, while the number of thefts and dacoities committed would assuredly go down. All well-wishers of the country should, therefore, try to prevent the export of food grains from the country and thereby save the people from dying from hunger and from committing crime.

Export of grain from India.

30. The *Zamindar* (Karmabad), of the 16th March 1909, publishes a paragraph headed "Rules of succession in the Chenab Colony." It reports that a subscriber to it writes to say that on an *abadkar* dying childless (recently), the Assistant Colonization Officer granted his land to his reversionary heirs, but did not confer on them the occupancy rights acquired by the deceased. The incident, it adds, means a serious injury to the heirs, and supports the grievances of the colonists voiced in a recent communication to the *Jhang Sial* (*vide* paragraph 31, Selections No. 11). It concludes by summarising the letter referred to.

Grievances of the Bar colonists.

31. The *Zamindar* (Karmabad), of the 16th March 1909, publishes a communication under the heading "High-handedness in the Settlement Department." The writer complains that the new *jama* for the Palwal *tahsil*, which was announced by the Settlement Officer, Gurgaon, on the 19th ultimo, means a massacre of the local agriculturists. The assessment for the town of Palwal alone, he reports, has been fixed at (the high figure of) Rs. 12,700, while that for the whole *tahsil* stands at Rs. 1,06,000. He concludes by requesting the Editor to invite the attention of the higher authorities to the miserable condition of the peasantry concerned.

New settlement of the Palwal *tahsil*, Gurgaon district.

Commenting on the above, the Editor says that the writer should have also noted the amount of the old *jama* for the town of Palwal, to enable both the public and the authorities to form an opinion as to the hardship of the new assessment.

### (*h*)—*Miscellaneous.*

32. The following is from the *Tribune* (Lahore), of the 14th March 1909:—

Intercourse between Indian and English ladies.

"Purdah parties and other social functions where Indian and English ladies meet in friendly intercourse serve a highly useful purpose. Frequent friendly meetings between English and Indian ladies will go a long way to improve the relations between the two communities in this country. In India for many years yet to come social opportunities for intercourse between the rulers and the ruled will remain confined to functions where men meet men and women come across women, and there is no reason why we should not try to get the utmost possible advantage from even this restricted sort of intercourse. We have been led to make these remarks by perusing an account of the *purdah* party held in Calcutta last week to meet Lady Minto. In reply to the address presented to Her Ladyship she made an excellent speech which deserves to be widely read by all classes of our countrymen who are anxious that this country should make satisfactory progress in civilisation and enlightenment. Lady Minto said that 'we meet here to-day with a great common bond of womanhood between us and womanhood is the same through all the world. You truly say that it is from you that the sons of India receive their first impulses which mould and shape their destinies. More than any one else you have it in your power to determine what the character of your children shall be and on their character will depend not only their future but the future of their race. Yours is practically the only influence they are subject to in their early years and that influence is never lost. Indian history is full of instances of this as well as of the important part played by women, some of them ances-

tresses of your own in the politics and the national life of the day.' Lady Minto reminded the Indian ladies that the times were changing, and she was glad to learn from their address they had realised this and were resolved to use their powers and opportunities in the highest and purest interests of their country. To those noble sentiments uttered by Lady Minto we should like to invite the prominent attention of men of light and leading among our countrymen who are already aware of the active part which woman has played in making England the great country that it is. We all know that in India so long as woman is not educated to assume the place which is hers as the mistress of the home, this country will remain behind in the race for progress and enlightenment."

The Viceroy's coming visit to Lahore.

33. The *Panjabee* (Lahore), of the 16th March 1909, publishes the following under the heading "Close-fisted loyalty":—

"Saturday's 'public' meeting held in the local Town Hall to take measures in connection with His Excellency the Viceroy's expected visit to Lahore, 'probably on the 1st April,' seemed to suffer from its association in the notice with that time-honoured date for confounding people's wits. Not that any section of the 'public' actually took the Deputy Commissioner's notice as suggestive of any of the pleasantries of the 1st April, but there was a vague fear abroad that the privilege of having one's name printed as Member of the Committee of Reception involved the penalty of paying 'subscriptions.' At any rate, the 'public' did not turn out in their thousands. In fact, a weary waiting for not less than half an hour in excess of the appointed time did not bring more than fifty gentlemen excluding the organisers of the meeting, so that the President's oration was listened to with rapt attention by rows and rows of chairs and benches extending in unoccupied dignity to the end of the Hall. The worthy President, Sir David Masson, said that Lord Minto was striving to solve a momentous problem, and he hoped that Lahore would give His Excellency a reception worthy of the capital of the Punjab, and would thus prove its 'loyalty to the Crown.' This last sentiment was considered by some as hardly relevant to the subject of the speech or the object of the meeting. For Viceroys had come to Lahore before, but there had never been official appeals to the 'public' for subscriptions by challenging their 'loyalty to the Crown.' After Nawab Fateh Ali Khan, Sir P. C. Chatterjee and Sardar Gurcharan Singh had spoken, began the real business of the meeting, *viz.*, collecting subscriptions. If there had been angels hovering about the ceiling of the Hall, the scene that ensued would have made them burst into sobs. It was, indeed, the grand climax of the whole thing. After the names of three local Raises had been announced, in one breath, for one thousand rupees each, a hush fell upon the Hall as if all living things in it had suddenly turned into stone! Our reporter could almost hear the tickings of the watch in the President's pocket. A Muhammadan Rais at last broke the painful silence by calling upon Lala So and So to 'give something.' 'Fifty rupees,' almost stammered the bearded Lala, blushing like a bride. This, indeed, was an inspiration! The Moslem noble went on—'Well, you Rai Sahib?' 'Hundred rupees.' 'Lala So and So' 'Twenty-five rupees.' 'Why don't you speak, Seth Sahib?' 'Fifteen rupees.' Thus the hat went round and round and round until the list of Rai Sahibs and Seth Sahibs and Lala Sahibs present had been thoroughly exhausted. The total promises amounted to a little below six thousand rupees, including the three thousand already announced against the names of three local Raises. We hope, however, His Excellency on arrival will find that Lahore's loyalty is not to be measured by this close-fisted performance."

D. PETRIE,

*Asst. to the Deputy Inspector General of Police, Criminal Investigation Department, Punjab.*

LAHORE:
*The 20th March* 1909.

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Jaswant Rai ... | 3,100 " |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 " |
| 4 | Punjab Times and Frontier News | Rawalpindi ... | C. V. Miles ... | 250 " |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore .. | Arya Samaj, Anarkali ... | 700 " |
| 6 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| 8 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 700 " |
| | **BI-WEEKLY.** | | | |
| 9 | Punjab Samachar ... | Lahore .. | Hira Lal ... | 2,000 " |
| 10 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| 11 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 200 " |
| 12 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| 13 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| 14 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 " |
| 15 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 16 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 " |
| 17 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| 18 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 19 | Dost-i-Hind ... | Bhera, district Shahpur | Ram Lubhaya ... | 200 " |
| 20 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |

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| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 21 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| 22 | Hindustan ... | Lahore ... | Ram Sarn Datt ... | 13,000 " |
| 23 | Inkilab ... | Do. ... | Nand Gopal ... | 500 " |
| 24 | Jhang Sial ... | Jhang ... | Bhagwan Das ... | 700 " |
| 25 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| 26 | Khair Khah--Alam ... | Delhi ... | Mir Hassan ... | 110 " |
| 27 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 " |
| 28 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| 29 | Nazim-ul-Hind ... | Do. ... | Nazim Husain Khan ... | 200 " |
| 30 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| 31 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 " |
| 32 | Patiala Akhbar ... | Patiala ... | ... | ... |
| 33 | Parkash ... | Lahore ... | Soma Deva ... | 700 " |
| 34 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| 35 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 " |
| 36 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 392 " |
| 37 | Ditto ... | Rewari ... | Safdar Husain ... | 200 " |
| 38 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| 39 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 " |
| 40 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| 41 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| 42 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 " |
| 43 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 " |
| 44 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 45 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| 46 | Watan ... | Do. ... | Muhammad Insha Alla... | 1,800 " |
| 47 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 " |
| | FORTNIGHTLY. | | | |
| 48 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| 49 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| 50 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | MONTHLY. | | | |
| 51 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 " |
| 52 | Azad ... | Lahore ... | Bishan Sahai ... | 500 " |
| 53 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| 54 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| 55 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| 56 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 " |
| 57 | Martind ... | Do. ... | Kanaya Lal ... | 250 " |
| 58 | Ishaat-ul-Kuran ... | Lahore ... | Muhammad Chattu ... | ... |
| 59 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 copies. |
| 60 | Ganga ... | Jullundur ... | Karm Chand ... | ... |

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### I—POLITICS.

#### (*b*)—*Home.*

The reform scheme.

1. The *Hindustan* (Lahore), dated the 19th March 1909, publishes a paragraph headed "Separate electorates and the duty of the public." The paper says that it pointed out, in its last issue, that Lord Morley's promise to grant the Moslem demand for separate representation had laid the foundation of everlasting disunion between Hindus and Muhammadans (*vide* paragraph 3 of Selections No. 12). The promise may, as has been remarked by the *Muslim Herald*, please the few Musalmans, who are acting as puppets in the hands of the authorities; but the general Muhammadan public, as also those followers of the Prophet imbued with national feeling, thoroughly disapprove of the proposed differentiation. That this is so should be evident from the fact that resolutions condemning the proposal are being adopted in all parts of the country, and memorials on the subject are being submitted to the Secretary of State for India. Continuing, the paper says that the Hindu Sabha, Lahore, is the only society in the Punjab which has so far turned its attention to the matter, although it is "our" bounden duty to hold protest meetings in every city and town and respectfully to request the British Government not to trample on the cause of Indian nationality. Hindus, it adds, by no means feel jealous of Musalmans, but the nascent feelings of nationality in India require to be protected against the undesirable effects of disunion. It also behoves the English, who have created these feelings, to ensure the growth of the same by discouraging sectarianism. The principle of separate electoral colleges is fraught with such danger and mischief that it may be relied upon to destroy all union among the people. And if this is what Lord Morley's scheme is to effect, his Lordship had better shelve the proposed reforms.

The reform scheme.

2. The *Hindustan* (Lahore), of the 19th March 1909, publishes a paragraph headed "Spoiling the reform scheme," in which it says that the scheme, which was welcomed by Indians as the precursor of good days, is likely to prove of no advantage to them. The paper has already stated that, by creating racial divisions, Lord Morley has sown the seed of great and permanent mischief in the country. After remarking that the House of

Lords is determined to wreck the scheme, it refers to the main features of the Indian Councils Bill. In conclusion, it says that the scheme will only increase the number of Indian members of the various Councils and that it constitutes an illustration of the adage about a mountain labouring to produce a mouse.

Indians in England.

3. Writing under the heading "The Indian peril in London," the *Hindustan* (Lahore), of the 19th March 1909, remarks that it will surprise its readers to learn that the handful of Indians in London has come to be feared by a powerful country like England. It has been reported from England that Indian anarchism has travelled from Calcutta to London, and that the authorities in the latter city have begun to regard its Indian residents with grave suspicion. Indian students in England have always been a peaceful and law-abiding community, but of late it has been found necessary to keep a strict eye on some of them day and night. This precautionary step has not been taken on mere suspicion, but is said to be based on weighty grounds. Continuing, the paper publishes a summary of an interview which a representative of the *Weekly Despatch* recently had with a Mr. M. S. Master, a Parsi, who is a Burke lecturer in England (paid by Mr. Shyamji Krishen Varma) and also contributes to Bepin Chander Pal's *Swarajya*. Mr. Master, it adds, contended that no Indian would ever plan to excite a rebellion (against the British Government) either in England or in India. Indeed, it is difficult to see that the Indians residing in England have set on foot any seditious movement in that country. It is a matter for surprise that the Londoners, or at least the London police and authorities, should be in mortal dread of an Indian nationalist newspaper (*i.e.*, *Swarajya*). In case any real danger is to be apprehended from Indians and there exists sufficient proof of the existence of an anarchist plot on their part, it is undoubtedly the duty of the Government to look into the matter. If this is not the case, it should make searching enquiries and prevent the Indians in England from being involved in trouble for no offence. Indians are already being excluded from the Transvaal and other Crown colonies and will be completely undone if they begin to be regarded with suspicion even in England.

The National Congress.

4. The *Hindustan* (Lahore), of the 19th March 1909, publishes a communication in which the writer says that there is a lack of real leaders in the country. After remarking that true leadership does not consist in indulging in talk but in making oneself a source of pride to one's fellow-countrymen, he asks natives to be very careful in choosing their leaders. The national Congress, he adds, claims to lead the people, but on being weighed in the balance, it has been found wanting. And if the people accept it as their leader in its present form they will assuredly sooner or later be involved in ruin. Only he can be a leader who consecrates his body, mind and wealth to the service of his nation; but the Congresswallas have as yet done nothing beyond talking and passing resolutions, while their activities are confined only to three days in the year. It is, therefore, impossible for the people to gain their object by blindly following the lead of the National Congress. There can be no doubt that the Congress was born with a high ideal, but that, worked as it is at present, its voice is not that of the masses. It should

remove this defect by becoming truly representative of the people, and in order to gain this end it must proclaim its aims and existence to them. It can attain the latter object only by bringing its achievements to the notice of the masses and by making them profit by the same, which will compel them to regard it as their leader. In order, therefore, to bring itself into touch with the people in general, it should take in hand works of practical public utility. In conclusion, the writer enquires whether the Punjab will succeed in making the Congress a useful institution for the country (the next Congress is to meet at Lahore).

The reform scheme.

5. The *Army News* (Ludhiana), of the 20th March 1909, publishes an article headed "The coming times: the partition of communities: lay[illegible] the foundation of disunion." The form, it says, in which Lord Morley's reform scheme has emerged from the House of Lords is not, in the opinion of far-seeing and broad-minded men, a welcome piece of legislation. In the first place, the omission of clause 3 in the Bill has dashed to the ground all hopes regarding the easier and more efficient disposal of the work of the Local Governments in the future. Again, contrary to his original proposal, Lord Morley has decided to grant the Muhammadan demand for separate representation at all stages. The decision will separate Hindus and Muhammadans for ever and poison social life of both towns and villages, as has been remarked by the *Muslim Herald*. Some short-sighted persons are expressing joy at this partition of communities, but when a few years hence the results of the step manifest themselves, they will wring their hands in sorrow. Continuing, the paper contends that Hindus and Musalmans have common interests, and says that the methods of election, which Lord Morley proposes to introduce, are not followed in any other country, and that nowhere has religion yet been made the basis of representation. There exist Jews and Roman Catholics in England, it adds, but they have not been given the right of separate representation. In Germany, France and Austria also, religion has nothing to do with politics, while the establishment of common electorates in Turkey has put an end to all differences between the Sultan's Turkish, Christian and Armenian subjects. Even in Japan the election of members to parliament is not regulated by religious considerations. The Editor is, therefore, at a loss to understand why denominational representation should be necessary in India, and why the various native communities should distrust one another. Municipal Committees, he adds, concern themselves not with the decision of questions relating to the Hindu or the Muhammadan Law, but with matters of lighting, sanitation, &c., which affect the entire population of a city or town. Similarly, can any one say whether any Bill has even been introduced in any Legislative Council which was not calculated to injure or benefit Hindus and Muhammadans equally?

The situation in India.

6. The *Akash* (Delhi), of the 18th March 1909, publishes a communication containing the following dialogue between a mother (India) and her child (Indian):—

*Child*—"Dear mother, why do you look sad (and) grieved? Why do tears chase one another down your cheeks? ..... What are the cause of pining like this? ..... Mother, open your heart (to me)."

*Mother*—"Foolish child, what should I tell (thee)? What can I do except weep? I have been disgraced. I have been looted. My children have turned against me. They care nothing for my honour. Ah! disappointment and helplessness stare at me from all sides. My garden is lying waste. My children are dying from hunger. I produce a great deal, but ..... it is taken away by foreigners, at whose fascinating faces my children are wonder-struck and keep quiet. . . . ."

*Child*—". . . . . Mother, the spring reigns on all sides here. . . . . Thy children go about in sheeny clothes. Why this sadness, then, and what is the meaning of thy shedding tears?"

*Mother*—". . . . . Thou speakest of spring, but, to tell the truth, I see autumn on all sides."

[She then deplores the timidity and physical weakness of the present generation of her children.]

*Child*—"My simple mother, thy children are shaking off their sleep. A change has come over them (and) they have begun to realise thy condition. The blood of self-respect and manliness seems now to be coursing in their veins, and rest assured, mother, if this state of affairs continues for some time longer, thou wilt again be honoured as thou wert in the days of Rama. . . . ."

*Mother*—"Thou speakest truly, child. . . . . But my heart sinks within me. I have no patience with the doings of my foolish children. They are working with the object of promoting my welfare, but alas! they are following a tortuous path (and) harm is being done instead of good. . . . ."

*Child*—". . . . . I sacrifice my all—body, mind and wealth—for thee. If thou darest not believe me even now see . . . ." (draws a dagger).

*Mothe* —"Foolish child, this impulsiveness of thine will prove thy ruin. I ask thee to restore my garden to a flourishing condition. Do not become tyrannical. This will not restore my garden ..... Act with sense. Prune the trees, grow new plants (and) set the beds right. But all this should be done with *Swadeshi* implements. May you be guided by common sense and singleness of purpose, and may patriotism and regard for my honour pervade every pore (in your body). Then step into the arena and raise my fame and name to the height at which they once used to shine.

"The *Holi* has come round, as also the spring. But when will the autumn which has overtaken you come to an end? Smear yourself with the *Holi* coloured-water. The colour should not be obtained from the dye procurable in the bazar, but should be the one which my Rajput children used to obtain by putting on yellow clothes (by dying in the field). Child, dear child! Do not fear. Become fearless. Your God, your *Om*, is a stranger to fear. You should not know fear. Why do you give way to fear? Go on working on constitutional lines and do not falter in the least."

*Child*—"Yes, mother. We shall sacrifice ourselves for (our) country: we love it alone; (our) country is our sweetheart; we belong to it and it belongs to us? ..... Brothers, my real brothers! Come, let us sing in the ecstasy of the *Holi*." [Then follow some verses asking natives to make patriotism their religion.]

Sufi Amba Parshad.

7. The *Akash* (Delhi), dated the 18th March 1909, publishes an article headed "Sufi Amba Parshad." After referring to the Sepoy Mutiny, the paper says that that intrepid and fearless hero, the Sufi, was born in 1857 "with Nish-Kalank *avtar's* message to suppress the above great rising." Continuing, it publishes a brief account of his life and says that in him the United Provinces have produced a matchless journalist and politician, who has survived the severest troubles and hardships and is still working whole-heartedly. It has occurred to the Editor several times that this old man should now get a pension from the nation. It is a matter for thankfulness (the expression is ironical) that Government should have felt the great need (of a pension for Sufi Amba Parshad), and that he should have been sent for by the Superintendent of Police, Lyallpur, on the 4th March to give his thumb impression in connection with the preparation of his pension papers (*vide* paragraph 5 of Selections No. 12). The Sufi says that he is not entitled to the proposed pension, but it can be confidently asserted that he is the only patriot in all India who deserves compensation for his national services. The paper then writes as follows :—

"Ah! Those unfortunate gentlemen in this luckless country, who make serving the nation their daily occupation, have not only to pine night and day, but Government also comes forward to grant them a pension . . . . .

"Government, . . . . we do not stand in need of such a pension. Leave this aged man to his fate.

"Ah! how unfortunate is this country! Its leaders, guides and well-wishers are thrown into captivity with the sole object that they may, like a wounded lion in an iron cage, be reduced to mere skeletons and may weep themselves dry over the miserable condition of their country. . . . . .

"O aged (and) experienced Sufi, it is to be feared lest this pension for thee should prove a fish-hook, after swallowing which thou mayest be seen writhing on the surface of the blue water (*lit.* river).

"O Sufi, may the God of the universe, Who created thee to serve this country, be thy helper and protector where'er thou mayest be—whether in India or far away from it (and) whether at liberty or in an iron cage."

His Majesty and the reform scheme.

8. The *Tribune* (Lahore), of the 26th March 1909, publishes the following under the heading "His Majesty's solicitude for India":—

"The most notable and we may say the edifying feature in the passage of the Indian Councils Bill in the House of Lords has been the deep and the tender solicitude shown by His Majesty the King Emperor in the progress of Indian reform measures. Ever since his visit to this country more than thirty years ago, His Majesty has always evinced a deep and tender regard for the welfare and the progress of his Indian subjects. A striking evidence of this royal sympathy was manifested in the recent Message which His Majesty addressed to the princes and people of India, which revealed the deep personal interest which his Majesty felt in the weal and the progress of His Indian subjects. And the Royal Message of November last was followed by a remarkably sympathetic speech from the Throne, in which His Majesty showed his unmistakable concern in the progress of the Indian reforms. Another remarkable touch of truly

regal sympathy was revealed when His Majesty in his tender solicitude for the weal of his Indian subjects sent for Lord Curzon and dropped a hint to that erratic ex-pro-consul not to persist in his attitude of uncompromising hostility in relation to the Bill. A gentle hint from His Majesty of course was in the nature of a command and this explains the curious phenomenon of Lord Curzon, who flared like a comet at the outset of the passage of the Bill, coming down as a spent rocket afterwards. And as our London correspondent justly observes, clause 3 of the Bill would not have been rejected had His Majesty summoned Lord MacDonnell in a similar manner. It goes without saying that by his keen and earnest solicitude in the cause of Indian reforms, His Majesty has immeasurably strengthened the innumerable claims of love, reverence, and allegiance which bind India to the Royal House of England. It may be further mentioned that His Royal Highness the Prince of Wales has been evincing an interest similar to his august father in the passage of the Bill. His Royal Highness was present in the debate in the Lords and followed it with close interest. Needless to say that the interest and the solicitude shown by His Majesty and the Prince of Wales in our progress and constitutional reforms will go a great way to comfort the party of constitutional progress in this country, who have been deeply shocked at the ruthless tampering the Bill had been undergoing since its original announcement."

9. The *Punjabee* (Lahore), of the 25th March 1909, publishes the following under the heading "Paradise lost."

The reform scheme.

"The story is told of a stroke of good luck that came within reach of a votary of Siva and how he lost it by premature jubilation. One beautiful night, the mighty god, pleased with the austerities of his worshipper, made himself visible to the latter and offered him a lift to heaven in flesh and blood if he could only hold to the tail of his bull so long. The tail was eagerly grasped. On and on they flew, man, animal and god, into space, until what looked like the golden gates of heaven burst into view. The mortal pilgrim, overjoyed at the glorious prospect, clapped his hands and thus let go his hold on the tail of the bull, so the Paradise was lost! The untimely jubilation of our Congress politicians has similarly wrecked the reform scheme in whatever little there was or might have been of good to the country. Their sky-lifting hallelujahs have made the clouds 'break in blessings' over the resourceful heads of the Anglo-Indian bureaucracy, and in a hailstorm over the promising harvest of Indian nationality. The Anglo-Indian papers have made it sufficiently clear that it is the ill-timed Hindu jubilation at Madras which roused our Anglo-Indian 'friend,' and, through him, the Moslem 'gate-keeper,' for in this queer business the real gainer is the Anglo-Indian bureaucrat. He has completely succeeded in making a fool of the Moslem 'gate-keeper,' and through him has captured Lord Morley and his scheme. In a charmingly plain-spoken article under the significant heading 'Of Course!' the *Empire* of Calcutta offers the following food for reflection to our Moslem friends:—'Yesterday's note on the report stage of the India Councils Bill in the Lords was perhaps India's first direct experience of the Lords' method of dealing with impertinent interference with their legislative proceedings by the nobodies who are principally concerned. It is, *of course*, intended, to put it vulgarly, as a smack in the eye for the Hindus and Muhammadans who united on Monday to protest against their action in striking out clause 3 in Committee. We felt sorry for Cæsar yesterday because Brutus'—a fine compliment to our Moslem friends—'had turned against him. We feel sorry for Brutus to-day because he must now be more or less convinced that *the opinion of the Muhammadans doesn't really matter to their Lordships any more than that of the Hindus!* The italics are ours. According to an Indian saying, it is very often he for whom you steal that calls you a thief. The very Anglo-Indian for whom our Moslem Brutus has stabbed the ambitious Hindu Cæsar in the heart calls him an assassin, and even makes a joke of the very same fate that has overtaken him through the hand he had just been gratefully kissing!

"If this does not open the eyes of our Moslem friends to their utmost width, we don't know what will. To the Hindus in general the failure of a doubtful scheme is not after all a serious disappointment; they were more or less prepared for it. To the

Moslem pet of the Hazoor the situation in which he finds himself landed is heart-rending. Poor fellow! he is thoroughly dependent upon, indeed is quite helpless without, his mai-bap. And to thus leave him out in the cold after so much patting on the back and so much solicitude for his 'interests'!"

The reform scheme.

10. Writing under the heading "The reform scheme and India," the *Jhang Sial* (Jhang), of the 20th March 1909, says that Indians have come to realise the sort of benefits which the scheme will confer on the country. It is for this reason that Hindus have been holding meetings at different places to oppose the projected reforms. In its orignal form the scheme was not a bad one, and the people felt deeply grateful even for the few concessions which it would have brought them. By introducing religious distinctions into it, however, Lord Morley has created great unpleasantness between the different communities of India, which does not become a philosopher liberal like him. His scheme may please a few Muhammadans, who think with Messrs. Amir Ali and Ali Imam, but it can never win the approval of the remaining natives, especially Hindus, whose claims have been undeservedly trampled on. Continuing, the paper says that the people had great faith in the Royal Proclamation of 1858, which placed all sections of them on a footing of equality. The assurance was renewed by the King Emperor in November last, but this has not prevented Lord Morley from trampling on the above document in the House of Lords. Must not his conduct, asks the Editor, have harrowed the spirit of the late Queen Empress, and can "we" feel hopeful even now? After requesting His Majesty the King Emperor to attend to the matter, he enquires whether the House of Commons will not take note of the discord-breeding form in which the India Councils Bill has emerged from the Upper Chamber.

In another paragraph the paper remarks that the scheme, which it took Lord Morley a long time to prepare, has failed to please any party. Hindus believe that it displays an utter disregard for their rights, and have, therefore, raised an outcry against it. It has failed to please even Musalmans, Mr. Ali Imam, whose representations have induced Lord Morley to introduce into his scheme religious distinctions, recently protested at Calcutta against the omission of clause 3 in the India Councils Bill. The people of England, also, do not seem to approve of the scheme, as is evident from Sir Walter Lawrence having resigned his seat on the India Council, by way of protest against the proposed reforms.

How natives can rise.

11. The *Jhang Sial* (Jhang), of the 20th March 1909, publishes an article headed "The secret of success," in which it remarks that, according to the *Vedas*, those alone can achieve success who follow the voice of conscience (*ist.* soul). On the contrary, those who go against it have to suffer the greatest troubles in this as well as in the next world. It is, therefore, the foremost duty of a person to follow the dictates of his conscience. Adversity has no terrors for those who do so; all worldly pleasures are secured to them, and even the mightiest bow before them. They are the men who make countries rise, bring nations into existence, and humble the pride of haughty rulers. A study of history will show that the mighty souls

who worked great revolutions in society and in States had to work single-handed at first. They did not possess money and friends, and the world was arrayed against them; but they started their work fearlessly and carried it to a successful issue. After citing the examples of Nanak, Tegh Bahadur, Gobind Singh, Shankarcharya, Dayananda, Kabir, Sivaji, Pertap and others, the Editor enquires whence these great men obtained help in accomplishing their great achievements. From where did they get friends and soldiers, as also arms with which to fight their enemies? They did not stretch out their hands to the world for these things, nor did they flatter their selfish sovereigns or obtain the latters' permission to keep arms and maintain soldiers. They simply loved their souls, the religious and disinterested counsels of which helped them to subdue their internal enemies, *viz.*, greed, passion, pride, &c. This made them realise the great strength of the soul, as also the fact that it was with its aid alone that they could pit themselves against the collective power of the world. This was the sole reason why they succeeded in accomplishing whatever work they undertook to do. Indeed he, who is ignorant of his strength and does not know himself, cannot control the world and accomplish any daring enterprise. It is grossly shameful that, in spite of being acquainted with the different branches of worldly knowledge, man should know nothing of his soul, should become a slave of materialism and should lead a life of disgrace and humiliation. Continuing, the paper says that highly respectable Indians have donned the sacred robe of patriotism and are asking for *swaraj*. They have been so much affected at the life of slavery and humiliation which their country and nation are leading that they are trying to draw Government's attention to the abject condition of the people. They do not, however, pause to think that if they were first to learn to respect themselves, to curtail their wants, to suit the industrial condition of their country, and to realise the strength of their souls, all their difficulties would disappear. Just Nature would fulfil their hopes without their having to resort to undue and loathsome flattery, and they would command the respect of the whole world. So long as they are wanting in self-respect they will not be respected by others; while so long as their professions and deeds disagree they will not command confidence. The *Swadeshi* movement is a means devised by wise and patriotic natives to make their countrymen respect their motherland. It is, however, a matter for regret that, in their ignorance of this, the people should oppose the propaganda. Even those who have identified themselves with this auspicious movement are not sincere in their vows (to abjure the use of imported goods), and there is not the least agreement between their promises and actions. If "we" disregard "our" vows at the present time of sacrifice and severe trial, indigenous arts and industries will never develop and the people will remain dependent on foreigners for the supply of different articles. God is just and never throws away any one's labour. Religious struggles never prove barren of result. A great man has said that, if a person cannot get cloth made in his own country, he should wear the bark of trees; that if he cannot obtain even this bark, he should cover his body with leaves; and that if these also are unprocurable, he should pass his days in hills and caves; and that if even this should be impracticable, he should sacrifice himself for the country rather than impoverish it by using foreign-made articles. After expressing admiration for the advice, the Editor says

that the ancient Indian *rishis* were the best teachers of patriotism, and that it was for this reason that there was happiness in the country in their time. Blessed, he adds, is the country where the plant of patriotism is carefully tended, and happy are the people who have the good fortune to eat of its sweet fruit! A Western scholar says that a people devoid of the feelings of national love resembles a withered limb, which can be of no service to the body. This is exactly the case with "us" to-day. No signs of life are visible in the descendants of the Aryas who made patriotism one of the principles of their religion, and rendered it obligatory for every member of the community to become a true servant of the motherland. Can any one say that any other nation has a higher ideal of patriotism than that described above? It is, however, a matter for regret that "we" should shut our eyes to the same, although "we" know full well that prosperity and victory wait on those who act up to it. History shows that whenever any people realised this ideal they conquered the whole world. It was with its aid that Sparta, a small State in Greece, defeated Persia, and Japan gave the Muscovites a decisive beating. So far, however, from acting up to it and discharging "our" obligations to "our" ancestors, the gods and the *rishis*, "we" institute cases against "our" relations, devise means to humiliate the country, and have become grossly selfish. Proceeding, the *Jhang Sial* finds fault with Indian youths for their fondness for imported goods, and says that those who lack the feelings of patriotism are better dead than alive. They are hard-hearted, and never should there be born men whose existence cannot prove beneficial to their country. There are several verses in the *Vedas* asking men to pray that there may not be born any one in their families likely to prove an enemy to his country and religion. The names of the patriots, who sacrified their dear lives for their countries and nations, will live for ever. History shows that ancient India used to be full of such heroes, lakhs of whom were to be found even down to the time of the great war between the Pandus and Kurus. To-day, however, Indians hate their country and nation, and like everything of foreign make, those of the new school among them looking down upon indigenous articles. When a country falls on evil days it invariably produces unworthy children of this type. The paper then refers to the intense patriotism of the Japanese, and relates a story in which a Japanese student, who was coming to India, is said to have exclaimed on hearing of the fondness of Indians for foreign-made articles, "It is, then, useless for me to see such a shameless country. I do not like to go to a country which is not respected by its own people." Continuing, it advises Indians to stick to their promises even at the cost of their lives, and goes on to say that if they wish that they should be respected by the world, that their country should regain its past greatness, that they should be reckoned among the free and civilised nations of the world, and that they should pass their days in happiness and attain spiritual advancement, then they should learn to respect themselves and become devoted servants of their country and nation. Nelson once told (the blue-jackets under him): "England expects every man to do his duty (to-day)." "Should not India have the same expectation at this juncture from able and promising sons like you? Rise, think of the deeds wrought by your forefathers, and gird up your loins to promote the welfare of your country and nation."

12. The *Akhbar i'Am* (Lahore), of the 25th March 1909, publishes a communication headed "The deportees," in which the writer regrets that while Englishmen, who have never been to India, feel indignant at the recent deportations, retired Anglo-Indian officers should desire that 900 and not 9 natives should have been deported. While, he adds, all Indians, high as well as low, humble themselves before Englishmen, some short-sighted members of the ruling race treat them in a haughty manner. The stay-at-home Englishmen feel the hardships which Indians have to suffer, but those of their countrymen who have lived in India have no sympathy with her children. Lord Morley wishes to confer some concessions on natives, but only the Englishmen, who have been eating the salt of India, stand in the way of His Lordship's doing so. Continuing, the writer dissuades the English from hating Indians, while he asks the latter to serve the former with all their hearts and to prove their loyalty to their present masters. He then prays for the speedy release of the deportees, and says that it is owing to their having been charged with no particular offence that they have won the sympathy of even those of their countrymen who had never heard of them before their deportation. In conclusion, he says that it is the doings of a few misguided persons which have involved the deportees in trouble for nothing.

Bengali deportees.

13. The *Ahluwalia Gazette* (Amritsar), of the 24th March 1909, publishes an article headed "Can the Sikhs turn rebels?" Referring to "A Sikh's" communications to the *Civil and Military Gazette* regarding the despatch of a seditious letter from England to Sikh *Sardars* and soldiers (*vide* paragraphs 2 and 3 of Selections No. 10), the paper says that it is not known what foolish persons are those who are making such mischief. The writer or writers of the letter objected to, it adds, deserve to be shot. Some say that the epistle was drafted by a committee. Others consider it to be the work of the neo-Sikhs and the Singh Sabhas. Not a few are of opinion that the letter was penned by the enemies of the Sikhs, especially the Aryas. Whoever the culprit may be, however, he will assuredly be laid by the heels in a few days. In the meantime, the Sikhs should search for him and should adopt a resolution at their coming (Educational) Conference expressing abhorrence for the writer of the letter in question. The Editor then publishes a summary of "A Sikh's" second letter to the *Civil and Military Gazette* of the 16th March, in which the writer endeavours to prove that it is a religious duty of the Sikhs to remain loyal to their masters.

A seditious letter from England.

14. Writing under the heading "The *Yugantar* at Lahore," the *Paisa Akhbar* (Lahore), of the 24th March 1909, reports that it is rumoured in the city that copies of the *Yugantar* were pasted on some of the gates on the night between Monday and Tuesday last. The print was full of sedition, and it is not known yet what the Police have done in the matter.

The *Yugantar* at Lahore.

In its issue, dated the 25th March, the paper says that it does not yet know for certain what the print contained. What, however, it has heard of the contents is not worth being made public. Continuing, the Editor says that whatever other charge may be preferred against the

*Yugantar*, there can be no question as to its being an enterprising paper. After naming the different places from which it has been issued at different times, he expresses the hope that the soil of Lahore will not prove congenial to it.

### II.—Afghanistan and Trans-Frontier.

Conspiracy against the Amir.

15. The *Paisa Akkbar* (Lahore), of the 25th March 1909, publishes a paragraph headed "A horrible conspiracy in Afghanistan." Writing about the discovery of the conspiracy to kill the Amir, &c., the paper says that His Majesty is a kind-hearted man and that in all probability it is the gravity of the situation which has compelled him to commence blowing the conspirators from the cannon's mouth. All that it fears is lest the innocent should be punished along with the guilty. It next refers to the news of the arrest of Doctor Abdul Ghani on suspicion of complicity in the plot, and goes on to say that it is not likely that a highly-educated and enlightened man like the Doctor could have taken part in such a mean conspiracy. At all events, if he has really been arrested, it is to be hoped that the Amir will make searching enquiries into his case and satisfy himself that he has not fallen a prey to the enmity which the *Mullas* bear him, owing to his having introduced Western education into Afghanistan.

Grievances of the frontier Hindus.

16. The *Jhang Sial* (Jhang), of the 20th March 1909, publishes a communication under the heading "We ourselves were astonished." The writer reports that there is no truth in the report published by the paper that the Muhammadans (*lit.* the lovers of *jehad*) of Charsadda, who had looted a local *Sahukar* named Binda, had been sentenced to transportation. The authorities, he adds, have taken no action in the case, and the culprits have not even been interfered with. This has greatly enboldened the Mussalmans of the place, and they are seriously inconveniencing the Hindus and extorting loans from Hindu shopkeepers. The Hindus of Charsadda are consequently having a very hard time of it, and are being trampled on even by the chaukidars, who receive their pay from them. They are prevented by the latter from bathing in the river or at wells in the morning, so that they may not perform their morning religious rites. On the occasion of the last *Holi* these chaukidars also assaulted a party of masqueraders, looted different things and gave the Hindu processionists a severe beating.

Commenting on the above, the Editor says that he himself was not surprised at the news, for the reason that *badmashes* on the frontier have been grossly misbehaving themselves with impunity. After stating that the news was reproduced by him from the *Akash*, he says that the indifference displayed by the authorities in the case makes him anxious for the existence of the frontier Hindus. If, he adds, the existing state of affairs continues the frontier will become too hot for his co-religionists.

### IV.—Kine-Killing.

Refusal of an application to open a slaughter-house in a village in the Amritsar district.

17. The *Tribune* (Lahore), of the 26th March 1909, publishes the following:—

"The wise and far-sighted decision of Mr. H. A. Casson, Deputy Commissioner, Amritsar, rejecting the application of a butcher for license to open a slaughter-house for

kine in an Amritsar village, will be found elsewhere, as also the thoughtful and clear report of Mr. Anderson, Extra Assistant Commissioner, in the matter. The case has its moral for all. The sheer impudence of the petition can only be realized from the fact that the village Dharapur for which a license was asked for is in the vicinity of such far-famed places as Vairowal, Goindwal, and Khadur with important Gurdwaras and the residence of influential Bawas claiming descent from the Gurus, and where thousands of men gather on the occasion of important fairs. And one shudders to think what a constant source of irritation and bitterness would have been introduced in the centre of Sikh and Hindu population but for the cool-headed and far-sighted view taken of the matter by the District Magistrate. We are told as many as 7 petitions poured upon the Deputy Commissioner to express the prevailing sentiment of the people of the neighbourhood, and to us the most satisfactory feature of the unfortunate affair is the sensible and patriotic action of the Muhammadans, who themselves protested against the proposed opening of the slaughter-house and signed the applications in large numbers, preferring, as pointed out by the Deputy Commissioner, to live in friendship and amity with their Hindu and Sikh neighbours rather than have a slaughter-house in their midst. We need hardly say that this is what we would have expected of our brethren living at some distance from the artificial and interested agitation carried on by some narrow-minded people to keep the two great communities at arm's length. And such is happily the case not in one stray quarter but all over the country, and the pity is that men pluming themselves on their education, culture, and position should be found who would fain see the communities flying at each other's throats and keeping each other at bay. We commend the wise action of Mr. Casson to his brother officers. Mr. Casson has earned the reputation of a wise, judicious, and level-headed officer, and he has added a fresh laurel to his cap by averting the serious and far-reaching consequences which the least mistake on his part might have threatened to entail."

Muhammadans and kine-killing.

18. The *Jhang Sial* (Jhang), of the 20th March, 1909, publishes an article headed "Cow-protection," in which it remarks that it is generally believed by Hindus that they are bound by their religion to protect cows. As for the Prophet's followers, the paper asks whether they place no value on milk (*lit.* whether they feel no respect for milk). After answering the question in the affirmative, it enquires whether it is not an inhuman and ungrateful act on their part to kill the cow from which they derive great benefit. It is a pity that, instead of expressing regret at this conduct, they should try to condone it and that, so far from acknowledging their mistake, they should quarrel with those who point it out to them. The Editor has stated more than once that cow-killing alone is at the bottom of the present differences between Hindus and Musalmans. He also contends that the blame for the existing estrangement between the two communities lies chiefly with Muhammadans. Even a Muslim newspaper has admitted this recently, but it defends kine-killing by the Prophet's followers by saying that they have been enjoying the right for two or three hundred years past. Is it justifiable in them to try to perpetuate a wrong, simply because it is two or three hundred years old? Again, while their ancestors used to kill cows secretly, they do so openly, which wounds the feelings of Hindus. This has prompted some impulsive Hindus to reply to a brick-bat with a stone, and Muhammadans had better turn over a new leaf. After deprecating the occurrence of cow-killing riots, the paper says that a correspondent of the *Watan* ascribes the disturbances to a desire on the part of Hindus to avenge themselves on Mussalmans for some political wrongs. He, however, forgets that Hindus used to revere the cow even long before the promulgation of Islam. Indeed, why should they

not do so, when they can obtain from the animal boons like milk and *ghi*? It is a matter for regret that efforts should be made to impart a religious and political colour to the matter. All sections of mankind are under obligation to the cow, and ungrateful is the community which kills the animal (for food).

## VI.—LEGISLATION.

19. The following is from the *Panjabee* (Lahore), of the 25th March 1909:—

The Whipping Bill.

"The Whipping Bill came up for discussion at the last meeting of the Viceregal Legislative Council on the report of the Select Committee being placed before it. Two of the Hon'ble members criticised the measure, Mr. Dadabhoy and Nawab Sir Salimulla; the former because he had some objections to it on principle, the latter because he was moved by the principles of a bigot. The Hon'ble Mr. Dadabhoy considered the Bill as incomplete and inconsistent—first, because he thought there were classes of criminals who were best amenable to whipping, and, secondly, because without modification of the Prisons Act, which provided whipping in rather inhuman forms, the present measure would fail of its humane purpose. To quote the report: 'He doubted if whipping was altogether wrong in principle; nevertheless he welcomed just, reasonable, and judicious curtailment of powers. . . . A considerate concession by Government will take away much of the odium of whipping, and will ensure popular co-operation in the administration of this somewhat unpopular law. I fail to see, however, how Government could possibly avoid a considerable modification of the powers under the Prisons Act after it has once decided to recast the Whipping Act on more humane lines. I confidently trust that in the same spirit in which this legislation has been undertaken, the Government of India will now move without delay for the mitigation of the severity of flogging under the Prisons Act.' The Nawab Salimulla, however, could not see why the Government, which had been so considerate towards him in advancing a loan on easy terms and is otherwise trying to help him out of pecuniary difficulties, should be humane towards juvenile political offenders. These the Nawab believed to have been specially in Lord Morley's view when the Government of India was asked by the Secretary of State to bring the law of whipping in India more in consonance with modern humanitarian notions. Like infuriated Pussie, when a mouse eludes its grasp, the Nawab thus vented his displeasure:

"'My Lord, I shall vote for the passing of this Bill, but I cannot allow it to be passed without recording my humble protest at the way this piece of legislation has been virtually forced upon the Government at the instance of irresponsible members of the ultra-Radical party in the House of Commons who hold the brief for what I may term the Home Rule party in India. For all know that when the Presidency Magistrate of Calcutta used his powers under the Whipping Act against certain youthful political offenders, agitation in this country was set on foot and a furore was created in the House of Commons, and in a moment of weakness the Secretary of State promised that this power would be removed. That the Government of India, fully aware as they are of the great public inconvenience these modifications of the Whipping Act will entail, such for instance as the taking away of the authority of Government to confer the power of whipping on competent and able second class Magistrates, should nevertheless, at the present time at the instance of the Home authorities, pass a piece of legislation quite unsuited to the present time, when the hands of the Magistracy ought rather to be strengthened than crippled, is a matter against which I desire to record my protest and to express my hope that the Government will not make it a precedent. I am respectfully of opinion that legislation in this country should take its initiative from the Government of India and not at the instance of the Home authorities.'

"Here is a fine specimen of the humanity of the Legislative Councillor under the Muslim League condition of predominance of Muhammadans affecting 'imperialistic' notions. The Nawab would have the hands of the Magistracy strengthened in India for

the punishment of political crime is—and the rules of Government [illegible] relaxed for [illegible] Mussalmans. The [illegible] Radical party in the House of Commons which is in league with the Home Rule party in India he hates, but he was no doubt glad of the [illegible] of Babus Surendra Nath Banerji and Moti Lal Ghosh in his protest meeting in Calcutta the other day, which can find support only from the Radical ranks, whether in England or in India. In his opinion legislation for India should take its initiative from the Government of this country and not at the instance of the Home authorities. But he does not mind an occasional pressure being brought to bear upon the Government here from the Secretary of State, through an Amir Ali deputation, for making the Reform Scheme agreeable to Muhammadan likings. Poor Babus Surendra Nath and Moti Lal, [illegible] the abandonment of their own Hindu cause should have brought to accept the lead of such a political "comrade"!"

The Anand Marriage Bill.

30. The following is from the *Panjabee* (Lahore), of the 23rd March 1909:—

"THE ANAND MARRIAGE BILL.

"[*Communicated.*]

"The reasons for the introduction of this Bill, which has created so much stir in the Hindu community, are given as follows in the statement of Objects and Reasons:

"The object of the Bill is to set at rest doubts which may be raised as to the validity of the marriage rite of the Sikhs called "Anand."

"This form of marriage has long been practised among the Sikhs, but there are good reasons to believe that, in the absence of a validating enactment, doubts may be thrown upon it, and Sikhs may have to face great difficulties in the future, and incur heavy expenses on suits instituted in the Civil Courts. It is also apprehended that, in the absence of such a law, some judicial officers may be uncertain as to the validity of the orthodox Sikh custom.

"It is desirable therefore that all doubt should be set at rest for the future, by passing this enactment, which merely validates an existing rite and involves no new principles.

"Now, the first question which one may ask is 'if this form of marriage has long been practised among the Sikhs,' what reasons are there 'to believe that in the absence of a validating enactment, doubts may be thrown upon it?' And if it is an '*orthodox* Sikh custom,' why should it be 'apprehended' that 'some judicial officers may be uncertain as to the validity' of the custom?

"There are a number of statements and assumptions in these few lines which require to be verified before the Legislature can properly be asked to take a step like the one which the noble mover of the Bill desires to be taken.

"It is true this form of marriage has been long recognised in the country among Sikhs as well as Sahajdharis. But can the advocates of the Bill tell us if its practice was not confined to widow marriage or to such marriages as were performed, for some reason or another, with some degree of secrecy owing to the unwillingness of the father or mother of the girl or both, or for some other cause? If they deny this, we would request an impartial enquiry into this matter, for we are making this statement on very good authority. One of our authorities is a person who, we can confidently assert, has greater opportunities of meeting the Sikh public in villages and towns than the noble mover of the Bill can ever command, or any of the Presidents or Secretaries of the Singh Sabhas can ever take the trouble of doing. It may be conceded that of late the Singh Sabhas have taken up the question and are trying to introduce this system among the Sikhs generally, and a number of such marriages have taken place. But these can be counted on fingers. If we mistake not, whenever such a marriage takes place in a district, at any rate, the Sikh journals give prominence to it as a step towards what they consider a reform. If it were an ordinary old practice, as the Bill supposes it to be, why should it require such especial notice in this case?

"The very fact that the form was in vogue on occasions of the marriage of widows and other clandestine marriages will show that it was one which was had recourse to under exceptional circumstances to make a virtue of necessity, as the phrase goes. We may even go further and ask if the words 'Anand Parha diya hai' have not come to receive a signification of a thing otherwise improper having been legalized. Widow marriages and others referred to above are not looked on with favour, and the form was put in practice only to legalise such marriages.

"If the judgments of the Chief Court published or unpublished are referred to, it will be found that they bear out our assertion. We may challenge the production from those records of a single case where except under such exceptional circumstances this form of marriage was had recourse to. To be strictly accurate, t herefore, we shall have to say that the form of marriage has been long practised among Sikhs and Sahajdharis on the occasion of widow marriages and other marriages of a clandestine nature.

"The second question which arises is, what grounds are there to believe that doubts may be thrown upon this form and difficulties may arise and heavy expenditure incurred in suits. In the case of old customs—and of such the number in this custom-ridden province is very large—the Chief Court has been hitherto considered as the best authority for a declaration whether it exists. How has the necessity arisen of appealing to the Legislature to go out of its way to make such a declaration and take upon itself the functions which are wisely left in all countries to the people and to the Courts provided for them? We find instances of doubts being entertained in published judgments on many points sometimes in the interpretation of existing statutes, sometimes otherwise, and it is only when the evil is felt to be of sufficient importance that the Legislative Council think it necessary to move its machinery to remedy the same. Have any such doubts been ever given expression to in any judgment of the Chief Court to justify an appeal to the Legislature in the present case? We are afraid these doubts exist not in the minds of the public, but in those of men who seek the aid of the Legislature to give currency to a custom upon which the Sikh public do not look with favour. Our friends of the Singh Sabhas, with the noble mover of the Bill at their head, are trying to popularise this system and seek the aid of the Legislature to help their cause. Will the Government lend them their hand in introducing what the people are as yet not prepared to accept as a move in the right direction? No doubts can ever be thrown on an old recognized custom; and if it were, the ordinary courts are quite sufficient to set such a doubt at rest. It would be a serious reflection on the existing machinery of courts to admit 'that in the absence of a law' such as proposed 'some judicial officers may be uncertain as to the validity of this orthodox custom.' We would request the Chief Court as the palladium of justice in this Province to stand upon its rights and to oppose this attempt at an uncalled-for interference with their functions and a slur upon the judiciary.

"The doubts referred to in the Bill which it is its object to set at rest are, as we have said, doubts only in the minds of its supporters. They are doubts not as regards an old well-established general custom, but as regards a special custom which it is desired by a few people to make more general. Professor Bryce, in his valuable book 'Studies in History and General Jurisprudence' says:—'The people have two modes of making law. In the one they act directly by observing certain usages till those grow so constant, definite and certain, that every body counts upon them, assumes their existence, and feels sure that they will be recognised and enforced. In the other, they act indirectly through persons who have devoted themselves to legal study and who set forth, either in writing or in earlier times by oral discourse, certain doctrines or rules which the community accepts on their authority. They do not purport to make law, but only to state what the law is and to explain it.' As regards custom he says 'it is essential to the validity of a rule claimed to have been made by usage that it shall possess a certain extension in time and a certain extension in space. It must have prevailed and been observed for

so long a period that no one can deny its existence. It must have prevailed over so wide an area, that is to say, have been used by so many persons, that it cannot be alleged to be a merely local usage un known outside the locality, and therefore not approved by the tacit consent of the whole community.'

"This passage explains the whole situation in a nutshell. A custom of marriage under special circumstances exists, and nobody has questioned it. The Singh Sabhas, anxious to create a code of laws for themselves, are desirous of extending this custom. The natural process, as stated in the above quotation, requires a long time to extend such a custom. The aid of the Legislature is therefore sought to effect this. But the Legislature cannot enact a custom and take upon itself a function which belongs to the people. It is therefore felt necessary by the supporters of the Bill to allege (1) that an old custom exists, (2) that for good reasons doubts may be thrown on its validity, and (3) that apprehensions exist of judicial officers making mistakes about it. All three pure assumptions which are made in order that the Legislature may be asked to move. But the question will still remain whether even if the three assumptions were correct, it is a case in which the Legislature can move. Does not the learned author we have quoted above make it clear that if it is a custom, the formation of it lies in the hands of the people and not the Legislature whose functions are of an entirely different kind? The legal sanction in the case of customs cannot be sought in the Council Chamber, but in the minds of the public, and for this those who are anxious to extend this custom among the public must wait.

"There is one other point in the Bill which may be briefly touched. Section 3 (*b*) of the Bill says 'nothing in this Act shall apply to any marriage which may be contracted by such persons as are related to each other in any of the degrees of consanguinity or of family prohibited among the Sikhs.' We may ask our Sikh brothers whether they possess any special rules prescribed by their Gurus or any other *jurist* in which any such restrictions are laid down. Are these rules different from those prevailing among Hindus? Are they not the same as are to be found in the Hindu Shastras and Sutras with such modifications as custom has introduced? If you have to go to the Shastras for this, why not rely on them for other things also. This suggests that Hindus might as well ask the Government for a Bill to set at rest doubts as regards the validity of marriages in Hindu form, but among relations included according to the Shastras in prohibited degrees. Such marriages are taking place in all classes, but no aid of the Legislature is invoked to create this custom in modification of the Hindu Law. The Legislature has, in fact, no power to do so, customs having been wisely left by statute to the public to be introduced, modified and remodified by slow process of time.

"It is stated that the Bill involves no new principle. The above discussion shows that serious principles are involved, and if the Legislature proceeds with it without the previous sanction of the Secretary of State it will be undertaking a heavy responsibility. It is nothing but an attempt to modify Hindu Law in respect of marriages. For Sikhs are Hindus, as held by the Privy Council, and Statutes of Parliament have prescribed to the Hindus their own laws in matters of inheritance, marriages, adoption, &c. There is only one Act which the Legislature has as yet passed in this line, *viz.*, Act III of 1872, called the Civil Marriage Act, and there a distinct provision is made that those who go through that form of marriage have to declare that they are not Hindus. The proposed innovation should not be made without much thought and circumspection, and the Law officers of the Crown should awaken to a realisation of the important questions involved in this Bill."

## VII.—General Administration.

### (*a*)—*Judicial.*

Libel cases against the *Jhang Sial*.

21. The *Jhang Sial* (Jhang), of the 20th March 1909, acknowledges some further subscriptions aggregating Rs. 10, towards the fund started in aid of Banka Diyal. The total now stands at Rs. 98-8-0.

### (c)—*Municipal and Cantonment affairs.*

Preponderance of Hindus in the office of the Lahore Municipality.

22. The *Paisa Akhbar* (Lahore), of the 22nd March 1909, publishes a communication from a local correspondent named Muhammad Husain Qurai-shi. The writer says that he was not a little surprised to hear the other day that there were only three Muhammadans among the forty-six clerks employed in the office of the local Municipal Committee. He had never even dreamt that his co-religionists could be so unfairly treated in the capital of the province and under the very nose of Muslim Municipal Commissioners. The Committee, he adds, is a public body and should safeguard the interests of both Hindus and Muhammadans, acting in accordance with the Government Circular about a fair division of public posts between the two communities. After finding fault with Muhammadan Commissioners for their indifference in the matter, he remarks that no blame attaches to Government for cases of disregard of the claims of the Prophet's followers. Government has framed clear rules on all subjects, but it rests with the different communities themselves to profit by the same. The writer concludes by calling upon the Deputy Commissioner to lay Muhammadans under obligation by removing the complaint in question.

### (d)—*Education.*

The Anjuman-i-Taraqqi-i-'Ulum-i-Hind.

23. The *Akash* (Delhi), of the 18th March 1909, publishes a communication headed "The Anjuman i-Taraqqi-i-'Ulum-i-Hind." It begins by saying that only its literature can show whether signs of life are to be found in a nation. In order, it adds, to arrive at a decision about Northern India in this respect, one should study Urdu and Hindi books. It must, however, be recorded with regret that there exists no literature worth the name in either of the above languages It has, therefore, been decided to establish a society with the above name for the promotion of knowledge in Northern India. The members of the Anjuman will be divided into two classes, (1) literary members, who will write for the society at least one book a year, receiving in return (a copy each of) all publications issued by the association, and (2) general members, who will pay an annual subscription of at least Rs. 30. The latter will receive books of the value of the subscription paid by them, at least one book more, if possible, being presented to them each month. As the society is not to be run on commercial lines and as its organisers, who have always been serving the nation and the country, aim at enriching their motherland with nationalist and educational books of a very high standard, the public may rest assured that they will in return for their subscription be given highly literary and useful books. They will receive more pages for Rs. 30 than any book-seller dare give them, while they will derive unparalleled benefits (? from the study of the books supplied to them). "If, therefore, you wish to improve the literature of the country, if you wish to raise the nation to the zenith of progress by promoting knowledge, (and) if you wish to leave the coming generation a (valuable) legacy, you should join the (following) members of the Anjuman soon, so that, on securing a sufficient

number of members, it may be able to make vigorous efforts to gain its object:—"

| | |
|---|---|
| Lala Hardial. | Pandit Lachman Das. |
| Sufi Amba Pershad. | Babu Sunder Lal. |
| Munshi Nawab Rai. | Mr. Mukerji. |
| "Nigam," of Delhi. | G. M. Rai. |
| "Mail." | Ajit Singh. |
| Lala Dina Nath. | Munshi Chander Bhan, *Kaifi*. |
| "Falak." | Pandit Din Dayal. |
| "Fasih." | Kishen Sharma. |
| "Fauq." | Mr Singhwi. |
| Nazim Husain. | Bakhshi Lal Chand. |
| "Ufaq." | Dhanpat Rai. |
| Babu Pyare Lal Narain. | Lala Gokal Chand. |
| Pandit Ganeshi Lal, *Khasta*. | Mahadeo Bhat. |
| Pandit Munshi Ram. | Sayad Asaf Ali. |
| Mahatma Nand Gopal. | Ram Chander. |
| Sardar Udham Singh. | |

All communications should be addressed to Pandit Din Dayal Sharma, Gali Shami Hokan, Lahore.

The Panjabi-Urdu question.

24. The *Akbhar i-'Am* (Lahore), of the 23rd March 1909, publishes a communication headed "Urdu and Panjabi" After giving a brief history of the origin and development of Urdu, the writer remarks that its superiority (over other vernaculars) consists in its being understood in all parts of India. If, he adds, it is excluded from the scheme of studies in this province, the Panjabis will not be able to make themselves intelligible to their countrymen beyond Ambala,—a consummation which will do more harm to Hindus than to Muhammadans. Continuing, the writer regrets that, by (re-)opening the controversy, Sir Louis Dane should have caused fresh excitement among the pro-Urdu party. Hindus and Musalmans have been at loggerheads for some time past and either community will oppose what seems likely to benefit the other. This very spirit of racial animosity is at the bottom of the agitation which has recently been started against Urdu in the Punjab. Sir P. C. Chatterji being an outsider does not know what a strong hold Urdu has over this province, while he is creating unpleasantness between the followers of Islam and Hinduism. His opposition to Urdu is not, however, as objectionable as the support lent him by Sir Louis Dane. His Honour's conduct is impolitic in the extreme, and can on no account produce a favourable impression among Muhammadans. The controversy came to an end sometime ago, and the Lieutenant-Governor has ripped open old sores by reviving it, paying no heed to the feelings of Muhammadans. In conclusion, the writer says that, when in England itself primary education is not imparted in local dialects, there is no reason why a different course should be followed in the Punjab.

25. The *Paisa Akhbar* (Lahore), of the 25th March 1909, publishes a communication headed "Urdu and Panjabi." The writer cannot say whether the Urdu-Panjabi controversy, which is agitating this province in these days, has been started from philanthropic or from political motives. Sir P. C. Chatterji, he adds, champions the cause of Panjabi on the ground that the advancement of a people depends on the development of their mother-tongue. He forgets, however, that Urdu is not a foreign language to this province, nay, that it is only the refined form of Panjabi. Continuing, the writer enquires which of the several forms of Panjabi will be introduced into primary schools and what means will be adopted to make it a literary language. He contends that it can be developed with the aid only of Urdu, which constitutes a connecting link between the divergent dialects obtaining in the country. The adoption of the proposal, he adds, will have the effect of cutting off the Punjab from other provinces and creating everlasting disunion between Hindus and Muhammadans. In conclusion, he endeavours to prove the superiority of the Urdu script over Gurmukhi characters, and requests Sir Louis Dane to consider the question in a scholarly and statesmanlike spirit.

The Panjabi-Urdu question.

The paper also publishes a communication from the General Secretary, Anjuman-i Islamia, Batala. The letter contains a copy of the resolutions adopted at a meeting of the Anjuman on the 14th March. The resolutions take exception to Sir P. C. Chatterji's remark that Urdu is not the vernacular of the Punjab, and state that it is the most suitable language for the imparting of primary education. They also represent that it is necessary in the interests of the educational progress of the Punjab that Urdu should continue the medium of instruction in this province.

26. The *Paisa Akhbar* (Lahore), dated the 25th March 1909, publishes a paragraph headed "Urdu or Panjabi." Sir Protul Chandra Chatterji's last convocation address in favour of Panjabi, it says, was highly objectionable and inopportune, as also injurious to the interests of the Punjab (*lit.* the country), and to the cause of union and education in it. His nonsensical speech gave offence to a number of fair-minded persons, but the defence of his proposal by Sir Louis Dane has strengthened the fear lest a popular and useful language like Urdu should be banished from the village primary schools in favour of a poor tongue like Panjabi, which varies with each place, and is written in crooked Gurmukhi characters. After remarking that this will retard the educational progress of the Punjab, the paper reports that the Anjuman-i-Islamia of Batala (Gurdaspur district) has, at a meeting, adopted some resolutions condemning Sir P. C. Chatterji's speech. It is highly necessary, it adds, that similar meetings should be held in every district and town in this province.

The Panjabi-Urdu question.

27. The *Akhbar-i-'Am* (Lahore), of the 24th March 1909, publishes a communication headed "The Urdu-Panjabi question." The writer says that both parties to the controversy have failed to grasp the real meaning of the suggestion made by Sir P. C. Chatterji. They are, therefore, without any justification, making a Hindu-Muhammadan question of it. Neither Sir

The Panjabi-Urdu question.

Protul nor Sir Louis Dane has said anything against Urdu; the mere mention of Panjabi by them has had the effect of creating considerable misunderstanding in some quarters. After conceding that Urdu is understood in all parts of India, the writer contends that there can be no harm in Panjabi boys learning their first lessons in their mother-tongue. As to the question of character, he says that the Sikhs, the champions of Urdu and the pro-Hindi party, may use the Gurmukhi, Arabic and Hindi scripts respectively. Continuing, he remarks that Punjabi can boast of a good stock of books, and that its introduction into the courts will prove a boon to Punjabi litigants, who cannot now understand magistrates and their own pleaders, both of whom use Urdu in the courts.

### (*e*)—*Agriculture and questions affecting the land.*

Grievances of the *Bar* colonists.

28. Writing under the heading "The *Bar ilaka* again in adversity," the *Jhang Sial* (Jhang), dated the 20th March 1909, says that the communication with the above title, which appeared in its issue of the 6th idem (*vide* paragraph 31 of Selections No. 11) is worthy of attention both from the people and the authorities. It is the duty of every one to make public whatever he may happen to know about the matter discussed in the letter, so that no misunderstanding whatever may crop up The paper then publishes a communication, in which the writer says that the proceedings objected to were taken not under circular No 59, but under section 59 of the Revenue Act, Punjab, according to which occupancy rights can descend only to the male issue of a deceased person. The right of succession does not thus extend to brothers and the proceedings in question were wholly justifiable under the above Act. It is, however, another question whether this Act can apply to the Bar *ilaka*, because the lands in that part of the Punjab were granted under Act 3 of 1893, which contains no mention of the applicability to them of the Revenue Act. The lands in this *ilaka* belong to Government and should be amenable to a separate Act or circular.

### (*f*)—*Railways and Communications.*

A complaint.

29. Writing under the heading "For notice by the railway authorities," the *Hindustan* (Lahore), dated the 19th March 1909, says that intermediate and third class (*lit.* third and fourth class) passengers are always herded in excessively large numbers in their respective carriages. The cruelty, however, with which they were packed in goods and coal wagons on the occasion of the recent anniversary celebrations of the Gurukula, is deserving of attention from the railway authorities. It is to be wished that one or two special trains were run on such occasions in order to spare passengers the present serious inconvenience which they suffer.

A complaint.

30. The *Paisa Akhbar* (Lahore), of the 22nd March 1909, publishes a communication from one Diwan Chand, who complains that on the 26th February last he went to the Badami Bagh Station to catch the 10 A. M. train for the Wazirabad side. There was also a large number of other intending passengers, but the booking clerk would not attend to them and sell them

tickets. On the arrival of the train at the station they again asked for tickets, but only very few of them could get the same, with the result that several women and scores of men were left behind. The writer himself asked for an intermediate class ticket four or five times, but the booking clerk paid no heed to him. Continuing, he says that he has frequently had to travel from Badami Bagh and that the officials attached to that station do not treat passengers well. He concludes by requesting the Manager, North-Western Railway, to look into the matter.

(*h*)—*Miscellaneous.*

Objectionable advertisements.

31. The *Civil and Military Organ* (Ludhiana), of the 18th March 1909, publishes an article headed "Obscene and lying advertisements: the duty of the Government, public and press." It says that, with the exception of only a few, all the vernacular newspapers commit the offence of publishing false and obscene advertisements. After stating that such newspapers can be prosecuted for abetment of the offence defined in section 292 of the Indian Penal Code, it alleges that the *Hindustan* of the 12th idem published an advertisement regarding an admittedly obscene book called the *Koka Shastra*, and that the advertisement itself, which is reproduced, is couched in obscene language. The advertisement, it adds, cannot possibly refer to any book except the notorious work (on sexual intercourse) by Pandit Koka. The writer has purposely employed language calculated to lead a man of common understanding to believe that the obscene work referred to is offered for sale. Again, even if the publication advertised is not an obscene book, the language of the advertisement is undoubtedly obscene and likely to create immoral thoughts in the minds of young men. The advertiser's real object is that the obscene language used by him should deceive young men, and that their inexperience and youth should prompt them to send orders for the book. There also appears an advertisement on page 21 bearing the heading "Genuine Illustrated *Koka Shastra*," and ending by describing the book as "the means of passing life in pleasure." Although no other obscene words occur in it, still its title and the concluding words are more than sufficient to whet the curiosity of young men. There is yet another advertisement on page 13 of the same issue of the *Hindustan* headed "Pills of youth." A careful perusal of it leaves no room for doubt that it is calculated to affect young men very injuriously. It says :—

"If you take a dozen of the pills according to directions, it will be impossible for you to keep the (resulting) vigour under control." "(It) serves the purpose of an iron bar (helps to make the male sexual organ as stiff as an iron bar)." "Those who cannot have children or cannot hit the mark should use the pills of youth and witness the power of God. This pill is matchless in prolonging sexual intercourse." "It is the life of the pleasure-loving (tamashbinon)."

In addition to the above obscene and lust-exciting language, the advertisement contains the picture of a strong and stout young man to induce youthful readers to waste their parents' hard-earned money (in buying the pills) and, in the words of the advertisement, "to take (the pills) one hour in advance and then to ..... (have sexual intercourse)." Continuing, the

Editor calls upon Government to warn all newspapers to abstain from publishing objectionable advertisements, instituting prosecutions if the warning does not lead to the desired result. He also asks the people and the press to boycott all journals publishing obscene and lying advertisements.

The Viceroy's coming visit to Lahore.

32. Writing under the heading "The Viceroy's coming visit to Lahore," the *Punjab Samachar* (Lahore), dated the 20th March 1909, expresses joy at the event and says that the local gentry are making preparations to accord Lord Minto a right royal reception. After reporting that a sum of about Rs. 6,000 has already been collected by the reception committee, the paper says that in all probability the entire collection will be spent on illuminations and fire-works and on the erection of triumphal arches. It is, however, of opinion that, having regard to the fact that a severe famine is raging in the country and thousands of people go to sleep on empty stomachs, the committee should utilize the money for some charitable purpose.

D. PETRIE,

*Asst. to the Deputy Inspector General of Police, Criminal Investigation Department, Punjab.*

LAHORE:
*The 27th March* 1909.

RECEIVED
17 APR 1909
INDIA OFFICE

Punjab Government Press, Lahore—3-3-09—237—97—H

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Jaswant Rai ... | 3,100 " |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 " |
| 4 | Punjab Times and Frontier News | Rawalpindi ... | C. V. Miles ... | 250 " |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| 6 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| 8 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 200 " |
| | **BI-WEEKLY.** | | | |
| 9 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| 10 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| 11 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 800 " |
| 12 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| 13 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| 14 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 " |
| 15 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 16 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 " |
| *17 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| 18 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 19 | Dost-i-Hind ... | Bhera, district Shahpur | Ram Lubhaya ... | 800 " |
| 20 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST APRIL 1909—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 21 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| 22 | Hindustan ... | Lahore ... | Ram Sarn Datt ... | 13,000 " |
| 23 | Jhang Sial ... | Jhang ... | Bhagwan Das ... | 700 " |
| 24 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| 25 | Khair Khah- -Alam ... | Delhi ... | Mir Hassan ... | 110 " |
| 26 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 " |
| 27 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| 28 | Nazim-ul-Hind ... | Do. ... | Nazim Husain Khan ... | 200 " |
| 29 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| 30 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | ... |
| 31 | Patiala Akhbar ... | Patiala ... | ... | 13,500 " |
| 32 | Parkash ... | Lahore ... | Soma Deva ... | 700 " |
| 33 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| 34 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 " |
| 35 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 392 " |
| 36 | Ditto ... | Rewari ... | Safdar Husain ... | 200 " |
| 37 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| 38 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 " |
| 39 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| 40 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| 41 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 " |
| 42 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 " |
| 43 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST APRIL 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded.*** | | | |
| 44 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| 45 | Watan ... | Do. ... | Muhammad Insha Alla... | 1,800 " |
| 46 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 " |
| | **FORTNIGHTLY.** | | | |
| 47 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| 48 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| 49 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | **MONTHLY.** | | | |
| 50 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 " |
| 51 | Azad ... | Lahore ... | Bishan Sahai ... | 500 " |
| 52 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| 53 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| 54 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| 55 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 " |
| 56 | Martind ... | Do. ... | Kanaya Lal ... | 250 " |
| 57 | Ishaat-ul-Kuran ... | Lahore ... | Muhammad Chattu ... | ... |
| 58 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 copies. |
| 59 | Ganga ... | Jullundur ... | Karm Chand ... | ... |

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB

**Received up to 3rd April 1909.**

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### I—POLITICS.

### (*b*)—*Home.*

Mr. Sinha's appointment to the Viceroy's Executive Council.

1. The *Paisa Akhbar* (Lahore), of the 26th March 1909, publishes a paragraph headed "An Indian member of the Viceroy's Executive Council." Adverting to the selection of Mr. S. P. Sinha to succeed Sir Earle Richards, the paper regrets that the prayer for the appointment, along with a Hindu, of a Muhammadan to the above Council should not have been granted. The just precedent, it adds, established in connection with the appointment of natives to the India Council, London, has been disregarded in India itself, although several Muhammadan barristers of the qualifications, ability and status of Mr. Sinha are available in the country.

The Bengali anarchists.

2. Under the heading "Forgiveness is sweeter than revenge," the *Akhbar-i-'Am* (Lahore), of the 27th March 1909, publishes a communication in which the writer says that royal mercy has always been associated with forgiveness and favours. Sparing life, granting pardon and restoring liberty, he adds, produce a stronger impression on the ruled than the granting of rewards, titles or concessions. If it is reasonable in loyal and obedient subjects to petition their sovereign for mercy and kindness, he would most humbly request Government to pardon the (Bengali) anarchists and set them free. Their detention in the lock-up for six or seven months constitutes adequate punishment for them and is more than sufficient to bring to their senses men of their education and mode of living. Most of them have fallen ill, grown weak and are on the point of death, all of which they are not likely to forget, provided they survive their sufferings. Besides, whatever they did was ascribable solely to their ignorance and perverted reason: no person in his right mind can be guilty of insolence towards his sovereign. It is true that they have been guilty of the most serious of offences, but royal mercy also is very vast in its extent. These unfortunate men have, however, been wholly indifferent in the matter of their defence and have not so much as

produced any witnesses in their behalf. This shows that they have no hope of acquittal and bow to the fate in store for them, although in their hearts they feel extremely ashamed (of their misdeeds). The showing of mercy to such disheartened offenders will never prove unprofitable and will be certain to convert them into most loyal and useful subjects. Again, being in the worst of health they will be certain to die before the expiry of the periods for which they have been sent to jail, which will make widows of several women, and orphans of a number of children, and render childless several parents. Continuing, the writer says that Mr. Arobinda Ghose is a very able and scholarly man and that, but for his failure to satisfy the riding test in connection with the Indian Civil Service Examination, he would have been by this time a Deputy Commissioner or a Divisional Judge. His health has suffered severely in the Ali pur Jail, so much so that rumour has more than once had it that he is at the point of death. For the reasons enumerated by him the correspondent is inclined to sympathise with this unfortunate man and his followers and humbly to petition the just and kind Government to set them free. Oppression and high-handedness cannot compete with mercy and forgiveness, and if an experiment in the line of clemency and sparing life is made on the present occasion, it will, God willing, prove a complete success, eradicate the prevailing unrest and bind the Bengalis in particular still more closely to Government. On the contrary, a policy of repression will never lead to desirable results and will keep up the existing distrust between the rulers and the ruled. In conclusion, the writer suggests that, while pardoning the anarchists, Government might require them to furnish heavy securities to keep the peace in the future, and that the mercy shown them should be extended to the deportees, who, also, have been sufficiently punished for their offence, if any.

Sufi Amba Parshad.

3. Under the heading "Sufi Amba Parshad and (his) pension," the *Hindustan* (Lahore), of the 26th March 1909, publishes a communication from the Sufi. The writer says that since his return to Lahore his friends have been making very anxious enquiries from him about the political pension which it is proposed to grant him. He has, therefore, written this letter to enlighten them in the matter, and says that he may perhaps have no other opportunity of writing to the *Hindustan*. He has learnt from well-informed persons that, if the authorities apprehend danger from a man, they arrest him and keep him in *durance vile* at some place, supporting him at the public expense. Amba Parshad is very glad that Government considers him deserving of such a pension: hitherto he had been looking upon himself as a very humble individual. As to why he is going to be given the proposed pension, it is a point he can throw no light on. He, his friends and the public can only indulge in guesses. At all events, he is fully convinced that God does everything for the best. Besides, as was remarked by Tilak Maharaj "Who knows that my imprisonment may not prove more beneficial for my country and nation than my being at liberty?"

Lala Lajpat Rai.

4. The *Parkash* (Lahore), of the 23rd March 1909, publishes a communication headed "The D. A.-V. College and Lala Lajpat Rai," from the pen of the Lala's father, Radha Kishan, a (Government) pensioner.

Writing to the *Arya Gazette*, of the 4th March, says the author, Professor Gokal Chand observes that the D. A.-V. College has not been able to collect as much money even in 25 years as its managers wished to provide for it. This is extremely disappointing for both the (Hindu) nation and the College, and shows clearly enough that Hindus are a grossly selfish and degraded people. They have failed to collect in 25 years even 11 lakhs for the College, whereas the fund of the Aligarh College for Muhammadans has exceeded lakhs and stands at nearly a crore. They are a richer community than the followers of Islam, but the financial condition of the D. A.-V. College shows that years of slavery and degradation have destroyed all sense of national self-respect in them, and that they have come to touch the lowest depths of selfishness. The writer then refers to the sacrifices made by Muhammadans for the Aligarh College, and deplores the absence of public spirit among Hindu Chiefs, *Raises* and *Sahukars*. The utmost, he adds, that they can do is to renounce the world and take up their abode among the ruins (!) of Hardwar or some other place of pilgrimage, confusing croaking like dead (*sic*) frogs with spiritual improvement. They do not know that to pass one's days in doing good to the public and one's community constitutes the greatest of worship and the best of pilgrimages. Continuing, Radha Kishan says that, in spite of the great noise made by Swami Dayanand and of the activities of the Arya Samaj extending over 30 years, there have arisen among Hindus only two men. (Lalas Hans Raj and Munshi Ram) who possess feeling hearts and who work with zeal and courage. By a strange coincidence neither of them can boast of wealth and they are both common men, who, after acquiring an education, put away from them all desire of winning wealth and position, preferred a life of hardship to one of ease and pleasure, dedicated their blessed lives to the education of the children of their community, and began to regard the progress of the Aryas as one with their own. Similarly, a third man (Lala Lajpat Rai), whose position in life was in no way higher than theirs, made it his mission to look after Hindu orphans. But this man, with a kind and open heart and a guileless mind, fell a prey to the machinations of the astute and selfish and was led to throw in his lot with political leaders to the detriment of the sacred work of the (D. A.-V.) College and Hindu Orphanages. Those, however, who were his teachers and guides in the matter, not only deserted him after having diverted his energies into the above channel, but in a way also turned against him and began to thirst for his life. On the other hand, his naturally kind and philanthropic heart led to his unhesitatingly stepping outside the arena of the Arya Samaj. This afforded his enemies and some selfish persons the opportunity of humiliating him and involving him in trouble by prejudicing the authorities against him. This was how he fared (at the hands of Government) as he did. No one can know better than the writer that his son had never done anything to merit the displeasure of Government. That this is so was proved in the end by Lord Morley's words that Lala Lajpat Rai was a man of stainless character. Nevertheless, his release is a thorn in the side a some persons, who would again involve him in trouble. Continuing, the writer says that although the public have felt pained at the recent efforts of the *Hindustan* to defame Lajpat Rai and to exclude him from the list of political leaders, yet he is highly pleased at that paper's conduct, because he never wished his son to step outside the circle of the

Arya Samaj and work for any institution other than the D. A.-V. College. He prays that Lala Lajpat Rai may even now sever his connection with politics, and devote his remaining life to the service of his beloved College. The Lala should resume his practice and give his entire earnings to the College and Arya Orphanages, as he used to do formerly. If, however, he does not wish to practice at the bar, he should consider it the object of his life to increase the College fund by other means. It is possible that people may call him timid and cowardly for this, and that a newspaper like the *Hindustan* may charge him with deserting his post. His reply to this should be that he had never laid claim to bravery, and that he leaves intrepidity and fearlessness for those who consider themselves entitled to be called Kshatriyas and Rajputs. The writer than goes on to say that, if Lala Lajpat Rai regards him with the least respect and is an obedient son, he should wholly abjure politics and should again devote his body, mind and wealth to the service of the D. A.-V. (*lit.* national) College and Hindu (*lit.* national) Orphanages. The writer will not feel the least sorrow whatever hardship this may bring on his son ; nay, if this should cost the latter even his life, Lajpat Rai should maintain his popularity only by spending on the education and protection of the children of his community. Being a *bania* he has no thing to do with politics : the best work for persons of his caste is that mentioned above. Those alone can dabble in politics who are neither cowards nor fear any government. Lala Lajpat Rai should sever all connection with the Congress, whether it is a Moderate or an Extremist society. He should dedicate his life to the service of his beloved College and Vedic religion, making no distinction between the two parties of the Aryas and exerting himself equally in the accomplishment of their objects, which are a national concern under all circumstances, and should be undertaken by both. The work which the Gurukula is doing is in no way less useful than that undertaken by the D. A.-V. College, while the sacrifice made by Lala Munshi Ram is in no way inferior to that made by Lala Hansraj. As to Government spies, they will shadow Lajpat Rai just as they are doing Lala Munshi Ram. A clear conscience has, however, nothing to fear. Lala Lajpat Rai need not feel the least apprehension even if a constable is specially posted to his bungalow. Whatever Lala Munshi Ram or other Aryas may say in their defence, it will be extremely difficult for them to be absolved of the charge of being enemies of Government and non-Vedic religions, if God does not confer on the authorities the gifts of foresight and perspicacity. Similarly, whatever the Aryas may do, it will be idle to expect Musalmans not to try to injure the former or Hindus. Even Khwaja Nizami (of Delhi), who claims to belong to the inoffensive sect of the Sufis, tried to create prejudice against the Gurukula by making the unfounded statement that, on the occasion of its Anniversary celebrations in 1908, its pupils sang a song breathing hatred towards Muhammadans and other non-Aryas, and that the education imparted at the institution was of the same hostile character. The truth is that the conduct of the Arya Samaj in taking back into the Hindu fold not only Hindu converts to Islam but even born Muhammadans is a thorn in the side of the Prophet's followers. Christians also feel angry with the Samaj for similar reasons. And as sensible Hindus also have joined forces with the Aryas in the above work of proselytism, both Muhammadans and Christians have turned against all Hindus and consider it a religious duty to injure the objects of their enmity. If one takes up any Muslim newspaper, one will assuredly find

in it something against Hindus in one form or another. The peaceful and liberal policy followed by the British Government in India makes it impossible for Musalmans to harass Hindus with the strength of their arm or in accordance with the (Islamic) injunction regarding the killing of infidels. They have, therefore, adopted the policy of inflaming, to the best of their power and in whatever way they can, Government and its officers against Hindus, especially the Aryas. The Arya Samaj can, therefore, never hope to escape the tongues and pens of its Muslim and Christian enemies. Its members can live in peace only if the authorities become far-sighted, otherwise they will have to submit to their lot. Just now they are regarded by Government in the same light as the Wahabis were viewed in at one time. Government should reflect a little on the fact that Hindus have only itself to look to for protection, while Muhammadans have the Sultan and the Amir also at their back. The safety, life and honour of Hindus are bound up with the British Government, and it is only with its help that they can achieve progress. If some of them are a little dissatisfied with it or ask for some rights and justice from it, this does not on any account mean that they wish to remove themselves from under its benign protection. Religious bigotry alone is at the bottom of the prejudice which is sought to be created in the mind of Government against the followers of Hinduism.

Proceeding, the writer enquires whether any of the seditions charges preferred against Lala Lajpat Rai and the Hindu lawyers of Rawalpindi has been substantiated during the last two years. He can assert openly and with confidence that these charges were preferred only by such persons as are inimically disposed towards the Arya Samaj and the followers of the Vedic religion. Why do, then, the authorities, involve the poor Aryas (*lit.* subjects) in trouble at the instigation of the latter's enimies? If they do not fear the ruled, do they care nothing for Almighty God also, who makes no distinction between black and white or of race and creed. After begging the pardon of his (Hindu) readers for his digression from his proper subject, the writer tells them that, if they wish well to their nation, they should try to induce Lajpat Rai to work on the lines indicated by him, helping themselves also in strengthening the foundations of their National College (the D. A.-V. College). In conclusion, he says that this College affords the same support to the entire Hindu community as the Aligarh College does to the Prophet's followers.

The reform scheme and Muhammadans.

5. Writing under the heading "Patrons of Lord Morley," the *Akash* (Delhi), of the 25th March 1909, says that until quite recently all educated Muhammadans used to assert (and the Aligarh party was foremost of them all in the matter*) that they did not acknowledge the Sultan of Turkey as their Caliph; while a large section of the Muslim community, *viz.* the Shias, can never assign that position to him. Again, all of them know full well that the Sultan has neither rendered them any help on any occasion, nor is he in a position to do so. Haider Ali once applied to him for help against the East India Company, but he bluntly refused to stand by the first named against a friendly power. If the Sultan was really the religious head of Indian Muhammadans, he was bound by his religion to help Haider Ali

* The parentheses are the paper's own.

against a Christian people. If he had done so, he would assuredly have established his claim to be Caliph of Indian Mussalmans, and saved an Islamic Kingdom from coming to grief and passing into the hands of Christians. As it is, his conduct shows clearly enough that he had never claimed to be Caliph of the Prophet's followers in this country. As to the question whether the latter used to recognize him as their religious head, it may be remarked that, although it is through the kindness of the English that the Turkish Empire has been reduced to one-third of its original size during the past fifty years, still they have never opened their lips in remonstrance. They have undoubtedly helped Turkey with money and offered prayers for her in times of war, but this does not prove that they recognize the Sultan as their Caliph, just as the conduct of Hindus in expressing joy at Japanese victories in Manchuria and praying for reverses to the Russian arms cannot be construed as meaning that they look upon the Mikado as their religious head. Continuing, the Editor enquires whether the fact that Lord Morley has made special concessions in his reform scheme in favour of Muhammadans, on the ground of their having Constantinople at their back, should make Hindus commence asserting that Japan is their religious head, and that they will get their difficulties removed with her help. After remarking that apparently she is very strong at present, he asks whether Government will prove amenable to this strength and listen to Hindus. They had better take a leaf out of the book of Muhammadans and connect themselves with Japan. She is undoubtedly in a position to render them more help than their Muslim fellow-countrymen can expect from the Sultan. Will Lord Morley say whether, in imitation of the example of Mussalmans, they should commence declaring her their protector, and whether the newspapers should start singing her praises, leaving Indian questions to take care of themselves. Under the present circumstances it behoves them also to find a friend, real or fictitious, outside this country. This is what His Lordship teaches them, although they were unwilling to chalk out such a course for themselves. Hindus should establish friendly relations with China also, which is a very near neighbour to them from the side of Tibet and can be of far more use to them than the Sultan can be to Indian Muhammadans. Government cannot prevent them from doing so in face of its conduct in encouraging Muhammadans (in the impression) that they have profited themselves by their profession of having the Sultan at their back. They had better despatch a deputation to China and Japan to promote friendship with those powers. If the Sultan can be the Caliph of Indian Mussalmans owing to his being the guardian of Mecca and Medina, Hindus also are natives of Buddha Gaya (*sic!*), which is the sacred place of both the Chinese and Japanese, the founder of whose religion was, besides, born in this very country. It is only natural that these foreign peoples should regard Hindus with feelings of love. Proceeding, the *Akash* remarks that it is said that the reason why Government and Lord Morley display such love for Mussalmans now is that they wish to make the last named sever all connection with Hindus, and to profit fully by the policy of "Divide and rule." This may be so, but careful observers are of opinion that the phenomenon is ascribable to the German peril. Germany has been standing by the Sultan openly and secretly, and the English fear lest, in the event of war with her, His Majesty may re-open the Egyptian question and they may have to give up the Suez Canal, the key to Asia.

The reform scheme and Muhammadans.

6. The *Hindustan* (Lahore), of the 26th March 1909, publishes an article headed "Political agitation in the Punjab," in which it says that educated Hindus in the Punjab, especially at Lahore, are fast falling under the impression that Hindus are greatly injuring themselves by their desire to create an Indian nation in the interests of the country. The feeling owes its origin to the interminable series of unpleasant events which have been happening for some time past. Muhammadans constitute 25 per cent. of the population, but they have taken virtually no part in promoting the cause of national unity in India. Not only have they been holding themselves aloof from all national movements, but some of them have also been endeavouring to impede the course of such. They have let slip no opportunity of defaming and humiliating their Hindu fellow-countrymen. They have been charging the latter with disloyalty and with hatching rebellious conspiracies, and have furnished the authorities with limitless material (*beshumar saman*) for regarding Hindus with distrust. Again, instead of showing any pity and sympathy for the oppressed (Hindus), they have always tried to add to the former's sufferings. The result is that the authorities have been prejudiced against Hindus generally, misconstrue the latter's intentions, have deported some Hindu leaders for no offence and without a trial, and have punished many severely for paltry offences. On the contrary, in addition to being given an unduly large share of public posts, Muhammadans have been openly promised separate representation on the various Councils, as also seats in excess of their numerical strength. This has been done by a liberal and philosopher like Lord Morley, which means that the Liberal Government is prepared, out of regard for "the favourite wife," to ignore the considerations of ability and numbers which have always guided the authorities in all political and administrative matters. After remarking that the concessions granted to Muhammadans in the reform scheme will widen the gulf between the followers of Islam and Hinduism, the Editor remarks that the intellectual, political and numerical superiority of Hindus has proved of no avail against royal favour. Mussalmans, he adds, have been favoured owing simply to their flattering the authorities; history does not support them in their claim to the political importance which they attach to themselves. The sceptre had been wrested from them by the Sikhs, Mahrattas and one or two smaller Hindu powers, and it was not with them but with Hindus that the British had to fight for the throne of India. The most pressing question for Hindus at the present moment is how they can wipe out the humiliation heaped upon them as a community. Other provinces have not yet opened their lips in the matter, but the Punjab Press has put forward two proposals,—(1) that Hindus should eschew politics altogether, and (2) that they should set on foot a purely Hindu movement to safeguard their communal interests. Very few of them, however, will support the first proposal, because the present is the age of work, and God helps only those who help themselves. As to the second suggestion, Hindus should undoubtedly establish a society after the model of the All-India Muslim League to safeguard their political rights. They should, however, see that it does not in any way jeopardise the existence of the National Congress. After remarking that no particular community has the right to use the Congress for its own benefit and that that body champions the cause of all sections of the population in their capacity only of Indians,

the Editor says that Hindu leaders of the movement were perfectly justified in doing what they did to enlist the sympathy of Muhammadans. Besides, even if it is admitted that they were a little wrong in the matter, they can rectify the mistake not by severing all connection with the Congress, but by reviewing their methods of work. They can gain the latter object only if they work with greater courage and earnestness than they used to do before. They should, therefore, before Lala Lajpat Rai's return to Lahore, lay the dust which now darkens the horizon of the Congress in the Punjab, so that it may not pain the Lala's heart to see that the movement for which he has gladly suffered innumerable hardships is in a bad way. While it is necessary for "us" to work hard to safeguard the Hindu interests, "we" should also take in hand preparations for the coming Congress and forget "our" mutual differences for the sake of the country. It is also to be hoped that the members of the Congress Committee will not endanger the life of the movement from motives of *zid*, &c., and also that they will not hesitate to effect a reconciliation with those (the Extremists) who have for some reason or other been estranged from them.

The reform scheme and Muhammadans.

7. Writing under the heading "By God's grace the Congress still lives," the *Hindustan* (Lahore), of the 26th March 1909, says that in its issue of the 12th idem it publishes an article headed "Is the Congress alive or dead?" (*vide* paragraph 2 of Selections No. 12). The answer to the question has been to the paper's liking, and the instantaneous effect, which the writing was intended to produce, has really been brought about. It has led the local *Tribune* and the *Advocate* of Lucknow to publish leaders in the same strain, while the *Indu Prakash*, Bombay, has published a telegraphic summary of it. The result of all this has been that Mr. Khare, Secretary of the Congress Committee, has wired to the various Provincial Congress Committees from Bombay that a meeting (of the Congress) must be held at some place on the 28th March. This shows that the Congress breathes still, and it is the Editor's prayer that it may live long, because it constitutes the only sign (of the existence) of an Indian nation. The people are diverse in religion and language. Their sole common concern is their native land and the Congress is the only representative of the entire country. If, therefore, the Congress shows signs of decay and abstains from its duty at the time of need, India has to look for protection to God alone. It is consequently to be hoped that the Provincial Committees will not fail to afford proof of the existence of the movement and will try to preserve for it the high position which it has won during the past 25 years. The Hindu-Muhammadan question has already proved the source of considerable mischief, and if the unjust and unlawful concessions, which it is proposed to grant to Muhammadans in the reform scheme, are actually made, the breach between the two communities will be widened and the axe will be laid at the roots of Indian nationality. The people should realise their duty to the country and request Government to safeguard their rights, while the authorities should grant their prayer.

Natives and volunteering.

8. The *Akhbar-i-'Am* (Lahore), of the 30th March 1909, publishes a communication headed "Native Volunteer Regiments." The writer asserts that it is necessary and advisable that natives should be permitted to

take part in the defence of the country. After remarking that they consider it a source of pride to lay down their lives for their land and sovereign, he says that the adoption of his suggestion will not only constitute a test of their loyalty, but will also ensure their co-operation with Government in the task of defending the country, which (in its turn) will render the administration easier and more successful. He is of opinion that Native Volunteers would have proved of more use in putting down the prevailing unrest than their European comrades or native soldiers. Government, he adds, can easily understand what pain is caused to natives by the withholding from them of the privilege of volunteering. It should unhesitatingly form small regiments of Native Volunteers in all provinces. They should consist of gentlemen, who should be regularly trained and given military instruction.

The *Yugantar* at Lahore.

9. The *Tribune* (Lahore), of the 31st March 1909, publishes the following under the heading "A dangerous game" :—

"We have never cared to attach any importance to stray acts of individual mischief or thoughtlessness, nor are we inclined to do so now. But we think a word of protest is necessary in view of the fictitious and exaggerated importance that is being lent in quarters by no means noted for taking a cool or dispassionate or even a broad view of the situation to the report of certain crazy documents having been found stuck up at one or two places in Lahore, among them it is said on the wall of the D. A.-V. School. It so happened that the discovery, unsavoury as it was, was suddenly made on the morning after the great Hindu demonstration in connection with proposed modifications in the reform scheme, as also it is true that Lala Lajpat Rai returned from England on the morning of the meeting, which he was not able to attend. But it would be rank madness to connect the sticking of the silly documents with the holding of the meeting or the arrival of Lala Lajpat Rai. Yet fire-eating and imaginative journalists are not wanting who are endeavouring to trace some occult connection between the sticking of the documents or one or both of the other events. And yet in their plenitude of wisdom such seers do not seem to realize that tables might easily be turned the other way. It is not impossible, though it is most unlikely, that some wrong-headed or crazy person may take it into his head to select for the display of his mischievous propensities the precise occasion which he must know may be most calculated to prejudice the cause of the community and the country and to neutralize, if not to stultify, the effect of the demonstration. Such a contingency may be possible, but would certainly be against all expectation. But it must be equally remembered that there is at least as much, if not far greater, probability that it may be the doing of some one by no means over-friendly to the demonstration or to the cause it represented and the very success of the gathering may have kindled unfriendly propensities or led an unscrupulous hand to resort to a nefarious game in the endeavour to discredit a legitimate movement of protest on behalf of the Hindu community. Such a mean and transparent device would carry its own condemnation, and the responsible authorities, we feel no doubt, are not to be caught in this way."

Lala Lajpat Rai.

10. The *Hindustan* (Lahore), of the 26th March 1909, publishes a paragraph headed "Lala Lajpat Rai has come (back)," in which it expresses unbounded joy at the Lala's safe return to Lahore. When he left for England in October last the paper requested him, in view of the complexity and requirements of the situation, to return to his native land and re-enter the political arena as a leader. On a friend asking him recently how long he would sojourn in England, he replied that he intended making a long stay, but that his countrymen would not allow him to do so. It is in

a way in response to the *Hindustan's* criticisms that he has returned to the Punjab at a time when this province stands in sore need of his services. The paper feels co nfident that he will soon resume his old and congenial occupation of serving the country, and will rescue the Congress barque out of the whirlpool and steer it to the shore of success.

Traitors in India.

11. The *Jhang Sial* (Jhang), of the 27th March 1909, publishes an article headed "Traitors in the camp bringing ruin on it." It remarks that the wise have said that no nation can be degraded unless its members take part in its degradation. After describing how Ceylon was devastated by Rama with the help of Bibhikhan, the traitorous brother of its ruler, the paper says that the present miseries of India are ascribable to the traitors in it. Indians, it adds, complain that they have been plundered by foreign traders; that they are not treated well by the rulers; that the authorities pay no heed to their cries, and that nothing is done to prevent their falling victi ms to famine and disease. In short, their condition has reached a very critical stage. It will, however, appear on investigation that their own countrymen are to blame for their present sufferings. The authorities are not so blameworthy in the matter as they are supposed to be; the responsibility for the evil lies chiefly on the people themselves. They complain that they are not treated with consideration on railways; that 3rd class pass engers are grossly ill-used; that sufficient water is not supplied in the irrigation canals; th at the entire revenue for *kharaba* lands is not remitted, and that land revenue and water-rates are not fairly assessed. They should not, however, forget that their own countrymen are largely to blame for this state of affairs. As to the urban population's complaints in connection with the assessment of different taxes and octrois, these imposts also are assessed not only by Europeans, but by Indians. Continuing, the paper remarks that the present degraded condition of India is due to the selfish and traitorous doings of her own children. It then enquires whether India can reach the zenith of progress in these days of selfishness, and while there exist natives, who can sell their nation for a mess of pottage, they are wrong in saying tha t the authorities do not pay any heed to their grievances. The truth is that the re is a great dearth of natives imbued with patriotic feelings and deeply anxious to promote the welfare of the country. The feelings of nationality are still non-existent in India; none of her children desires her well-being; and all are engaged in gaining their own selfish ends. How can, then, the authorities grant their prayers, and why should they entail loss on themsel ves in order to confer on the people a benefit which they do not desire? "Your own bro thers are an obstacle in the way of your legitimate demands being granted. The traitors in your own camp are bringing ruin on it. The spectacle is witnessed in our Municipal Committees in broad daylight." The Editor promises to revert to the subject in some future issue.

The Budget.

12. The *Jhang Sial* (Jhang), of the 27th March 1909, remarks that, while the people are groaning under the heavy load of taxation, there unfortunately appear no signs of any change for the better taking place in the near future. There will be no surplus this year, and consequently, instead of 18¾ crores, only 15 will be spent on public works and railways. He then goes

on to say that it will be of no use to have railways when those who are likely to make use of them are dying of hunger. The authorities should, therefore, spend half of these 15 crores on education and keep the rest in reserve for future emergencies.

Lala Dina Nath and the *Hindustan* newspaper.

13. Writing under the heading "Lala Dina Nath and the *Hindustan* newspaper," the *Hindustan* (Lahore), of the 30th March 1909, says that after meeting his friends and relatives at Hafizabad, Lala Dina Nath came to Lahore with a view to ascertaining from Pandit Ram Bhaj Dutt whether the latter was prepared on certain conditions to make the Lala Editor of his paper, and also to come to a final understanding with him on the subject. The Lala, however, has failed to come to a settlement with the Pandit, especially as regards the policy of the paper and its attitude towards Lala Lajpat Rai. Everybody, adds the paper, knows what the present attitude of the paper is towards Lala Lajpat Rai. When, however, Lala Dina Nath was the Editor of the paper he used to fill its columns with eulogies of Lala Lajpat Rai. How can he be expected to endorse the present policy of the paper? He, however, offered to take upon himself the full responsibility as regards the policy of the paper in the event of his being placed in charge of the *Hindustan*. But Pandit Ram Bhaj Dutt refused to agree to this, inasmuch as he wanted to interfere from time to time with the policy of the paper, not only as regards its attitude towards Lala Lajpat Rai, or Lala Har Kishen Lal, but also in regard to other persons. As a consequence, all attempts of the parties to come to a settlement have failed, and Lala Dina Nath not only refused to take charge of the paper, but it appears from his attitude that there is no likelihood of his ever accepting it in future. After referring to the duties of the proprietors of the *Hindustan*, the paper says that all unbiassed persons will admit that the *Hindustan* is a power in the Punjab, and that no other paper wields the same amount of influence among the middle classes. The paper named, however, is gradually losing its influence from the day when Lala Dina Nath went to jail. Now that Lala Dina Nath has been released from jail, it behoves Pandit Ram Bhaj Dutt, who, when purchasing the proprietary rights of the paper, declared that he took the step not to run the paper on commercial principles, but with the laudable purpose of saving it from extinction, to restore the paper to Lala Dina Nath, since the latter is willing to purchase it, and even to pay compensation to the Pandit if he actually suffered any loss. The *Hindustan* newspaper is a public charge, and of the two persons, *viz.* Lala Dina Nath and Pandit Ram Bhaj Dutt, the former is, even Pandit Ram Bhaj Dutt will admit, better fitted to bear the burden than the latter. The Pandit, therefore, will earn the gratitude of the Punjab public by restoring the paper named to Lala Dina Nath, who started it and was compelled to part with it under painful circumstances. The paper also requests Pandit Ram Bhaj Dutt to come to a settlement with Lala Dina Nath, so that both together may conduct the newspaper in amity and concord.

*Swaraj.*

14. The *Akash* (Delhi), of the 25th March 1909, publishes a communication headed "*Swaraj*," in which the writer says that whenever mention is made of liberty and *Swaraj* for India, some of his countrymen declare that Indians are as yet unfit to rule themselves. They argue that the people are

disunited and ignorant of the art of government, and that, if the British were to leave India, the country would again be invaded by foreigners like Nadir Shah, while the various communities would fly at one another's throats. They, therefore, advise Indians to consider the present régime of peace a great blessing, and to do their utmost to prevent its coming to an end. Even if the truth of their arguments is for a moment admitted, the writer would like to know whether their reasoning does not mean that, if a people once becomes subject to a civilised and advanced nation, it can never from any cause regain its liberty, it being only natural for the victors not to benefit the vanquished at a loss to themselves. What efforts, he asks, have the English been making to destroy the seed of disunion which has been sown amongst the people? Indeed, why should they make any? If Indians also had been rulers of a foreign country, they, too, would have tried to breed disunion and quarrels between the different sections of their subjects, in order to feather their own nest to the best of their ability. It is also an open secret that at first the English came to India with the sole object (ostensibly at least)* of making money by means of trade. Subsequently, however, they began to follow the policy of siding with one of the Native Chiefs happening to be at war, and of obtaining money and territory from him in the event of his coming out victorious. In other words, their constant purpose was to acquire, by fair means or foul, as much money and influence as they could. The correspondent next refers to the methods which the English are alleged to have adopted to kill Indian arts and industries, and enquires whether a people, who deliberately ruined the trade and industries of this country, can be expected to revive the same and raise Indians in the scale of civilization. Again, the finances of India do not admit of sound and useful education being made free and general in the country, the military expenditure being excessively heavy. It is also well known that far more money than the annual increase in the country's income from various sources is every year drained away to England and other lands. The education, moreover, which is at present imparted to the people, is so defective and worthless in character that no great invention or discovery has been made here at any time during the last 150 years. There is, however, nothing to be surprised at in this. This education is meant not to benefit Indians, but to produce clerks for public offices and courts, and to popularise English manners and manufactures in the country, as has been fully exposed by Lala Hardial. It is therefore clear that it is impossible for Indians to make industrial, commercial and educational progress under the present Government; nay, that they are certain to decline in all these respects. The next question to be considered is whether, in the event of the English going away from India, natives will really begin to kill one another. In the first place, this will not necessarily be the case, but, even if the apprehended fighting does take place, there will be no harm in this. Hindus, Muhammadans and others may fight, but the victorious community, whichever it may be, will be of the people themselves. Again, the people will no longer be under foreign rule, and will be certain to obtain a Parliament, etc., by creating a public opinion and making constant demands on their kings. At present who heeds the petitions they make? Whatever is beneficial for them is injurious for their present rulers and *vice versâ*. In the event of their being under an indigenous ruler, their interests will not clash with those of the Government. A statesman has said

* The parentheses are the paper's own.

that the worst form of slavery is the subjection of one people by another. However oppressive and harsh an indigenous ruler may be, still he is preferable to a foreign master. Foreign rule, however benevolent it may be, cannot compare with *Swaraj*. The correspondent then goes on to say that the longer his countrymen remain slaves the more tightly will the chains of slavery be riveted on them. He cannot understand the force of the statement that, in order to fit themselves for *Swaraj*, a people must remain slaves of a foreign nation. He would request Indians at once to remove from their minds the impression that they will become fit for *Swaraj* in course of time, and that the kind British Government will then confer self-government on them. They should bear in mind that it is only by relying on themselves that they can make progress and make India a prosperous country once more.

## II.—Afghanistan and Trans-Frontier.

The Kabul conspiracy.

15. The *Akhbar i-'Am* (Lahore), dated the 26th March 1909, publishes a paragraph headed "A rebellious conspiracy at Kabul." In discussing the plot to kill the Amir, his heir-apparent and others, the paper refers to the arrest of Dr. Abdul Ghani on the charge of complicity in the conspiracy. The *Mullas* in Afghanistan, it adds, have been hostile to the Doctor from the very first, and used to accuse him of being a spy of the British Government. The Amir made searching enquiries into the charge, and, on discovering it to have been wholly unfounded, began to repose far more confidence in, and to confer greater honours on, the Doctor than the latter used to enjoy previously. It is, therefore, impossible that Docter Abdul Ghani could have taken part in the horrible conspiracy against the Amir, especially as he was fully aware that his life, property, honour and future hopes depended solely on His Majesty. At all events, the news of his arrest is a mere rumour and may turn out to be unfounded.

## V.—Native Societies and Religious Matters.

Grievances of the Aryas of Kaithal.

16. Under the heading "Oppression of the Arya Samajists of Kaithal, Karnal district," the *Parkash* (Lahore), of the 23rd March 1909, publishes a letter from one Basant Lal, Secretary, Arya Samaj, Kaithal. Although, says the writer, it has been made clear to Government that the Arya Samaj is a religious and loyal society, strange things are being done at Kaithal. The reports submitted by an illiterate and low-paid police constable against even the most respectable and level-headed persons (among the local Aryas) are accepted as Gospel truth, while the last-named are looked upon as a criminal tribe. The police not only shadow the Aryas, but also make use of threats to prevent people from entering the Samaj *Mandar*. All this, adds the writer, is being done at the instance of the higher authorities, as a perusal of the following will show. The police can, however, only bring themselves into ridicule, for the reason that, with the exception of a few selfish persons, the entire population of the town is at the back of the Samaj, while all the zaildars, lambardars and *raises* in the Karnal district are Aryas. It is, therefore, useless on the part of Mr. Stow, Settlement Officer, to try to crush the Samaj by dismissing petty Government servants like patwaris. Continuing, the

writer complains that Mr. Stow has dismissed Hamel Singh, Atma Ram and Kewal Kishen, patwaris, on the charge of their having joined the Samaj (*fugut Samaj men shamil hone ke ilzam men*). Another patwari named Singhar Singh has, under section 107 (Criminal Procedure Code), been called upon to furnish security and to enter into a personal recognizance for Rs. 3,000 for the offence of having taken part in a meeting held by the residents of Mauza Kaul (?) to stop the use of beet (*lit.* English-made) sugar. Proceeding, the writer alleges that the (local) authorities are bent on subjecting the Arya Samajists to severe hardships, so much so that Sundays, on which weekly meetings of the Samaj are held, have been forbidden to be observed as holidays, in order to prevent Government servants from attending the said meetings. After reporting that this has been done in the Settlement Department, he enquires why it is not openly proclaimed that no Arya will be taken into Government service, which practice is virtually already in force. He then goes on to say that, contrary to the Royal Proclamation (of 1858), the Aryas are prohibited from performing their religious duties. In conclusion, he reports that it is rumoured that the character rolls of eight other patwaris in the Kaithal *tahsil*, who are suspected of being Aryas, have been called for. He would ask the higher authorities to look into the matter, and prevent the feelings of a particular religious sect being wounded in this way.

## VII.—General Administration.

### (*a*)—*Judicial.*

Libel cases against the *Jhang Sial*.

17. Writing about the libel cases instituted against it, the *Jhang Sial* (Jhang), of the 27th March 1909, says that the same have cost it a very large sum of money. After remarking that if its readers and those who sympathise with Banke Dayal consider it necessary to preserve its existence and to nurture the plant grown by the accused and watered by him with his heart's blood, they should do the needful in the matter; the Editor, says the paper, has dedicated his body and mind to their service, but the want of money ought to be supplied by them. If he and the *Jhang Sial* had been in a position to bear their heavy burden, he would never have thought of invoking their assistance. As it is, he feels compelled to make an appeal to them to come to the rescue of the *Jhang Sial* in recognition of the services rendered by it. After asking them to help it with money, subscribers and contributions, in order to place it on a stable footing, he says that some gentlemen have suggested that an extra sum of eight annas should be recovered from every subscriber with this year's subscription. Those who approve of this suggestion should act up to it and communicate their views to the Editor. In conclusion, he expresses the hope that he will not again have to appeal for help to his readers.

Libel cases against the *Jhang Sial*.

18. The *Jhang Sial* (Jhang), of the 27th March 1909, acknowledges a further sum of Rs. 150-9-0 towards "The fund in aid of Banke Dayal." This brings the total to Rs. 248-8-0.

### (*e*)—*Agriculture and questions affecting the land.*

Grievances of the *Bar* colonists.

19. The *Jhang Sial* (Jhang), of the 27th March 1909, publishes an article headed "The *Bar* (*ilaka*) again in adversity," in which it remarks that in its issue of the 6th instant (*vide* paragraph 31 of Selections No. 11) it

observed that in the *Bar ilaka* if a person died leaving four sons, and if one of the brothers died childless, the share of the deceased would be resumed and would not be given to the remaining brothers. It has now actually happened in a village named Urka that the property of a deceased childless brother was resumed and given to an outsider and not to the surviving brothers. In another village a person died childless, and his landed property was not given to the widow, but to an outsider. The widow has sued for the possession of the land in question, and the result is anxiously awaited. Now, as a matter of fact, 35 per cent. of the total population of the *Bar ilaka* are childless, and if this resumption of land is allowed to continue in the above way, their descendants (*lit.* they) will be deprived of their landed property within ten years and the entire *ilaka* will in the course of the next 40 years pass away from the hands of the present holders to new-comers. The present arrangement, therefore, has filled the minds of the people of the *ilaka* with dismay, and is causing them much uneasiness. The colonists built *pucca* houses and laid out gardens, and even thought of permanently settling there by selling their property in other districts, although it was a veritable penal settlement for them, for they were not allowed to leave their houses without permission, and one stroke of the authorities' pen has taken away from their minds all hopes about their future. The colonists are now extremely displeased with zaildars, lambardars and other persons who are in the habit of burning incense at the altar of the authorities, and who inspired them with false hopes that the Government would not enforce laws calculated to give them trouble, and would preserve in fact the rights of the colonists. These flatterers, it may be noted, attributed the agitation, which was carried on in the *ilaka* some time ago, to the incitement of a few persons, and, by hiding the real point at issue, in this way put the colonists on the wrong track. They (colonists) now ask whether the courteous treatment which is being accorded to them for two or three months past, and the change which has come over the spirit of the authorities in dealing with the people, were the precursors of the promulgation of the severe laws under reference. They also ask whether the distribution of watches, *lungis*, &c., to colonists in an open Darbar, and delivering of speeches by the authorities with a view to conciliate them, were intended merely to clear the ground and disarm all opposition before the laws under reference were enforced. After condemning the practice of resuming the lands of childless colonists after their death, and after remarking that the colonists are bitterly realising its evil effects, the Editor asks whether, in the event of the above facts being brought under the notice of Government, the authorities will still say that the true feelings of the colonists on the subject were not made known to them. Will the paper, he asks, be charged with inciting the people to disloyal acts, when it informs the Government that its resumption of the lands of childless colonists after their death is calculated to prove injurious to their interests? Will the grievances of the people of the *Bar ilaka* not be attended to on the ground of Government losing its prestige thereby? Will those who protest against this practice be regarded guilty of any offence? When in other places of the Punjab an occupancy tenant enjoys the right of bequeathing his right of occupancy to his heirs, and when in the United Provinces he can sell or mortgage his occupancy right, it is difficult to understand why Government is not prepared to concede the same right to those who are tenants in land owned by itself and why it should allow its

tenants to bequeath their rights of occupancy to their widows and children only. Continuing, the Editor says that the resumption by Government of lands of tenants dying childless is creating a suspicion in the minds of the people against the motives and honesty of Government, which courteous receptions of zaildars and lambardars and speeches (by the authorities) will never be able to remove. As, however, the mischief done by the doings of the authorities is so far confined to a limited and small area, the Editor urges the authorities to put an end to it and to reassure the colonists. He also urges the colonists to give up grumbling quietly and to take steps to communicate their grievances to Government, requesting it to redress them. He also exhorts the Zamindar Association, Lyallpur, to take up the cause of the colonists, and remarks that, instead of spending the money collected from zamindars in entertaining Deputy Commissioners, the Association should get an application on the above subject printed and circulated among colonists, and, having obtained their signatures thereon, should submit the same to Government.

*(f)—Railways and Communications.*

A complaint.

20. The *Akhbar-i-'Am* (Lahore), of the 30th March 1909, publishes a communication headed "Treatment of passengers by a railway servant." The writer says that on the 14th idem he went to the local railway station to see off a relation, who was going to Delhi by the Bombay Mail. The train had not arrived then, and they sat down near the book-stall. Shortly after a Sahib (probably a Second Guard),* who wore a black uniform and was in a state of intoxication, came on the platform and enquired from them where the stall-keeper was. They told him most respectfully (*lit.*, humbly) that they could not give him the required information. He was very angry at this, called them *badmashes*, and ordered them to show him their tickets, abusing them in English at the same time (the words used were probably; "O you d—d fool—*sur ka bachcha*—son of a pig)." They would have handed him their tickets, but they were afraid lest be should tear the same up, as he was intoxicated at the time. They, therefore, showed him the tickets from a distance, which had the effect of incensing him still further. He gave the writer's relation two blows and kicked the last named twice and called him *sur ka bachcha*. It was with the greatest difficulty that they got away from the Sahib and related the whole story to the Station Master. That officer (simply) sent for the (offending) Guard and told the latter to return to his house, being off duty and in a state of drunkenness. Continuing, the writer says that hardly had his relation placed his luggage in the train when the Sahib returned and demanded that the same be shown to him. On being obeyed he said that it was more in weight (than could be carried free of charge) and that he wished to weigh it. When, however, the luggage was found to weigh only 18 seers, he asked that it should be unpacked to satisfy him that there was no illicit article in it, saying that he was not certain of that, and calling the writer and his relation *badmashes*. They had to obey him, but when the luggage was being inspected there came on the platform a European Sub-Inspector of Police, to whom they told their story, and who took away the Guard. The correspondent then goes on to say that they are respectable men, and that they were subjected to the above humiliation merely

* The brackets are the paper's own.

because they could not tell the Sahib where the keeper of the book-stall was. If, however, they had paid him back in his own coin a great outcry would have been raised in the English Press, while they might have been sent to the lock-up forthwith on the charge of having some illicit article in their possession. The Manager, North-Western Railway, should look into the matter and reprimand the offending Guard, so as to prevent railway servants from ill-treating passengers in the future. They are meant to ensure the safety of the lives and property of passengers and not to practise oppression on the latter. The newspaper-reading public are not unaware of the hardships to which passengers are subjected by railway servants every now and then. The writer would, however, ask his countrymen that, if they are ever treated by a Sahib in the above manner, they should bring the matter to the notice of the Railway authorities through the columns of the *Akhbar-i-'Am*. It is beyond their power and is also unbecoming for them to give tit for tat, while they should fear kicks from Sahibs lest they should die from ruptured spleens. In conclusion, the writer requests the Editors of all leading newspapers to comment on the incident in question.

A railway complaint.

21. The *Hindustan* (Lahore), of the 26th March 1909, publishes a paragraph headed "For notice by the Manager, North Western Railway." It has been informed that the District Traffic Superintendent, Karachi, has, with reference to a letter from the Chief Store-keeper, Lahore, issued a circular to the effect that all railway servants who are required to wear boots should do so on pain of punishment. The circular adds that boots can be had from the Chief Store-keeper, Lahore and that prices will be recovered in one instalment. After remarking that similar circulars may have been issued in other districts also, the paper says that the prices of the boots with the Chief Store-keeper range from Rs. 4-8-0 to Rs. 8 a pair. It cannot believe that the poorly-paid railway clerks can afford to buy these costly boots, especially when they can buy boots in the bazar at Re. 1-8-0 or Rs. 2 a pair. The District Traffic Superintendent, Karachi, should reconsider his orders in view at least of the fact that a famine pervails throughout the country, and that railway servants, who find it difficult to maintain themselves and their families on Rs. 20 or Rs. 25 a month, cannot afford to buy the above costly boots.

### (*h*)—*Miscellaneous*.

The Pioneer Leather Works, Lahore.

22. Writing under the heading "Joint-Stock Companies: public money should be spent with care," the *Civil and Military Organ* (Ludhiana), of the 25th March 1909, says that the introduction of the said companies into India is an essential step for the advancement of the country. The secret of the present greatness of Europe consists in joint-stock companies, and credit is undoubtedly due to those good men who are teaching natives the lesson of establishing such companies and of expanding the country's trade and developing indigenous arts and industries. After remarking that the Punjab National Bank, Lahore, is the most stable, reliable and profitable joint-stock concern in this province, the Editor observes that the other native banks in the Punjab are also doing good business, but that the condition of some of them cannot be called satisfactory. He does not wish to disclose the names of the latter banks at present, but he hopes to be able shortly to expose their internal condition and

methods of work. Continuing, he regrets that the weaving, spinning, ginning and flour mills and some other concerns at Lahore, which are worked under the guidance chiefly of the Hon'ble Lala Harkishan Lal, should sometimes spend public money and transact business in a manner clashing with the principles of commerce or indicating at least lack of supervision. No one will deny that the generality of natives are involved in great poverty and that very few of them can put by anything. Indeed, they can save only by stinting themselves and their families, while their sole object in investing such savings in joint-stock companies is to make some money against a rainy day. During the past few years, however, several companies have become bankrupt, paying nothing to their shareholders or only 8 annas or 10 annas in the rupee. A consideration of the list of the companies, which have gone into bankruptcy at Lahore, Delhi and other cities in the Punjab, will show that lakhs of public money have been wasted in consequence of negligence or selfishness (? on the part of the directors). As an instance in point, the Editor refers to the affairs of the Pioneer Leather Works, Lahore, and says that, although the concern started with high-sounding promises, it has entailed a heavy loss on its shareholders during its three years' existence. The report, dated 29th August last, issued by its directors, is calculated to create feelings of deep sorrow in the readers' mind. Both the assets and liabilities of the company amount to Rs. 1,58,963-6-1, while a perusal of the Auditors' report shows that the concern has been worked with gross carelessness and negligence. The directors, who have been transacting business in a slip-shod manner, should be held responsible for the loss entailed on the shareholders. After remarking that the People's Bank and the Amritsar Bank, Lahore, several of the directors of which are also on the directorate of the Pioneer Leather Works, have applied that the latter concern should be put into liquidation, the Editor says that it would not have mattered if the company had had to suffer loss through some heavenly visitation or a decline in trade. As it is, he adds, the event is due solely to negligence and carelessness (on the part of the directors).

Lord Minto's coming visit to Lahore.

23. Writing under the heading "Lord Minto's visit to Lahore," the *Hindustan* (Lahore), dated the 26th March 1909, says that the cost of the reception to be accorded to His Excellency is estimated at Rs. 12,000. The paper is glad that the Viceroy will be received in a manner befitting his high position; but it would like to know whether the rulers have ever considered what benefit the tours undertaken by them confer on the ruled. In former times the authorities used to go out on tours with the object of ascertaining the true conditions of the ruled, redressing the grievances of the oppressed and helpless, meeting the wants of the poor and destitute, implanting in the people's breasts love for the Government, and the like. This had the effect of binding the governors and the governed more closely together. Can, however, any one say how far the present-day official tours fulfil the above objects?

Mr. Humphreys, Deputy Commissioner, Delhi.

24. The *Akash* (Delhi), of the 25th March 1909, publishes a communication headed "Our present Deputy Commissioner." The writer says that the events of the past few years have rendered the generality of native

young men so suspicious of the authorities and the English that they have become averse to acknowledging the services of, and tendering thanks to, even those Englishmen who sympathise with Indians or display wisdom, foresight and kindness in the performance of their official duties. The Editor does not approve of this policy, which not only goes against the interests of the people, but is also opposed to justice and religion. While it is the duty of journalists not to fear imprisonment and deportation in proclaiming truth, exposing injustice, oppression, high-handedness and official irregularities, in safeguarding the rights of the nation and laying the grievances of the people before Government and its officers, it is equally binding on them to encourage and thank those Englishmen and Anglo-Indians who are sincere sympathisers with natives; for this is calculated not only to sustain these good men in their difficult and unpleasant efforts, but also to make others follow in their footsteps. Similarly, giving their meed of praise to those Anglo-Indian officers who perform their duties in a becoming way will be certain to induce their other *confreres* to imitate their example. Indeed, it is essential for the people's progress, and humanity, nay, selfishness itself demands that, so long as the present connection between England and India subsists, praise should be given to whomsoever it may be due. Continuing, the writer says that Mr. Humphreys, the present Deputy Commissioner of Delhi, is one of those highly-placed officers who have not placed obstacles in the way of educated Indians, although they have not openly sympathised with the aspirations of the last named. He is, therefore, entitled to both praise and thanks, and the writer cannot abstain from praising him on the eve of his departure from Delhi. Mr. Humphreys took over charge of the Delhi district at a troublous time and, but for the statesmanship, sobriety, foresight and patience displayed by him, the scenes witnessed at Rawalpindi, Bombay and Cocanada would assuredly have been enacted at Delhi also. At the same time he did not disregard the wishes and policy of Government in anything, and was always careful to abstain from doing aught likely to lower its prestige. After referring to the deep interest evinced by Mr. Humphreys in works of public utility, the correspondent says that he is a good Christian,—pleasant-mannered, polite, patient, industrious and kind-hearted. He is almost free from pride, anger and short-temper, which are, unfortunately for the country, to be found in most (Anglo-Indian) officers, and lead to great evils. It cannot be said that he never made mistakes, but, on the whole, the people of Delhi are not likely to get such another good Deputy Commissioner.

The writer then goes on to say that a change has come over India and that the authorities also should change their ways. Indeed, they will have to do so, and the sooner they adapt themselves to the changed times, the better will it be for both the rulers and the ruled. It is not now as easy to govern this country as it was forty or fifty years ago. While it is the duty of every officer effectually to put down all attempts at overthrowing Government, he should also administer even-handed justice between white and black men, as also between Hindus and Muhammadans. He should likewise have genuine sympathy with the people, and should abstain from bringing constitutional movements under the category of sedition. Again, the general public should have free access to the authorities, while the latter should repose greater confidence in educated natives. This will place the last named in a

position to remove all misunderstanding between Government and the people and to prove useful interpreters between the two.

The Viceroy's visit to Lahore.

25. Writing under the heading "Learn a lesson," the *Jhang Sial* (Jhang), of the 27th March 1909, remarks that while Indian gentlemen like Nawab Fateh Ali Khan and Rai Sahib Ram Sarn Das have made handsome donations of Rs. 1,000 each to meet the expenses in connection with the visit of His Excellency, it is notewo rthy that no European (save His Honour, who gives only Rs. 100) has subscribed a single pice. This is not due to the fact that the Europeans are not glad at His Excellency's visit to the Punjab, but that they know how to make a right use of their earnings and are not prepared to waste them on such showy works. The Indians who spend money on such occasions make fools of themselves in the eyes of intelligent Europeans. In conclusion, he remarks that they should learn the value of their money, and instead of wasting it over receptions s hould commemorate His Excellency's visit by spending it on charita ble works or some kindred object.

D. PETRIE,

*Asst. to the Deputy Inspector General of Police, Criminal Investigation Department, Punjab.*

LAHORE:

*The 3rd April* 1909.

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# SELECTIONS

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# NATIVE NEWSPAPERS

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Jaswant Rai ... | 3,100 " |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 " |
| 4 | Punjab Times and Frontier News | Rawalpindi ... | C. V. Miles ... | 250 " |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| 6 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| 8 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 700 " |
| | **BI-WEEKLY.** | | | |
| 9 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| 10 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| 11 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 200 " |
| 12 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| 13 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| 14 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 " |
| 15 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 16 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 " |
| *17 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| 18 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 19 | Dost-i-Hind ... | Bhera, district Shahpur | Ram Lubhaya ... | 200 " |
| 20 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 10TH APRIL 1909—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 21 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| 22 | Hindustan ... | Lahore ... | Ram Sarn Datt ... | 13,000 " |
| 23 | Jhang Sial ... | Jhang ... | Bhagwan Das ... | 700 " |
| 24 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| 25 | Khair Khah- -Alam ... | Delhi ... | Mir Hassan ... | 110 " |
| 26 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 " |
| 27 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| 28 | Nazim-ul-Hind ... | Do. ... | Nazim Husain Khan ... | 200 " |
| 29 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| 30 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | ... |
| 31 | Patiala Akhbar ... | Patiala ... | ... | 13,500 " |
| 32 | Parkash ... | Lahore ... | Soma Deva ... | 700 " |
| 33 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| 34 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 " |
| 35 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 398 " |
| 36 | Ditto ... | Rewari ... | Safdar Husain ... | 200 " |
| 37 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| 38 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 " |
| 39 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| 40 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| 41 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 " |
| 42 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 " |
| 43 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 10TH APRIL 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 44 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| 45 | Watan ... | Do. ... | Muhammad Insha Alla... | 1,800 " |
| 46 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 " |
| | FORTNIGHTLY. | | | |
| 47 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| 48 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| 49 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | MONTHLY. | | | |
| 50 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 " |
| 51 | Azad ... | Lahore ... | Bishan Sahai ... | 300 " |
| 52 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| 53 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| 54 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| 55 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 " |
| 56 | Martind ... | Do. ... | Kanaya Lal ... | 250 " |
| 57 | Ishaat-ul-Kuran ... | Lahore ... | Muhammad Chattu ... | ... |
| 58 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 copies. |
| 59 | Ganga ... | Jullundur ... | Karm Chand ... | ... |

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

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### I—POLITICS.

#### (*a*)—*Foreign.*

Indians in foreign countries.

1. The *Hindustan* (Lahore), of the 2nd April 1909, publishes a communication headed "Wretched condition of Indians in foreign countries" from its correspondent residing in Zanzibar. The writer finds fault with the communication which M. Banwari Lal, writing from Shanghai (China), recently published in the *Hindustan*, and remarks that the wretched condition of Indians in foreign countries is not a new or extraordinary thing, and is quite in conformity with natural laws. After remarking that it is absolutely wrong to say that by abandoning British territory and taking refuge in foreign territories Indians will be happy, the writer says that if the treatment accorded to Indians in British Africa be compared with that accorded to them in German, Italian or Portuguese Africa, it will at once be realised that the first-named, in spite of all its faults is by far the best treatment which Indians experience at the hands of foreigners. A certain Indian gentleman residing in British Africa told the writer that he preferred a post carrying a salary of Rs. 50 per mensem in British Africa to one carrying Rs. 90 per mensem in German Africa. Moreover, there are no lawyers, or appellate courts in German Africa, where the words falling from the lips of the district officers constitute law. That the Indians live happily under British rule is apparent from the fact that in German territories one is hanged merely at the sweet will of an ordinary magistrate. The writer then concludes by protesting against the attempt made by M. Banwari Lal in his communication to discriminate Sikhs from Hindus, and by remarking that he is ready to prove that Hindus and Sikhs constitute one people.

#### (*b*)—*Home.*

Viceroy and the Raises.

2. The following is from the *Tribune* (Lahore), dated the 4th April 1909:—

"The Garden Party given by the Raises and members of the land-owning class, who recently banded themselves into an organisation under the rather catching title borrowed from the name of Sir Lepel Griffin's book, was bound to be a signal success from many

points of view. The Shalimar gardens with some of their beauty and charm worn away by the hand of time still recall the scenes of splendour and display associated with their name, and on the occasion of a semi-official function like the Garden Party to their Excellencies Lord and Lady Minto are bound to put on their best look, though shorn of some of their old scenery and shady bowers. The historic canal with its falls and fountains, with the ancient *baradari* commanding a charming view of the water-fall and the reservoir, offered a splendid setting to the picturesque and variegated dresses of the scions of the aristocratic houses which like the garden itself remind more of the departed past and of dusty rolls of history rather than the active and bustling present and the hopeful but ceaselessly busy future. As the prized and valued relics of the past, the Chiefs, to give them the title of their own seeking, are a passing picture of history alas! receding into the realms of the by-gone past. As a real and appreciable fact or in the present—the active and bustling present—which is bearing with the wishes and aspirations of the teeming population, they are, it must be clearly recognised, more or less at a heavy discount, and as a great and potent power working for the future and moulding the coming times into form and shape, they are, we shall not go so far as to say a mere negligible quantity, our purpose not being to throw cold water over their efforts at awakening to a sense of the duties and responsibilities of their position, but all that we need say, at this juncture, is we shall wait and watch their endeavours with some interest. In their address, say the Chiefs, the y want to put their house in order. No one will welcome such an effort on their part, we need hardly assure them, more whole-heartedly or with deeper interest than the educated middle class and its leaders. Thanks mainly to their inadaptability, supineness and the lack of that courage and conviction which made some of their predecessors 'the natural leaders of the people' in their time, they have long more or less abdicated the old position in favour of the aristocracy of learning and intellect which by their attainment, patriotism and devotion to the public interest have attained to the natural and *de facto* leader ship of the masses of their countrymen. It is well that the Hon'ble Sardar Partap Singh and his colleagues have realized the situation and decided to put their house in order, but a few weeks' existence as an organization will require to be supplemented and made good by a statesmanlike and courageous advocacy of the public cause, as distinguished from the cause of their own class, before the Punjab Chiefs' Association can be recognised as a factor in the politics of the country or the Province."

**Viceroy and the deputations.**

3. The *Tribune* (Lahore), dated the 6th April 1909, writes as follows:—

"The special Convocation over, the Viceroy, on his golden chair, received the deputations, seldom received in this public manner, which has its advantages not unmixed with its drawbacks. The Muhammadan, the Hindu and the Sikh deputations came forward to discuss their respective claims in each other's presence. Apart from the question of precedence, which can hardly be said to have been satisfactorily settled by apparently deciding it on the score of mere numbers, the procedure precluded the Viceroy from giving a separate reply or from taking each deputation into confidence regarding the points raised in its address. This hardly mattered in the case of the Moslem League deputation, whose main purpose in approaching the Viceroy was to express thanks for the concessions made to them, and the recognition accorded to them over and above their numerical strength. Such, however, was not the case with the Hindu and Sikh deputations. The Hindu address drew His Excellency's attention to long-standing and sorely-felt grievances regarding the recruitment of public service, the curious and uncalled for anomalies of the land legislation in this Province from which the Hindus are the chief sufferers, and the apparent and unfortunate failure of the reform scheme to safeguard and protect the interests and rights of the Hindus, especially in the Punjab. The Sikh address reiterated a similar prayer in the matter of appointments to the public service and representation in the Councils. These required separate replies; but, thanks to the time and place selected, there was no occasion for a detailed reply, and the Viceroy had to adopt the rather unusual course of putting off a reply to another occasion. We

11. The *Paisa Akhbar* (Lahore), of the 2nd April 1909, publishes an article "The Viceregal visit to Lahore." The writer says that Lord Minto assumed the reins of the Government of India at a most critical period in the history of the continent. After referring to the events which culminated in the resignations of Lord Curzon and Sir B. Fuller, the editor remarks that the acceptance of these resignations had a very bad effect on the peace of the country, inasmuch as the extremists and terrorists, becoming emboldened, began to preach the doctrine of boycott. He then refers to the prevalence of anarchism in the country, adding that Lord Minto treated these seditionists in the most indulgent manner, and gave them every opportunity of mending their ways. When all these measures failed His Excellency, in the interests of public peace, began to adopt repressive measures. In conclusion, he praises the reform schemes, and says that Musalmans are indebted to His Excellency for conferring on some of their co-religionists seats on the bench of the various High Courts in the country. He also requests Lord Minto to take an early opportunity of appointing a Muhammadan Judge to the Bombay High Court, which is the only tribunal without a Muslim representative on it.

The Viceroy and Muhammadans.

12. Writing under the heading "Lord Minto and Musalmans" the *Paisa Akhbar* (Lahore), of the 2nd April 1909, remarks that, though Muhammadans have been living in India for centuries past, yet, as a community and in the matter of their aims and objects, they have always held a distinctive position as compared with others. The want of the recognition of this fact has been entailing great harm on them. Lord Minto, however, has recently, by virtue of his foresight and statesmanship, recognized their national importance, and has been the means of securing for them separate electoral Colleges and several seats in excess of their numerical strength. Bearing all these facts in mind, it is not too much to say that they are under a heavy debt of gratitude to His Excellency.

The Viceroy and Muhammadans.

13. The *Hindustan* (Lahore), dated the 2nd April 1909, publishes a paragraph headed "A Native Member in the (Viceregal) Executive Council." After remarking that this is the first occasion on which a native has been appointed as a member of the Viceroy's Executive Council, the paper says that it is possible that the appointment may be objected to and viewed in a captious spirit by some bigoted and narrow-minded persons, but the universal opinion is that nobody was better fitted for the appointment than Mr. Sinha. Mr. Sinha enjoys the full confidence of his countrymen, who strongly believe that he will discharge his onerous duties in a manner calculated to lead the authorities to place more implicit faith and reliance on the people than at present. The appointment, adds the paper, indicates good faith on the part of the Government, seeing that it was easy for it to select an unreliable person for the post in order to show that Indians are quite unfit for it.

The Native member of the Viceroy's Executive Council.

14. The *Akhbar-i-'Am* (Lahore), dated the 3rd April 1909, publishes a paragraph headed "A seditious poster." The editor says that copies of a recent issue of the *Yugantar*, which was published at Chandernagore, have

Seditious poster in Lahore.

been found stuck up at several places in Lahore. This issue, he adds, is grossly seditious, and in it the Punjabis have been rebuked for continuing to sleep soundly for centuries, and have been urged to take steps to extirpate Englishmen in the Punjab. After remarking that the seditious utterances of the paper named deserve to be regarded with execration, the Editor takes exception to the conduct of some English newspapers in taking to task the Lahore Police for allowing such posters being stuck up on some prominent places, and remarks that the atmosphere of the Punjab is quite unsuited for the propagation of sedition, that the Punjab Police are quite wide awake, and know their duty well, and that the Punjabis are loyal, faithful and prudent.

15. The following is from the *Tribune* (Lahore), dated the 7th April 1909 :—

The Hindu address to the Viceroy.

"Out of outward difference comes unanimity, out of apparent divergence concord. The truth of this is once more illustrated in the reply of His Excellency the Viceroy to the Hindu address at Lahore. The time may or may not have been suitable, the place may or may not have been in keeping with the nature of the occasion, and the festive board of welcome may or may not have been a fit place for contentious delicacies. His Excellency may have been perfectly within his rights in putting off the important grievances of the Hindu community for later consideration or subsequent reply. And yet it is remarkable to find how a statement escaped His Excellency's lips which, whatever the differences regarding the working out of the details, proves that the Viceroy and the Hindu community, in the abstract at all events, are in perfect and substantial agreement. The Hindu Sabha in its address pleaded for nothing more nor less than even-handed justice, in his reply His Excellency took his stand on the same principle—that of even-handed justice. So the start is clear. The premises are there, clear, sound unequivocal, and we have to examine the results by a stern and dispassionate process of reasoning and by unerring and unimpeachable logic. Take the question of public appointments first. Here the ground of the Sabha is firm like a rock and stands unshaken for all time to come. Her late Majesty Queen Victoria's gracious and solemn pledge in her Proclamation of 1858—the Magna Charta of Indian Rights and Liberties—runs :—'So far as may be, our objects of whatever race or creed, be *freely* and *impartially* admitted to offices in our service, the duties of which they may be *qualified* by their *education*, *ability*, and *integrity* duly to discharge.'

"This has been confirmed by His Gracious Majesty the present Sovereign in his message to the Princes and People of India in which His Majesty laid just stress upon 'obliterating distinctions of race as the test for access to posts of public authority and power.' The Hindu Sabha took the only reasonable position when it took its stand on these royal pledges and observed :—

"'We are glad to observe that the Hindu community throughout the country have ever maintained an unwavering attitude in respect of the noble principle thus forcibly expressed, and declared times out of number that in associating the people in the difficult and arduous work of administration, the Government need not grant to Hindus any special advantages, but "fair field and no favour" should be adopted as the *one guiding motto* in the distribution of State patronage and political privileges.'

"So far then the position is clear. Even-handed justice demands strictly, aye, even sternly, that 'fair field and no favour' shall be the sole rule for the conferment of posts of emoluments and power, or that 'education, ability, and integrity' in the words of the Proclamation are the avennes through which every suppliant for official preferment shall enter, and that no one shall obtain any place of emoluments and power in the presence of others better qualified by education, ability, and integrity, duly to discharge the duties of such office. Such are the imperative dictates of Royal Proclamations, and any grievances which the Hindu or any other community in this or any other

"As regards the feeling over it, His Excellency is aware that every spokesman of the Hindu community in the public Press has expressed his heartfelt gratitude to the Government, and to the Right Hon'ble Lord Morley and His Excellency Lord Minto personally, for their respective share in the courageous and statesmanlike act of removing the colour bar involved and in fulfilling in an important direction the language and spirit of the Queen's Proclamation of 1858.

"That they have done so in an important direction is precisely the reason why the whole country, and the Hindu community in particular, should look to them for a liberal and whole-hearted application of the principle of the Proclamation in the rest of the reforms and in the matter of the other grievances. The country may rejoice over the concession of the principle of expansion and enlargement of representation in the Councils, but while doing so in the abstract the Hindu section of the community has every right to look up to the Viceroy and the Secretary of State to safeguard their interests as the most advanced section and the best qualified to speak in the name of the community at large.

"Nowhere is it more necessary than in the Punjab, where there is every danger of the Muhammadan section *swamping the general electorates* and *monopolising* the *seats* on the Viceroy's Council, in spite of the Hindu community being the best qualified in every factor that should entitle to representation. The Hindu community of the Province to one man feels this, and to whom are they to look, if not to His Excellency the Viceroy, to safeguard their interests, with which are entwined the best and truest interests of the whole community and of the progress of the country. It is to be hoped that His Excellency will not fail to appreciate the momentous nature of the issues and disappoint the Hindu community."

Mr. Shiyamaji Krishna Varma's letter to the *Times*.

5. The *Akhbar-i-'Am* (Lahore), of the 2nd April 1909, publishes a paragraph headed "Curse upon open sedition," in which the paper refers to the highly seditious letter which Mr. Shyamaji Krishna Varma recently published in the *Times*, and remarks that Mr. Varma has, in his letter, sought to justify the doings of anarchists in India. Nor is this all. Mr. Varma has tried to show that the murder of English people is a praiseworthy act because these people are, in the eyes of the nationalists, robbers and dacoits, whose murder is no offence. He also warns all Englishmen not to go to India, as, otherwise, they are likely to be killed there by the nationalists. Commenting on this, the Editor says that the letter in question is extremely seditious, and it is not difficult to realise the feeling of indignation which the letter has caused in England. Indians, however, curse the sentiments which Mr. Varma is so sedulously preaching, and it will not be surprising if even the Nationalist party entirely dissociates itself from Mr. Varma's propaganda.

Anjuman-i-Tarakki-Ulum i-Hind.

6. The *Paisa Akhbar* (Lahore), of the 1st April 1909, publishes a communication from one Muhammad Din Fauk, Editor, *Kashmiri Magazine*, Lahore, in which the writer says that he has heard that a society named "Anjuman-i-Tarakki-Ulum-i-Hind" has been started with a young man named Pandit Din Diyal for its Secretary. Recently the names of the members and sympathisers of the Anjuman were published in the *Akash*, and the writer found his own name among the number. He, therefore, wants to inform the public that he is not only unacquainted with the Pandit, but is ignorant of the existence of the Anjuman. What is still more strange is that his consent was never obtained to the publication of his name among the members. Continuing, he says that he believes the society to consist of a

few notorious agitators, and that the Secretary (by publishing his name and also those of other Muhammadans) wants to bring discredit on the latter. It is nothing more than a childish trick, and the writer regards the Anjuman as a notorious rendezvous of those persons who are bringing shame on their country.

Lala Dina Nath and the *Ganga*.

7. The *Ganga* (Jullundur), for March and April 1909, publishes an article headed "Lala Dina Nath, late Editor of the *Hindustan*, the *Himalaya* and the *Ganga*," in which, referring to the release of Lala Dina Nath from jail, the Editor says that both the public and the Press received the news with the utmost enthusiasm and heartfelt joy. It must, however, be admitted, he adds, that the injury which the Lala's untimely separation from a journalistic career has caused to the interests of newspaper writing in the Punjab is an intolerable one, because the Lala not only planted the tree of journalism in the Punjab, but watered it with his own heart's blood, engrafted Western (ideas) on to it, and saved it from all kinds of internal and external blights. After remarking that the Press is a power in Europe and America, the Editor says that the public is well aware how wretched is the plight of newspapers in India. It should, however, remember that it was the Lala's pen which acted like an oar and saved from sinking the frail bark of Indian journalism. It is, therefore, not unjust to call Lala Dina Nath *the* "Urdu journalist," nay, he deserves to be called the founder of the Urdu newspaper (in the province). Under these circumstances, it is extremely distressing to hear that Lala Dina Nath has severed all connection with the Press. The Editor is, however, glad to say that Lala Dina Nath, who once conducted the *Hindustan* and the *Himalaya*, will not fail to do his best to maintain the existence of the *Ganga*. According to the Hindu belief, one should bathe in the *Ganga* after his release from jail, and there can be no doubt that Lala Dina Nath will also do the same ("Bathing in the Ganga" here conveys a double meaning, *viz.*, (1) usual pilgrimage to Hardwar and (2) publishing contributions in the *Ganga* newspaper). The Editor then goes on to announce that the public will be glad to hear that in reply to his request to send contributions for publication in the *Ganga*, Lala Dina Nath has sent him two communications in which he has promised to send contributions not necessarily on the subject of his "Jail life."

A patriotic poem.

8. The *Ganga* (Jullundur), for March and April 1909, publishes some chronograms relating to the date of publication of the *Ganga* composed by Mr. S. M. Yusuf, *Qaiser*, the Editor of the *Hijub*. The prosperity of India, says the writer, is bound up with the rise of the Ganges, whose waves are waves of agitation. Let the Thames, he adds, recede and make room for the Ganges, whose army is advancing with its waves. The writer then refers to the decline and fall of India, and says that sugar has been given to her mixed with poison and that the sun of India, which was once the source (*lit.* east) of hope, has now been made to set in the west. The Indians have given away their power and money and have now become crippled. India has been slaughtered by sweet words, and killed by the administration of (poisoned) sugar. The Indians have suffered themselves to lose India, which they acquired at a great sacrifice of life. Look at the way in which they fight

after giving away their shields (*lit.* defensive weapons). Consider also their hospitality in that they gave away their homes to their guests and suffered themselves to become homeless. How foolish they are that they receive flowers made of paper instead of enjoying the fruits (of the country). Continuing, the writer says that Mr. Morley is undoubtedly worthy of every respect, seeing that his love for India is so great that he kept himself employed day and night evolving a reform scheme calculated to please all sections of the community in India. Agitation and Boycott, he adds, have borne fruit, and the efforts of patriots like Kazi Kabir-ud-din, Feroze Shah, Dadabhoy Naorojee, Gokhale, Lajpat Rai, Ajit Singh and Rashbehari Ghose have been rewarded. Referring to Sir Charles Elliot and others, who opposed Lord Morley's reform scheme, he says that these persons, who have eaten the salt of India and have enriched themselves at her cost so as to become millionaires, have turned hostile to the proposed scheme simply with a view to exploiting the country all the more. But their opposition will end in smoke and, God willing, the bark of Indian reform will reach the shore safely.

An Elegy.

9. Writing under the heading "National Elegy," the *Jhang Sial* (Jhang), of the 27th March 1909, says that, though a few memorials of the past are visible here and there, the noble traits for which India was once distinguished have disappeared. The people once used to occupy a prominent position, but alas! now they are nowhere. With a few exceptions the noblest and best among them have passed away, and now the country is inhabited by crows and jackdaws. After saying that it does not appear to be the same land which has produced great men like Bhishma and Partab, with whose blood it has been saturated, it expresses the hope that India will regain the prominent position which it once occupied among the nations of the world.

The Reform Scheme.

10. The *Hindustan* (Lahore), of the 2nd April 1909, publishes an article headed "Will Hindus swallow up Muhammadans?" After expressing regret that all the troubles, to which India is subjected, are due to the doings of some of her selfish and imprudent sons, the paper remarks that, after twenty-four years of continuous labour and political struggle, the Indians came to entertain a dim hope that they would get some sort of self-government. They were under the impression that if the new leaf turned by Lord Morley were read by the authorities in its true significance and were duly acted upon, the time would soon arrive when, in accordance with the terms of the Proclamation of Her late Majesty Queen Victoria, they would move a step forward in the direction calculated to lead them to the goal of worldly comfort and prosperity. But unfortunately some circumstances have arisen which have dashed all their hopes to the ground. Mr. Amir Ali, His Highness Sir Agha Khan, Sayad Hasan Bilgrami and Mr. Ali Imam suddenly appeared on the scene as the representatives of Muhammadans, and told the British Government that if Muhammadans were not given special importance, there would arise serious trouble in the country, and Hindu lions would swallow up Musalman goats and sheep. When the picture thus drawn about the probable future of India was laid before the philosopher, Lord Morley, it probably occurred to His Lordship that if Hindus, who were numerically stronger and more powerful and influential than Muhammadans,

were given a share in administrative matters commensurate with their number and ability, they would certainly crush Muhammadans, with the result that Turkey, Arabia, Persia and other Muhammadan countries would take up the latters' cause and turn hostile to the British Government; as a consequence, there would be a great war quite unparalleled in the history of the world. It is probably this imaginary dread which has haunted Lord Morley and led him, without consideration and without weighing the circumstances, to admit the superiority of Musalmans over Hindus. Continuing, the editor repudiates the representative character of Mr. Amir Ali, and remarks that the latter is a Shiah, and hence can never be the leader of the Sunnis who constitute the great bulk of the Muhammadan population of India. Moreover, neither Hindus nor Muhammadans demand separate electorates. The two communities have always lived as neighbours in perfect amity and concord. Even during the rule of the bigoted Aurangzebe Rajas Jaswant Singh and Jai Singh took a prominent part in conducting difficult military operations in Kabul and the Deccan. During Maharaja Ranjit Singh's rule Muhammadans occupied such responsible posts as those of Wazirs, &c. Even in these days the Hindu voters elected Muhammadan representatives and *vice versâ* for municipalities, district boards, legislative councils, &c., in spite of the fact that there were many capable persons of the same religion as theirs, whom they could have easily elected had they so desired. In fact, there is not the least ground for suspecting that Hindu voters will elect Hindu representatives or *vice versâ*, and that Hindus will swallow up Muhammadans. Moreover, Hindus did not swallow up Muhammadans at the time when the latter were strangers and were few in number. Why should they do so now when they regard the latter as their countrymen and, to a great extent, as blood of their blood, and when the latter are crores in number and are backed up by the Sultan of Turkey, the Amir of Kabul, the Shah of Persia and the Khedive of Egypt. The editor then goes on to condemn separate electoral colleges for Muhammadans, and quotes in support of his assertion from a communication recently published in the *Amrita Bazar Patrika* from the paper's Muhammadan correspondent in order to show that separate electorates for Muhammadans will not only make union between Hindus and Muhammadans impossible, but will still more widen the breach existing between the two communities. It is, moreover, opposed to the principles of the Royal Proclamation of 1858. After remarking that separate electorates are not desired by the general body of Hindus, Muhammadans, Christians and others, the editor asks that when the Muhammadans are so bitterly prejudiced against Hindus with whom they have lived as neighbours for centuries, where is the guarantee that they will not be prejudiced against the authorities with whom they are not even in close association? He, therefore, urges Lord Morley to take steps to nip in the bud the present dangerous feeling in the minds of Muhammadans, and to see that the Government does not commit the blunder of granting separate electorates to Hindus and Muhammadans, which will not only accentuate the existing differences between the two communities and smother independent opinion, but will also bring on the fair name of the Liberal Government the blot of seeking to govern India according to the principles of "Divide and rule." Moreover, separate electorates are calculated to prove injurious to the interests of various communities residing in India without any distinction or race or creed.

do not want to offer any comments at this stage lest they might be ascribed to 'the heat of political warfare' under which Hindu Sabha is taken by His Excellencies to have presented its address. All we need say at this stage is that the highest function of a public address by a community or its leaders to the representative of the Sovereign is to submit its grievances and to pray for their consideration. We are inclined to think that in approaching His Excellency the Hindu Sabha were perfectly within their rights as subjects of the King Emperor, and if His Excellency thought the present occasion or the time not suitable, or a consideration of the Sabha's grievances not in keeping with the festive character of His Excellency's welcome, the best thing would obviously have been to put off the function, so far as the receiving of the Punjab Hindu Sabha's address to some other time. Had such been His Excellency's desire we have no doubt but that the Sabha would have readily and loyally abided by the same. The unfortunate fact remains that the Hindu community in the Punjab has its own grievances keenly felt and of long-standing. The Hindu leaders would scarcely be true to their position and to their duty towards the Government and their community if they did not lay bare those grievances before the head of the Government or give expression to the wishes and aspirations of their community. With his deep sympathy with the constitutional aspirations of the whole Indian community, His Excellency the Viceroy cannot but be solicitous of removing any legitimate causes of complaint or just sources of grievance, and the Hindu community must rest assured that their grievances will receive His Excellency's best consideration as he has assured them in his reply."

Viceroy and the Hindu address.

4. The *Tribune* (Lahore), of the 6th April 1909, publishes the following communication from "A Hindu":—

"Sir,—His Excellency the Viceroy, in his references to the Hindu address, evidently laboured under serious misconceptions of facts: it is surprising to find them, I say with all deference, in such a high quarter. I beg leave to clear them at the earliest opportunity.

"His Excellency complains—

"(1) The Hindu Sabha have somewhat forgotten that they were presenting the Viceroy with an address of welcome.

"(2) He hardly expected, in the midst of the cordiality of his reception, to be called upon to partake of the feast of contentious delicacies.

"(3) That he was precluded, from the nature of the day's ceremony, from dealing with the many points raised in their address.

"(4) That the address should have been previously submitted to the examination of His Honour the Lieutenant-Governor.

"(5) That the address made no reference to the appointment of Mr. Sinha.

"To take the points *seriatim*—

"(1) and (2) *Character* of the address.

"The Sabha, so far as I have heard, *expressly* stated, when asking leave to present an address, that *it would deal with Hindu grievances*.

"(3) The *ceremonial* character of the occasion—

"(*a*) the place—

"The *Sabha* wished to lay long-standing grievances of the Hindu community before the head of the Government in India. The *place and time they left entirely* at His Excellency's pleasure.

"(b) the occasion—

"The *Sabha* had nothing to do with the precise occasion.

"The address was first fixed for the Garden Party of the Punjab Chiefs—April 2.

"On April 1—it was put off to take place at Government House on April 3.

"On April 2, it became known that it was to come off at the Convocation Hall on the afternoon of April 3.

"Till the last moment it was not known that it was in some way or other to be so intimately connected with the Convocation programme as to figure upon it.

"(4) The *channel* of the address—

"(a) I understand it *was* submitted through the Chief Secretary to Punjab Government. It cannot ordinarily be supposed that any address can be received by His Excellency the Viceroy, except through proper channel, and so far as I have been able to find out the present address was duly submitted to the Punjab Government.

"(b) The grievances mentioned in the address are no new ones but of sufficiently long-standing.

"(i) Appointments.

"(ii) Acquisition of land.

"These could not, so far as one can be permitted to surmise on such matters, be unknown to the Government. Two deputations of the Hindu community waited upon Lieutenant-Governors—

"(a) upon His Honour Sir Gordon, then Mr. (T. G.), Walker;

"(b) upon His Honour Sir Louis Dane.

"And they *must* have dealt with these keenly-felt grievances of the community.

"(iii) The reforms—

"A Hindu mass meeting, representative of all shades and classes of Hindus, has already submitted the identical grievances to the Right Hon'ble the Secretary of State by cablegram, and His Excellency the Viceroy and His Honour the Lieutenant-Governor by post.

"The Hindu leaders would have been untrue to the community if they had failed in their duty of laying grievances, which intimately affect the community and are deeply felt by its members, before the head of the Government. They prayed for such an opportunity; *when*, *where* and *how* it was to be granted were matters they left to the *entire pleasure* of His Excellency, and which were entirely beyond their competence. And they could hardly help it, when it was not of their seeking, to avail of the opportunity granted to them of having the high honour and privilege of presenting an address to His Excellency the Viceroy as of discharging their onerous duty to the Government and their own community.

"(5) The *omission* of reference to Hon'ble Mr. Sinha's appointment.

"The omission may arouse different comments. The reason is not far to seek. Mr. Sinha's appointment—though highly welcome to every Indian, be he a Hindu, Mahammadan or Christian—is as an *Indian* and not as a *Hindu*. Lord Morley and Lord Minto have repeatedly emphasized that fact, and His Excellency the Viceroy can hardly complain if the Hindu Sabha prefer to regard it in the same light.

Province may feel advised to put forward deserve the best and most favourable consideration. And we trust that now that His Excellency the Viceroy has promised his best consideration, the matter will not be allowed to rest until the grievances of the Hindu community are pressed home, and, let us trust, removed."

Lord Morley's Reform Scheme.

16. The *Punjab Samachar* (Lahore), dated the 3rd April 1909, publishes a paragraph headed "The defects of the reform scheme," in which the writer says that the omission of the clause relating to the constitution of Provincial Executive Councils in Lord Morley's reform scheme and the acceptance of a separate electorate for Muhammadans at the instance of Sayad Amir Ali and Sayad Balgrami have highly displeased the people, who are holding meetings all over the country to protest against this arrangement. After remarking that separate electoral colleges are calculated to intensify the bitterness of feeling which already exists between the two communities, the editor says that Lord Morley has been led to adopt this measure on the advice of the Muslim League, which is supposed to be representative of the Muslim community, but which actually does not represent the latter community at all, inasmuch as it is composed of a few selfish Muhammadan leaders. Moreover, the shewing of special favours to a particular community is opposed to the terms of the Royal Proclamation of 1858, and of the King Emperor's recent message to the Princes and Peoples of India. The concessions granted to Muhammadans have wounded the feelings of the great majority of the population, *viz.*, Hindus. If Lord Morley had allowed both communities to elect their own representatives and in proportion to their respective numerical strength, his plan would not have been open to much objection. It is, however, a piece of sheer injustice on his part to allow Muhammadans seats in excess of their numbers. It is to be hoped that His Lordship will (still) be guided by considerations of justice.

Government and the Hindus.

17. Writing under the heading "Hindus have fallen on evil days," the *Jhang Sial* (Jhang), of the 3rd April 1909, says that they have been trampled under foot for a long time past. This process, which commenced in the Muhammadan period, has continued up to this time. The paper adds that in spite of the Proclamation of 1858, in which Her late Majesty Queen Victoria promised equal and impartial treatment to all classes of the population, the Hindus are being ill-treated as in the old days. After remarking that the general public are fully aware of the highhandedness practised in Eastern Bengal by the Muhammadans upon the Hindus, the Editor observes that Lord Morley has in his reform scheme laid the foundations of racial hatred, and thus placed an insurmountable obstacle in the way of Indian national progress. To make matters worse, Lord Avebury, in a speech delivered by him in London at a meeting presided over by Syad Amir Ali, tried to prove that English and Muhammadans are descended from one and the same stock. This being the case, the Hindus must bear in mind that they have nobody to look up to, and that they must be prepared to endure all the hardships which may befall them. After remarking that the Muhammadans are already dreaming of Turkey, Afghanistan Persia, Egypt, &c., the Editor observes that the Hindus rely on the British alone, but the latter also are now prepared to fraternise with the Muhammadans.

Mr. Sinha's appointment to the Viceroy's Executive Council.

18. The *Punjab Samachar* (Lahore), of the 3rd April 1909, publishes a paragraph headed "Happy news, the first Indian Member," in which the writer says that by appointing Mr. Sinha as Member of the Viceroy's Executive Council on the recommendations of Lords Minto and Morley, His Majesty the King Emperor has won over the hearts of all His Majesty's Indian subjects. After referring to the qualifications and career of Mr. Sinha, the Editor says that, although Mr. Sinha will suffer great pecuniary loss by his present appointment, yet he should feel some satisfaction from the fact that he has been appointed to a high office which has never previously been held by an Indian. The Editor concludes by remarking that all Indians are highly pleased with Mr. Sinha's appointment, and are grateful to the King Emperor for the concession.

An exhortation to Indians.

19. The *Jhang Sial* (Jhang), of the 3rd April 1909, publishes a communication headed "Human exertions," in which the writer says that there are some Indians who are apt to attribute whatever happens to fate. Such men, he adds, bring about the ruin of their people. If they are anxious to achieve success in the world they should strengthen their purpose and commence to work with courage and perseverance, leaving the result in the hands of God. The Editor, therefore, appeals to his countrymen that if they have still some feeling of self-respect in them, if they still honour their ancestors, and if the blood of their Aryan ancestors still flows in their veins, they should devote their body, mind and wealth to the progress of their country. They should try to realise that their countrymen are suffering very great trouble from starvation, that their widows are subjected to great hardships, that many Indian children have been rendered orphans on account of the plague, and that their beloved cow-mothers are in the clutches of the butchers. Bearing in mind that their wealth is being drained away by foreign traders, they should try to stop the drain, turn *Swadeshists* and cry *Swadesh wastu ki jai*, (let victory be to the *Swadeshi* articles).

## III.—Native States.

Bahawalpur affairs.

20. The *Akhbar-i-'Am* (Lahore), of the 2nd April 1909, publishes a communication headed "The doings of foreign officials in the Bahawalpur State." The writer, addressing the President of the Council of Regency, says that it might be within his knowledge that, during the reign of Nawab Sadik Khan, the head of every department in the service was a native of the State, and that, with the exception of a few men who had to be taken in from outside, no one else could find a ho ld in the State. Moreover, by a special circular it had been enjoined that the rights of the natives of the State should be regarded as superior to those of others. His Highness used to watch in person how far his orders in this respect were obeyed, and the result was that none of the residents of the State, who had adopted service as their profession, could remain without a situation. Unfortunately during the reign of his successor, Bahawal Khan, this state of affairs underwent a complete change and, immediately after the assumption of the reins of government, His Highness called in a considerable number of foreigners. These worthies

boycotted the natives of the State, trampled ruthlessly on their rights, and began to give the posts to their own friends and relatives. This state of affairs continues up to this time, and all the departments are presided over by foreigners, even the Council of Regency and the legal profession being no exception to this rule. Pleaders and Mukhtars in the State are also foreigners of very low education, and consequently they can never be expected to prove of service to the litigating public. If these evils are not checked before very long, the residents of the State will be elbowed out of their native land. Continuing, he remarks that on inquiry it will become clear that the number of foreigners in the service is much larger than that of natives of the State, and that the high foreign State officials, who keep the natives of the land in the background with empty promises, do not hesitate to give even the most responsible posts to men of their own feather. Nor is this all. These intruders are now beginning to buy lands and construct buildings in the State. After remarking that no ruler can ever allow foreigners, who have entered his service, to become land-owners, and that the State subjects will never tolerate this, he requests the President of the Council of Regency to look into the matter and save him from the necessity of writing in detail to draw the attention of the (British) Government to the existing state of affairs.

## IV.—KINE-KILLING.

Hindus and cow-protection.

21. The *Jhang Sial* (Jhang), of the 3rd April 1909, publishes a communication headed "Hardwar and the charity of the Hindus" from one Bhagat Ram, who protests against the manner in which some people collect money at Hardwar by exhibiting monster cows having superfluous feet, tongues, or the like. After remarking that these persons are Muhammadans and butchers, the writer alleges that they are in the habit of amputating limbs, tongues, &c., of calves, and of sewing the same on to the body of other calves; these limbs in course of time become firmly attached to the latters' bodies. It is a pity that Hindus, who pride themselves on the protection of the cow, and who are ready to sacrifice themselves for the latter, should allow their charity to be misused for this insidious purpose. The writer concludes by appealing to his co-religionists to adopt measures for the protection of cows in holy places of pilgrimage like Hardwar.

A kine-killing case in Khanki, Gujranwala district.

22. The *Punjab Samachar* (Lahore), dated the 3rd April 1909 publishes a paragraph headed "A regrettable occurrence." Very sorrowful tidings, says the Editor, have reached him from *mauza* Khanki, Gujranwala district, to the effect that some mischievous Musalmans, of the village named, recently killed a cow in a public place on the occasion of the *Chetar Chaudas*, which is one of the sacred festivals of the Hindus, wounding thereby the feelings of the entire Hindu community. This is, however, not the first instance of the kind, as a cow was killed on a previous occasion also, when the attention of the Deputy Commissioner of Gujranwala was drawn to the matter, but the officer named paid no need whatever. The repetition of the same offence again now is causing much unrest among the Hindus, the more so because almost all the district officials of the Gujranwala district are Muhammadans, and consequently Hindus have absolutely no

hope of obtaining justice in the matter. The Editor, therefore, directly appeals to His Honour to direct the Commissioner to make an independent enquiry into the matter, and punish all those who are implicated in the commission of the offence. It is also proper to enquire what has led the Muhammadans of Khanki to be so bold as to commit this outrage.

## V.—Native Societies and Religious Matters.

Muhammadans and Hindus.

23. The *Paisa Akhbar* (Lahore), dated the 5th April 1909, publishes a communication headed "An appeal to the Muhammadans," from the pen of one Sheikh Wajid Ali of the Patiala State. The conduct of Hindus, says the writer, in not eating things prepared by Muhammadans shews that they regard the latter as an extremely unclean people. After exhorting his co-religionists to reciprocate the Hindus' feelings towards them, he says that having regard to the mode of living followed by Hindus, the things prepared by them cannot lawfully be eaten by the followers of Islam, and that it is most reprehensible on the part of Muhammadans to use on the occasion of their sacred festivals sweets made by Hindu confectioners. He then asks Muhammadans to unite and to open one or two *halwai's* shops in every city and town, having it proclaimed that Musalmans should make their purchases only from *halwais* belonging to their own religion Continuing, the writer says that this will not only enable his co-religionists to obey the Muhammadan laws, but will also profit them commercially. He also suggests that they should be asked through the Muslim press to discontinue the use of articles prepared by Hindus.

## VII.—General Administration.

### (*a*)—*Judicial.*

Libel cases against the *Jhang Sial*.

24. The *Jhang Sial* (Jhang), of the 3rd April 1909, acknowledges some further subscriptions, aggregating Rs. 24, towards the fund in the aid of Banke Dayal. The total sum subscribed now comes to Rs. 272-1-0.

### (*b*)—*Police.*

The grievances of the students of the Police Training School at Phillaur.

25. The *Paisa Akhbar* (Lahore), of the 1st April 1909, publishes a communication headed "The examination of the Police Training School at Phillaur." The annual examination of the Upper Class of the Punjab Police School, Phillaur, this year, says the writer, was extremely difficult, some of the questions being incapable of solution, and the result is likely to cause great disappointment to many students. As the troubles to which the students under training at Phillaur are subjected are well known, it is to be hoped that the matter will receive the consideration of the Inspector-General of Police, Punjab.

### (*d*)—*Education.*

New Fellows of the Panjab University.

26. The *Vakil* (Amritsar), of the 31st March 1909, publishes a paragraph headed "Sir Louis Dane", in which it protests against the nomination of only two Muhammadan Fellows for the Punjab University this year against

five non-Muslims excluding Europeans. The paper next remarks that, under the New Universities' Act, His Honour the Lieutenant-Governor is authorized to nominate Fellows with due regard to the numercial strength of different communities residing in the province, so that, if one community is not duly represented in the deliberations of the University, the deficiency might be filled up by nomination. Judged by this standard the nomination of Fellows by His Honour the Chancellor is well calculated to fill one's mind with surprise and regret, seeing that although Muhammadans constitute 54 per cent. of the total population of the Punjab and non-Muhammadans 46 per cent., only two Fellows have been nominated to represent the former and five consisting of 3 Hindus, 1 Native Christian and 1 Sikh to represent the latter. After remarking that this state of affairs is calculated to prove injurious to the interests of Muhammadans, the Editor urges Sir Louis Dane to look into the matter.

Employment of Indians in National Schools and Colleges.

27. The following is from the *Tribune* (Lahore), dated the 8th April 1908:—

"We have again and again maintained in these columns that it is a great mistake for rulers of Native States or for the managing bodies of indigenous colleges in British territory to appoint European Principals and Professors in preference to highly-qualified Indians. It is impossible to get really competent Europeans on the salaries which these institutions can afford. And if by chance some are found to accept the posts, they do so merely as stepping stones to something better and leave at the earliest possible opportunity. We are glad to find that our opinion on this point is in accord with that just expressed by Mrs. Besant who is in a position to speak and write on the subject with authority born of intimate knowledge and personal experience. She says that 'Colleges like Aligarh and the Central Hindu College will very rarely be able to retain really competent Englishmen; such men naturally sympathise with their own people, and gladly take up Government service, using these Colleges merely as stepping-stones. Only when they are influenced by Indian ideals, are they of any real use in national colleges. The mania for preferring Englishmen even to superior Indians is a serious and dangerous one. In Colleges such as the Aligarh College and where Government has a powerful voice in the management, Europeans will continue to be preferred to Indians. In Native States too where the interference of the President or the Political Agent the rulers or their Chief Ministers find it difficult to resist, the same state of things will continue to prevail, but it is admittedly a state of things which neither conduces to greatest efficiency nor helps the people in their realization of some of the highest and noblest ideals of educational improvement. It is, we should say, the duty of both the State and the people to afford every possible facility and encouragement to indigenous talent for employment in the schools and Colleges of the country."

The Panjabi-Urdu question.

28. The *Paisa Akhbar* (Lahore), of the 2nd April 1909, publishes a communication in which the writer passes strictures on Sir P. C. Chatterji for his attacking Urdu on the occasion of the last convocation of the Punjab University. The Bengalis, he adds, pose as the leaders of the people, but they ought to remember that Muhammadans will not allow themselves to be hoodwinked any longer. He then endeavours to prove that Urdu is superior to the other vernaculars of India, and says that Muhammadans support it solely for this superiority. In conclusion, he exhorts his Hindu fellow-countrymen to do nothing which may injure the Urdu language. There is nothing in it which they should feel afraid of, while it is the *lingua franca* of the whole country.

### (e)—*Agriculture and questions affecting the land.*

The grievances of the canal patwaris.

29. The *Hindustan* (Lahore), of the 2nd April 1909, publishes a communication headed "Are not canal patwaris the servants of Government," in which the writer, "A Patwari," alleges that while sepoys received an increase of pay, and officials in the civil department received a bonus of a week's pay in commemoration of His Majesty the King Emperor's birthday, the canal patwaris alone, it is to be regretted, have received no concession whatever on the ground that they do not hold permanent posts. Moreover, for the same reason, patwaris are liable to be thrown out of employment without receiving any pension or reward whatever on their attaining a certain age. The writer concludes by urging the authorities to look into the matter, and do justice to canal patwaris.

Grievances of the zamindars of the Jhelum Colony.

30. Writing under the heading "The Canal officers should attend to this," the *Jhang Sial* (Jhang), of the 3rd April 1909, says that serious complaints on the part of zamindars in the Jhelum Colony, and especially in the 3rd Division, are being made now-a-days in regard to the levying of the water-rate in respect of mixed crops. The zamindars, adds the paper, sow *china* with maize and *jowar*. After the *jowar* is ripe it is considered liable to *abiana* in the kharif, while *china* is assessed in the *said* kharif. Similarly zamindars sow *china* with *sag*, *abiana* is levied on the former crop in *kharif*, while on the latter it is levied a second time in *rabi*. Nor is the *abiana* levied to the extent of the area sown. That is to say, instead of one-half of the water-rate being levied for each of the harvests, the full amount is charged on both occasions. This, says the Editor, is anything but just, seeing that the zamindars derive benefit only once, while they have to pay the water-rate twice. Again, there are several plots of land in the Jhelum *ilaka* where *taramira* grows spontaneously along with *toria* and causes damage to the *toria* crop, besides prejudicially affecting the productive power of the land. The owner is, therefore, put to considerable trouble in clearing the land of *taramira*, while he is required to pay double *abiana* for nothing. The Editor then invites the attention of the Canal Department to the fact that the water-rate levied on *taramira* on the Jhelum Canal is for the most part on such *taramira* as grows spontaneously, and so far from doing good to the zamindar causes him much trouble. Having regard to this, as also to the fact that the *toria* and *taramira* are raised in one harvest, it is anything but just that they should be treated as separate crops for the purpose of levying the water-rate.

### (f)—*Railways and Communications.*

A railway complaint.

31. The *Hindustan* (Lahore), of the 2nd April 1909, publishes a paragraph headed "For the railway authorities," in which it remarks that it is a general complaint that in times of crush booking clerks and gate-keepers, in collusion with policemen, extort bribes from passengers who come to purchase tickets at the bigger railway stations. The Editor, therefore, urges the Railway authorities to institute enquiries, remove the grievance complained of, and thereby save the passengers from trouble.

32. The *Hindustan* (Lahore), dated 2nd April 1909, publishes a paragraph headed "The passenger shed at Bhatinda," in which it says that, although Bhatinda Railway Station is a big junction as compared with other railway stations in the Punjab and is the centre of a large traffic, yet the passenger shed at the station is far too small and narrow. Besides, as pointed out by the paper's correspondent, half of the shed is occupied by hawkers, and the benches in the shed are often occupied by the Police. The Editor, therefore, urges the authorities to extend the passenger shed so as to relieve passengers from being subjected to the troubles and hardships to which they are exposed while waiting for trains at the Bhatinda station.

The passenger shed at Bhatinda.

(*h*) —*Miscellaneous.*

33. The *Civil & Military Organ* (Ludhiana), dated the 1st April 1909, publishes a communication headed "A few facts deserving of consideration," in which the writer makes the following suggestions with a view to facilitate the enlistment of recruits for the army and to induce young men to join the army in larger numbers than at present :—

Recruits for the army.

1. The period of service of an officer in command of a company (in a regiment) should be fixed.

2. The native officers of the army should, like their British *confrères*, be allowed to draw full pay while officiating for a higher appointment.

3. The General Officer Commanding (the Division) should always recommend native officers for having their services transferred in the civil department. This would greatly attract young men towards military service.

4. As in the Civil Department, no person in military employ should be allowed to serve after he attains the age of 55. Nobody after the age of 55 should be allowed an extension of service, unless specially recommended by the Commanding Officer.

5. Like Jamadars and Adjutants, who are required to serve as such for 4 years, Subedar Majors also should be allowed to serve for a fixed period, so that everybody should have an opportunity of pleasing his officers by proving his ability through his personal good services.

6. An officer exceeding the age of 55 should no longer be allowed to serve in the army.

7. The rules regarding the monthly distribution of the Order of Merit should be revised and re-considered, seeing that the present scale of distribution is very low.

8. As the Government has been generous enough to increase the pay of the sepoys, it behoves it to increase the amount of pension as well. The amount of pension should be half of the salary drawn by a sepoy.

9. The period of 18 years' service, which a person in the military service is required to complete in order to make himself entitled to pension, is rather too much, and should be reduced.

34. The *Haq Pasand* (Amritsar), dated the 1st April 1909, publishes a communication headed "Lord Minto at Amritsar," in which the writer says that while the Deputy Commissioner, the Honorary Magistrates and the Municipal Commissioners of Amritsar directed the people of Amritsar to congregate in bazars and shops with a view to show their loyalty to the Government, Sirdar Arur Singh, manager of the Golden Temple, turned out all persons from the buildings attached to the temple, had all the windows shut and refused to allow anybody to sit at them. After remarking that the people, especially women, who were very anxious to see Lord and Lady Minto, loudly complained against this arrangement, the writer says that the step taken by the Sardar in this matter was calculated to create the impression on the minds of the authorities that the Sikhs were unwilling to pay their homage to the Viceroy (*i.e.*, the Government), and that they were opposed to Government. In conclusion, the writer expresses a hope that His Honour the Lieutenant-Governor and the Deputy Commissioner will take due notice of the conduct of Sardar Arur Singh referred to above, and either call for an explanation from him or relieve him of his duties.

The Viceroy's visit to Amritsar.

D. PETRIE,

*Asst. to the Deputy Inspector General of Police,*
*Criminal Investigation Department, Punjab.*

LAHORE:
*The 10th April* 1909.

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[ Vol. XXII. ] [ No. 16. ]

# SELECTIONS

FROM THE

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**Received up to 17th April 1909.**

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Jaswant Rai ... | 3,100 " |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 " |
| 4 | Punjab Times and Frontier News | Rawalpindi ... | C. V. Miles ... | 250 " |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| 6 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| 8 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 200 " |
| | **BI-WEEKLY.** | | | |
| 9 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| 10 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| 11 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 800 " |
| 12 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| 13 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| 14 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 " |
| 15 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 16 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,385 " |
| 17 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| 18 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 19 | Dost-i-Hind ... | Bhera, district Shahpur | Ram Lubhaya ... | 800 " |
| 20 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |

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|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 21 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| 22 | Hindustan ... | Lahore ... | Ram Sarn Datt ... | 13,000 " |
| 23 | Jhang Sial ... | Jhang ... | Bhagwan Das ... | 700 " |
| 24 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| 25 | Khair Khah- -Alam ... | Delhi ... | Mir Hassan ... | 110 " |
| 26 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 " |
| 27 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| 28 | Nazim-ul-Hind ... | Do. ... | Nazim Husain Khan ... | 200 " |
| 29 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| 30 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | ... |
| 31 | Patiala Akhbar ... | Patiala ... | ... | 13,500 " |
| 32 | Parkash ... | Lahore ... | Soma Deva ... | 700 " |
| 33 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| 34 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 " |
| 35 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 392 " |
| 36 | Ditto ... | Rewari ... | Safdar Husain ... | 200 " |
| 37 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| 38 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 " |
| 39 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| 40 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| 41 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 " |
| 42 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 " |
| 43 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |

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|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 44 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| 45 | Watan ... | Do. ... | Muhammad Insha Alla... | 1,800 " |
| 46 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 " |
| | FORTNIGHTLY. | | | |
| 47 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| 48 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| 49 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | MONTHLY. | | | |
| 50 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 " |
| 51 | Azad ... | Lahore ... | Bishan Sahai ... | 500 " |
| 52 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| 53 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| 54 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| 55 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 " |
| 56 | Martind ... | Do. ... | Kanaya Lal ... | 250 " |
| 57 | Ishaat-ul-Kuran ... | Lahore ... | Muhammad Chattu ... | ... |
| 58 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 copies. |
| 59 | Ganga ... | Jullundur ... | Karm Chand ... | ... |

[ Confidential. ]

Vol. XXII. ] [ No. 16.]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

Received up to 17th April 1909.

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### I—POLITICS.

### (*b*)—*Home.*

1. The *Tribune* (Lahore), dated the 9th April 1909, publishes the following :—

Sir Louis Dane on the reform scheme.

"The voice of controversy is like the voice of many waters, and it may be feared that in the din and hustle of the controversy raised over the Address of the Hindu Sabha and the reply of His Excellency the Viceroy thereto, the still small voice of His Honour the Lieutenant-Governor, replete with words of noble wisdom and statesmanship, may be lost. But such apprehensions are entirely groundless. The noble words of the Chancellor reflecting what has been aptly described by the Hon'ble Mr. Gokhale as 'the higher purpose of the British rule' are still ringing in the ears of those who have had the good fortune to hear him and have been vibrating all through the province. The utterances of His Honour beat in perfect unison with the throbbings of the inner hearts of the province and well may His Honour claim that 'we have felt the East a-calling.' 'We have all felt the sun of India,' said His Honour, 'but that sun has not withered our sympathies or blighted our aspirations. It has only warmed into love for India and its peoples the kindly affection which all true men must feel for the land of their affection.' Noble words these and these should be engraved in words of gold! They convey very noble and weighty sentiments which every Civilian now in the service or about to enter it should take to heart and try to live up to. 'I can assure you,' said His Honour, 'that nothing will be wanting on our side to vivify and promote the reforms consistently with the good of India and the stability of His Majesty's dominions.' We can assure His Honour that to such a call, there will be an abundant and genuine response from the heart of the province, provided that the working of the reforms, as we have every reason to hope, is in keeping with the spirit of this noble sentiment and provided that the officials in the province, some of whom have shown rather a queer predilection for archaic and patriarchal types of Government adjust themselves to this new call of the province and of the country. It is of course not given to the latter to initiate and inaugurate large and liberal schemes of reform and progress, but they can on their part help to swell this onward tide of Indian progress, on the force of whose current depend, to slightly vary an expression used by Lord Morley, the prosperous voyaging of the nation. The head of the Local Government has spoken and spoken with that true ring of a genuine reformer and it now remains for the provincial officialdom to follow and act up to his lead. And then even their private toil will receive a larger meaning and their public endeavour will be invested with a higher and more elevating purpose which will

make for fulfilment of the mission of British rule in this land. It will move along the path which, as Lord Morley once said, is marked out by the conscience of England in dealing with this country."

Muhammadans and the reform scheme.

2. The following is from the *Tribune* (Lahore), of the 10th April 1909 :—

"Whilst on this point we note that the Muslim League or those who are responsible for its upkeep in England are exceedingly active. We have it from a reliable source that only a few days ago a cable was received from England that Muhammadans should hold further meetings as a counterpoise against the movement set on foot by non-Moslem Communities against the grant of separate representation and preferential treatment to Muhammadans. And in obedience to the mandate Muhammadans meetings are being held in different parts to support the League in England. We know that among the Muhammadans in this country there are not a few who are opposed to the scheme of separate representation, but as these are unable to make their voice heard, the Muslim League has things entirely its own way. It is noticeable also that whilst the Muslim League is vigilantly watching every detail of what is being said and written on the subject here and in England, there is no organised effort in the part of the non-Moslem Communities in this country to do the same. We have nothing to check and counteract the doings of the Muslim League in England. What is the British Congress Committee doing? Why does it not arrange to formulate and submit resolutions against the very serious departure from the scheme as announced by Lord Morley in December involved in the promises given to the League that its demands with regard to both differential and preferential treatment would be met in full? No effort should be spared by the British Congress Committee to watch and counteract the manœuvres of the Muslim League."

Sufi Amba Parshad.

3. The *Parkash* (Lahore), dated the 6th April 1909, says that it is persistently rumoured in Lahore that the present whereabouts of Sufi Amba Parshad cannct be traced. It is not known, adds the paper, where the Sufi has vanished to.

British rule in India.

4. The *Jhang Sial* (Jhang), of the 10th April 1909, publishes an article headed "India is a golden sparrow." The English, it says, obtained possession of India after undergoing severe troubles and hardships. Even now Englishmen gladly leave their free and healthful country to serve in public appoin tments in India. It is said that the English were so greatly touched at the prevalence of civil wars in this country that they endured and are still enduring great hardships in order to relieve the sufferings of Indians (*lit.* others). On being questioned, not a few Englishmen reply even now that the English rule in India is for India's benefit. Nay, even the Prime Minister of England and the Secretary of State for India put forward this claim now and then. One has not, however, to go far to find out what truth there is in the claim and what part philanthropy has played in making the English endure the hardships alluded to. Continuing, the paper says that, according to a certain Englishman, the presen t great wealth of England was drained away from India and that all the palatial buildings in that country have been built with Indian money. History shows clearly enough that, at the time of their advent in India, the English were a very poor people. They owe their present wealth and prosperi ty to India alone, and Anglo-Indian officers are not, therefore, right in saying that they come out to this

country in order to rule it for the benefit of Indians. The wise have said that it is inconceivable that a large number of people should prefer the good of others to their own. It was the wealth of India which tempted the English (*lit.* the authorities) into this country and led them to resort to diplomacy in defiance of the teachings of religion. It is also the love of acquiring wealth which prompts phlegmatic Englishmen to leave their cold country, to undertake a very long journey and to live in discomfort in exile in a hot country like India. An English historian says that India is an *El Dorado* still; and it is the glitter of Indian gold which prompts and will continue to prompt Englishmen to cross the seas to come out here to rule, although the riches of the country have been replaced by poverty and half the population goes to sleep on an empty stomach. It is for this reason that the cries of famine-stricken Indians find no echo in the hearts of most Englishmen.

The reform scheme.

5. The *Hindustan* (Lahore), of the 9th April 1909, publishes an article headed "Lord Morley's moon under an eclipse." Their repeated demands for their rights, it says, once led his Lordship to remark in Parliament that Indians had been asking for the moon, but that he did not know whence to get it for them. He, nevertheless, brought forth the moon (the reform scheme) from under his arm, which sent childish Indians into ecstasies of joy and made them sing his praises. Before, however, they could enjoy the light shed by it, let alone profiting by the same, the moon underwent an eclipse. Muhammadans, who are responsible for the disfigurement, say that it was from them that the British obtained three large provinces of India; that they supply a larger number of native soldiers than any other community; and that, consequently, they have the right to appropriate to themselves the entire light of the moon. They have powerful supporters at their back and Lord Morley has quietly come to a secret understanding with them. Continuing, the paper says that separate electorates will prove injurious to both Government and all classes of natives. If Government, it adds, fears that joint electoral colleges will not ensure sufficient representation of Muhammadans or of any other minority, it can make up the deficiency by nomination. Even in the event of its granting Mussalmans separate representation, however, it should not overlook the dictates of justice or disregard the claims of Hindus, who equally with other non-Muslim communities should be allotted seats proportionate to their numerical strength. To allow preferential treatment to any section of the population will mean injustice to others. Again, the reasons advanced by Messrs. Amir Ali and his fellow-workers to show that their co-religionists can claim (special) importance are nonsensical in the extreme. History shows that it was from Hindus that the British Government obtained the larger part of India. It is also a fact that Hindus outnumber Muhammadans in the army. Besides, if the mere fact of a community being a minority constitutes a recommendation in its favour, then the Jews, Native Christians and Parsis deserve even greater consideration than Musalmans. After expressing surprise at Lord Morley's surrender to Mr. Amir Ali's deputation, the paper remarks that, if his Lordship wishes that the light from his moon should benefit all, he should base the right of representation on considerations of justice. He should neither show undue partiality nor attach undue importance to any community, nor

should he trample on the rights of others. In the other event, three-fourths of the population will say with the Hindu leaders in the Punjab and Bengal that they "will have none of" his moon. India does not want a reform scheme which will make a union between Hindus and Musalmans an impossibility, will crush their nascent feelings of nationality, will wound the feelings of the most numerous native community, and will expose Government to the charge of following the policy of *Divide et impera*.

Hindus and politics.

6. Writing under the heading "Should politics be eschewed?" the *Punjabee* (Lahore), of the 10th April 1909, publishes the following:—

"Again, politics consists in nothing but efforts to secure facilities and opportunities for working out our destiny in the very fields to which the writers under notice would have us confine our attention. Where would the chances of social or industrial progress be without facilities for education, both general and technical, which have to be struggled for and obtained from the grudging hands of the rulers by means of politics? How is industrial development possible without protection given to indigenous industries that must be agitated for, and without a movement like the Swedeshi? 'D. D.' regrets that this movement has been mixed up with the Partition agitation, but is not this to him regrettable fact a proof that the outstanding feature of our present national life is political? But for a political grievance would the Swadeshi movement have taken such an effective shape, all the preachings of social and industrial reformers notwithstanding? 'D. D.' further observes that 'if we are healthy, strong and pure, none dare shoot us, nor dare molest our women in our presence. If we are self-respecting, truthful and honest, none dare insult us by word or action.' Quite true, but can you begin to become healthy, strong and self-respecting until you protest against the reckless shooting of your men and insult to your women by stronger people? And here politics again comes in. For what is our politics to a large extent but a protest against the reckless and thoughtless treatment of the weak by the strong? Such protest is the indication of the budding self-respect without which the cultivation of social virtues or even individual development is impossible. Again, how does 'D. D.' expect to bring up a healthy, strong, and self-respecting race of men when the economic conditions that contribute to the growth of these qualities are wanting? Where there is a question of population pressing upon the land for a livelihood, or where a large community like the Hindus are being wholly ousted from the land, as in the Punjab, what weapon is there for fighting these disadvantages but the political? The fact is that politics is intertwined with the innermost details of our life, whether we recognise it or no, for the foreign domination has taken good care to have its influence ramificate even into the hearth and the home. We are quite ready to admit with 'D. D.' that this is a dispensation of Providence. But it is a dispensation which is intended to rouse us out of our apathy and urge us into efforts, not to make us accept a subordinate position as our permanent lot. It is just the sort of agency required to arouse our self-conciousness as a people."

British rule in India.

7. The *Jhang Sial* (Jhang), of the 10th April 1909, publishes a paragraph headed "Religion and policy," in which it remarks that the English give themselves out to be followers of "The Prince of Peace." It was Christ, adds the paper, who laid the greatest stress on the golden principle of doing unto others as one would be done by. After enquiring how far his followers act up to the above rule of conduct, it says that the English are a freedom-loving people by nature and cannot tolerate subjection to a foreign nation. They have, however, left nothing undone to place their own yoke on the necks of others. Continuing, the paper quotes an extract from Mr. William Howitt in support of this assertion, and says that

a certain book by that gentleman refers to many doings of the English in India, which show that the Christian precept referred to forms no part of the religion of the present rulers of this country.

In another paragraph headed "How the English acquired India" it says that they came here as traders, but that now they are the masters of the country. They "shall never be slaves" themselves, it adds, but they hold India in the chains of slavery to-day. As to why the English, who pose as champions of peace and whose religion teaches them not to enslave others and to turn their right cheek to him who smites them on the left, took possession of India, Mr. William Howitt throws light on the point in his account of the dealings between them and Haider Ali. Then follows an extract from Mr. Howitt, in which they are accused of having attacked Haider Ali absolutely without reason, and of having acquired India by drawing the sword on the pretence of fighting for their allies; this course enabled them to obtain possession of the belongings of the neighbours of these allies, who were themselves swallowed up in the end. In other words, adds the paper, the English followed in the footsteps of a butcher, who feeds and fattens an animal only to kill and eat the poor thing. They weave a colossal web and lie in wait for their prey, which is pounced upon as soon as it touches the web at any point. Is it on such (religious) teachings that Christians pride themselves? Again, is it on the strength of such (deeds of) prowess that the English claim to have conquered India by the sword? Is it, moreover, by following such a policy that peace and order can be maintained? The English changed the precept "Do unto others as you would be done by" into "Do unto others as you would not be done by." It was thus that they gained their object and became the masters of a fertile country like India. In their greed of money and territory, they did not act up to the teachings of Christ; but, if they had done so, they would never have had the pride of being the rulers of India.

8. Under the heading "An opinion on the right of separate electorates" the *Hindustan* (Lahore), dated the 9th April 1909, publishes a communication from Bawa Narain Singh, a pleader at Amritsar. The writer says that, if Muhammadans are treated with partiality in the reform scheme, it is necessary that the concession should be accompanied by some restrictions. In the first place, the election of councillors should be based on ability and numbers, because otherwise the representatives of five crore Mussalmans will lord it over the twenty-one crores of Hindus, which would be unjust and contrary to the King Emperor's recent message. In case, however, Government is determined that Muhammadans should elect their own representatives, it should be laid down at the same time that Muslim members should exercise jurisdiction with respect to the affairs of their own community alone (*Mussalmanon par hakumat karen*). It is not just that Hindus should work and spend money, but that Muhammadans should reap the profit and should lord it over the former, instead of submitting to them. If, therefore, there are to be separate electorates, Government had better rule that Muslim and Hindu councillors should manage the affairs only of their respective communities, so that there may be complete estrangement between the followers of Islam and Hindusim.

The reform scheme.

9. The following is from the *Tribune* (Lahore), of the 16th April 1909:—

The All-India Muslim League and separate Muhammadan representation.

"We learn from some Anglo-Indian dailies that there was a meeting of the All-India Muslim League at Aligarh on the 12th instant and that the said meeting swore by each and all of the fantastic and fanciful hobbies about the so-called political and historic importance of the Muhammadans, which according to the League entitles the Muhammadans to separate and preferential representation. There was no previous intimation nor did there appear any announcement in the Muslim organs or in their patrons, the obliging and friendly Anglo-Indian press, that a meeting of the All-India Muslim League was going to be convened. Nor do we find in any of the Anglo-Indian papers the names of those who attended the meeting of the All-India League, although the said papers appear to have been furnished with the text of the resolutions. The conclusion therefore is almost irresistible that the much-lauded All-India Muslim League is synonymous with the school of Muslim politics of Aligarh and that this latter school has been playing its trump cards exceedingly well in the name of the Indian Mussalmans. It may be argued that the All-India Muslim League has given a blank cheque to the coterie at Aligarh to take all emergency action, but then the device is too thin to deceive anybody. The credentials of the Muslim League to speak in the name of and on behalf of the whole community of Indian Mussalmans do not therefore bear any close examination in spite of some people being adepts in the art of posing. In fact, at the United Provinces Conference at Agra, several distinguished and enlightened Muhammandans, scions of the ex-royal family of Oudh, took part in the deliberations and entered practical protest against the claims of the League to be the spokesman of Muhammadan opinion. The Muslim League have, however, fully maintained the separatist tendencies and the traditions of political opportunism of the Aligarh clique seem to be bent on stultifying the good effects of the compromise, which, owing to the good offices of the Hon'ble Mr. Gokhale, was arrived at the Behar Provincial Conference. There may be some regret at the revival of the old *impasse*, but we are hardly surprised. Indeed, we do not know which to admire most, the unblushing alacrity of Mr. Syed Ali Imam to forswear his own pledge at the Behar Conference or the tenacious adherence of the Aligarh clique to its own traditions of selfish isolatism and unbecoming opportunism. As for Mr. Syed Ali Imam, he may find consolation in the fact, thanks to the flexibility and elasticity of his political views, that he has not been given away by his compeers of the Aligarh coterie nor dislodged from his position of presidentship."

10. The following is from the *Punjabee* (Lahore), of the 6th (received on the 14th) April 1909:—

The Panjab Hindu Sabha's address to the Viceroy.

"As announced, the function of presentation of addresses to His Excellency the Viceroy by the Hindu, Sikh and Muhammadan communities came off on Saturday afternoon at the University Hall, and His Excellency's joint reply to the three is printed in another column. The Panjab Hindu Sabha address, which furnished the chief text for the Viceregal deliverance, will also be found in full elsewhere. The Hindus may well feel flattered that their address received the most prominent notice of the three; for although it was what is called a left-handed compliment that His Excellency paid to them, the gentlemen of the Panjab Hindu Sabha have at least the satisfaction of knowing that their words have touched the Viceroy's heart and elicited from it something more than the usual return of vapid commonplaces. Whether the presentation of an address of welcome on the occasion of a flying visit may be rightfully made the occasion of placing before the representative of Sovereignty topics that may sound a jarring note in the agreeable round of special amenities, is a matter of opinion. But not the less is it open to question if it is the business of the Viceroy, undertaking State journies, involving great expense and also greater or less dislocation to public business, to be en-

tertained only to sweet strains of praise and glory provided by men who manage to profit thereby while tails of grievances or topics denoting wrongs unredressed are carefully kept out of hearing and ken. In old India the King had special officers whose duty it was to bring to him reports, good as well as bad, about himself and his Raj, and all the monarchs whose names have come down on the tide of time made it a point to allow the man with the grievance approach them when they were out for an airing in the capital or on a journey abroad. We do not think the Panjab Hindu Sabha departed from the Indian ideal in utilising the rare opportunity of an interview with His Excellency in bringing to his notice the singular disabilities which are the lot of their community in this Province, and the sense of wrong they are labouring under from a variety of causes which could otherwise find no vent so as to reach his ears. This may have been a surprise to His Excellency, being so out of the common, but for uncommon situations methods out of the ordinary have to be adopted. The Hindus in this Province have been since some time crying in the wilderness, and far from any of their complaints being heard by these whose business it is to do so, fresh and fresh injuries have been heaped upon them. They have thus like the trodden worm been compelled to make an effort to draw the attention of the highest power in the land under circumstances when he could not fail to pay heed. His Excellency had come here to receive congratulations from all and sundry after a period of strenuous labours on what has been represented as a high piece of statesmanship. Amidst the basketfuls of sweets and delicacies presented before him, the Hindus of the Panjab made bold to lay their sample of the bitter bread which was their lot, and if His Excellency was surprised—perhaps shocked—we are only reminded of the exclamation of the good Queen Antoinette of France in the days of the great Revolution. Told by her courtiers that the mob outside the palace were wild and crying loud because of 'want of bread' the gentle queen naïvely suggested, 'Why don't they eat biscuits?' We are afraid His Excellency has been living in innocence like that of the aforesaid queen with regard to the grievances and sentiments of the Hindus of the Panjab, and therefore he was surprised that they did not go mad with joy because Mr. S. P. Sinha had been appointed a Member of his Executive Council.

"The Hindus, as we have said, have no reason to be disappointed at the nature of the Viceroy's reply. Rather we believe it was just the sort of thing they had expected, and their thanks are due to His Excellency that he took care to give vent to his chagrin in the sweetest words possible, and even held out a hope of dealing with the points raised on some future occasion. On behalf of the Hindu Sabha it may be said, as we are informed, that they intended their address to be not one of mere welcome but also a statement of grievances, and that in their letter to the Local Government asking for permission to wait on His Excellency they said so, suggesting that if the present time was not suitable, some future date and place might be appointed. The disadvantages of their position had begun to be felt so keenly throughout the community that they could not, in justice to themselves or in duty to their rulers, think of keeping the fire of discontent down lest it might consume them, if not find undesirable vents. If they have been plain spoken, it is because they do not seek or expect favours and have not therefore cultivated the wily man's oily tricks, their motto being, as it has always been, 'fair field and no favour.' They do not wish to sneak into other people's good graces or to appropriate to themselves by clandestine or tortuous means what they have not laboured for. They may have for the time being put His Excellency in a huff, but they have the consolation of knowing that they have done their duty, and in good time, in the plainest manner, and under the most glaring circumstances of publicity, made known to the powers that be the keenness of their discontent under the many disadvantages which they are suffering from. Let it not ever be said that the Hindus love to work in the dark or that they have not that truest trait of manhood which lies in telling the plain truth without fear or hesitation.

"Accustomed since the launching of the reform scheme to be fed on indiscriminate praise, and led even by public men like Mr. Gokhale to believe that the scheme washes off all sins and shortcomings of the Government, past or present, His Excellency had no

doubt expected the Punjab Hindus to join in the jubilant chorus. But the latter, feeling keenly every moment of their life how they are being daily pushed more and more to the wall, how they are even being deprived of a footing in the land which God intended for all, could not help sounding a discordant, note, indicative of a serious rift in the lute which requires plainly to be mended. His Excellency evidently believes them to be short-sighted that they are prepared to forego the benefits of a scheme meant for the good of all India, but they know very well that the measure which relegates them to a position of inferiorty in a land in which they first established civilised institutions means a death blow to their self-respect and therefore to their welfare, if not to their very existence as a community. His Excellency, we fear, resorted to a verbal shift when he said that even-handed justice cannot be secured on a 'numerical basis;' but the Hindu address, while insisting on numerical strength as the basis of representation, did not object to modifying considerations, such as the guarding of the interests of minorities. What they protested against was the giving of special 'importance' and special privileges to one community which was by its position and instincts prepared to treat its own interests and those of the Hindus as hostile. If the Hindu Sabha address made no mention of Mr. Sinha's appointment, it is probably because the step has come as no part of the reform scheme, and has been brought about more by fortuitous circumstances than otherwise, and cannot yet be regarded as the beginning of a permanent change. Besides, the appointment of a single Indian, even if he be a Hindu, on the Viceroy's Executive Council, can in no way mitigate the evils of placing a permanent badge of inferiority on his race. The Hindus of the Punjab have thought it fit to let His Excellency know, that labouring as they already do under many disadvantages as against their Muhammadan fellow-countrymen in this Province, the additional disability proposed to be laid on them by the reform scheme has made it hardly worth their while to be anxious for."

11. The *Punjabee* (Lahore), of the 8th (received on the 14th) April 1909, publishes the following :—

The Panjab Hindu Sabha's address to the Viceroy.

"Referring to the position taken in the Panjab Hindu Sabha address with regard to the reform scheme, Lord Minto expressed his 'regret' at the 'line of argument' adopted by the Sabha, which, said His Excellency, 'is to the best of my belief contrary to the most thoughtful Hindu opinion.' This one sentence gives an idea of the aloofness from passing criticisms and currents of thought in which the Viceroy keeps himself, or is kept by the advisers who surround him. Unless His Excellency takes Mr. Gokhale to be the only exponent of 'the most thoughtful Hindu opinion,' the ignoring of the so many protests addressed to him against the modification of the scheme in compliance to the Muhammadan demand can only be explained by the fact that the Viceroy has not been made aware to them. The opposition to this feature of the scheme has been universal from among the Hindus, and perhaps Mr. Gokhale is a solitary instance of the Hindu leader who has not joined in it. Even the Madras Provincial Congress Committee, presided over by that redoubtable Moderate Mr. Krishna Swamy Iyer has sent its protest against separate and excessive Muhammadan representation. Again, it is not the Panjab Hindu Sabha address alone which has ventured to express the sentiment that the Hindus would rather have the scheme abandoned than passed in the shape it has taken. The Calcutta Hindu manifesto has said the same thing. Babu Bhupendra Nath Bose, one of the staunchest of Moderate leaders, has put it in black and white in a public Magazine that 'India may wait for the new life to be, *but she cannot clasp death unto her bosom*.' What could be a more unequivocal expression of disapproval? The scheme as modified is looked upon not as 'life' but 'death.' Last, but not least, that highly influential body of Bengal Landholders (mostly Hindu) known as the British Indian Association of Calcutta, whose voice is always a strong factor in Bengal public opinion, has expressed itself to similar effect in no uncertain terms. According to a report published in no other paper than the

*Englishman*, at the last annual meeting of the Association Raja Peary Mohan Mookerji, the Chairman, among other things, said :—

"'The Association deplores the separate representation in excess of their numerical proportion which has been granted to the Muhammadans. It insists that the result of this class representation will be to accentuate racial differences, retard unity and progress, and to frustrate the salutary object of the non-official majority in the Provincial Councils. Furthermore, the proposals will inaugurate a policy which will weaken the force of public opinion, introduce a change in the continuity of British policy, and compromise the reputation for even-handed justice—the great asset of British rule in India. In short, in the opinion of the British Indian Association the reform scheme will not prove successful in allaying, far less in eradicating, the present discontent in India.'

"Commenting on the above, the *Englishman* observes : 'These statements are made deliberately . . . It would be well *not* to assume that the millennium is at hand because the Councils Bill has found favour in certain quarters.' In the face of these facts it is surprising to hear the Viceroy say that the line of argument adopted by the Panjab Hindu Sabha 'is contrary to the most thoughtful Hindu opinion.' We wonder if those who surround His Excellency make it a point not to apprise him of disagreeable facts. Our comparison of His Excellency's knowledge of the thoughts and sentiments of the people to the French Queen Antoinette's innocence of the outside world, would therefore seem to have been not altogether far-fetched."

The Panjab Hindu Sabha's address to the Viceroy.

12. The following is from the *Observer* (Lahore), of the 14th April 1909 :—

"The veil is at last uplifted, the mask has been torn away, and the Panjab Hindu Sabha of Lahore has, after all, given us an opportunity to see our Hindu patriots and politicians in their true colours. The address presented by the Sabha to His Excellency the Viceroy should open the eyes of the various minorities who inhabit this vast country and make them understand the real attitude of their Hindu fellow countrymen who it is evident, are bent on asserting the forces of their crushing majority and mere numerical strength in supreme disregard of the best interests of the country as a whole and also of all other communities. The address is nothing if it is not an open declaration of hostility against those for whom Hindu patriots have always been full of protestations of friendship and for whose political rights they professed to feel quite as much concern as for their own. A genuine consciousness of regard, or even a formal expression of false solicitude, or for the matter of that any solicitude, for the interests of any one except themselves, is conspicuously absent from the address of the Sabha, and we find them bitterly fighting with their fellow-countrymen and 'losing their heads over these skirmishes'.

"The love which some of the leaders of Hindu opinion feel for their Muhammadan brother and fellow-countryman may be judged from the fact that the members of the Hindu Sabha, if matters had been left to their choice, would gladly forego the benefits of a reformed administration for the entire Indian continent, including themselves, because they think their Muhammadan brother is likely to get a bit more than what appears to be his share according to their Shylockish ideas of even-handed justice and fair play. The address reminds one of a well known story of an extremely jealous man. Once upon a time, in a certain city, there used to live a poor man with a large family who, in spite of all his efforts, could not manage to earn sufficient sustenance for himself and those dependent on him. He used to weep and wail over his miserable condition, till one night some angel of mercy took pity on him and proposed to the poor man that he would get anything he wanted merely by asking for it, but that the angel would give twice as much of the same thing to his neighbour. The poor man was at first delighted and gratefully accepted the generous offer. Next morning, he wanted food and clothes and other necessaries of life for himself and his children, and these were duly supplied. The man was supremely happy for a time, but then he saw that his neighbour got double of what he did and was equally or perhaps more happy. This he could not bear and

the demon of jealousy got hold of his mind. He became morose and unhappy, notwithstanding all the blessings which the angel of mercy used to confer on him and his children, and at last he hit on a plan which, he thought, would be the only way to counteract the evil and *unjust* consequences of an undesirable compact. So one day he summoned the angel and proposed to him that one of his eyes should turn blind, so that his neighbour might become blind of both eyes. Whether this incarnation of jealousy succeeded in his evil design of injuring his neighbour we do not know; but we confidently hope that the tactics of the Panjab Hindu Sabha would not make a large-hearted statesman like Earl of Minto recede from his noble offer, in spite of the ingratitude and short-sighted narrow-mindedness of some of those for whose good His Excellency has been devoting his most precious time and attention."

Government's enemies.

13. Writing under the heading "The enemies of Government," the *Jhang Sial* (Jhang), of the 3rd April 1909, says that such enemies may be divided into two classes :—

(1) Those who conceal the real state of affairs from Government with the object of leading it astray.

(2) Those (Anglo-Indian) officers who, instead of performing their duties in a spirit of love and sympathy, conduct themselves in a short-sighted, high-handed and haughty manner, consider it derogatory to meet Indians on terms of equality, and wish that they should be assigned a higher position than any Indian, however respectable the latter may be.

All subjects of the King Emperor being equal, it is difficult for the paper to understand why a white skin should be considered so superior (to a black). If any Englishman desires that the prevailing unrest should completely disappear and that the British Government should be strengthened in India, he should fraternise with the children of the soil. However fettered Hindus may be with their ancient customs and usages, they are not unsociable, as is evident from their having become hand and glove with Muhammadans. Again, Indians are especially noted for loyalty and obedience. No respectable person should, however, put up with contempt and contumely. Indians have come to realise this truth and to acquire the ability to act up to it. The advocates of repression, however, continue to urge Government to inflict the severest punishments and not to overlook even slight mistakes. These people are wholly ignorant of the Art of Government and lose sight of the teachings of history. Repression and high-handedness have never lent strength to any government. The foolish friends of the British Government should open their eyes, read the past and future with care and bear in mind that the laws of nature change for no one.

## II.—Afghanistan and Trans-Frontier.

The Kabul conspiracy.

14. The *Paisa Akhbar* (Lahore), of the 10th April 1909, publishes a communication from one Karim Bakhsh headed "Truth about the Kabul conspiracy." The news, says the writer, has been going the round of the press that the conspiracy was hatched by the Amir's (step-) mother and his (step-) brother Muhammad Umar Jan. There is absolutely no truth in this. The writer is a personal servant of the Amir and returned on

leave to his native town, Multan, only two days ago. After stating that he possesses full and accurate information about the conspiracy, he says that some time back Dr. Abdul Ghani, whom the Amir raised from low degree to a very high position and who was greatly trusted by His Majesty, established a secret society in the (Habibya) School and had always been hatching plots against the (Afghan) Government. It was decided by him that, in the first instance, a petition should be submitted for the establishment of a parliament in the country and that, in the event of the rejection of the petition, the Amir should be put to death. Accordingly he submitted the necessary petition to the Amir, but no reply was vouchsafed to him by His Majesty. Upon this the Doctor made secret arrangements for killing Habibulla Khan and ascending the throne of Kabul himself. He won over about two thousand men to his side in order to gain his object and told off five pages to kill the Amir when an opportunity offered itself. Every one joining the clique was made to put his seal on the Quran to ensure his not divulging the secret. Two of the number, however, who were at heart loyal to their government and had joined the conspirators only as a diplomatic move, laid bare the whole secret to the Amir in a letter in the very nick of time. His Majesty instituted secret inquiries and succeeded in arresting the conspirators, securing also the copy of the Quran bearing the seals of the culprits. Continuing, the writer says that there is no truth in the rumour that the conspiracy was hatched by Agha Umar Jan and his mother, than whom the Amir has no stauncher friends in the country. He regrets that an Indian (Dr. Abdul Ghani) should have proved unworthy of his salt and thereby put all his fellow-countrymen to shame. Indians will not now be trusted (by the Amir), for the poet has said,

"When (even) one member of a nation acts foolishly,

"All are disgraced, high as well as low."

15. The *Paisa Akhbar* (Lahore), of the 13th April 1909, publishes a communication headed "Can British subjects be awarded capital punishment in Afghanistan for any offence?" At a time, says the writer, when persons concerned in the conspiracy against the Amir are being blown from guns, it is but natural that the question, which forms the heading of this communication, should suggest itself to one's mind. He desires that none of the Indian conspirators be punished with death, but he is afraid that the Amir will have to inflict capital punishment on them. It is a universal practice that immigrants into a country are punished in accordance with the laws obtaining in it. For instance, an Afghan committing an offence in India is tried under the laws in force in this country. Similarly, a British subject misbehaving himself in Afghanistan must be amenable to the local laws. International law, as it is accepted in European countries, also concedes this privilege to all powers, excepting only those which are not sufficiently advanced in civilisation. After remarking that, since her victory over Russia, Japan, also, has been exercising the right of punishing the subjects of foreign States, the writer says that the Amir has always been in the enjoyment of this privilege. In support of this assertion he relates a story in which one Abdul Subhan Khan, a British subject, who deserted from the Indian army to take up service under the Afghan Government, was put to death by order of the late Amir Abdur Rahman some fifteen years back, on the charge of complicity in the plot to kill Sir Salter Pyne.

The Kabul conspiracy.

## IV.—KINE-KILLING.

A cow-killing case at Hafizabad, Gujranwala district.

16. The *Watan* (Lahore), of the 9th April 1909, publishes a communication in which the writer reports that on the 28th ultimo a young buffalo was killed in an enclosure at Hafizabad belonging to the Sheikhs (?). The Hindus thought that the animal was a cow or a calf, and they invaded the enclosure in very large numbers. On the matter reaching the ears of the local authorities, the Tahsildar, Lala Parma Nand, went to the enclosure in company with Mian Fakir-ud-din, Sub-Inspector of Police. The Lala found that it was really a buffalo which had been killed, a fact which was supported even by the chemical examination of the flesh at Lahore. Nevertheless, the Hindus have prohibited the Muhammadans from drawing water from the wells in the town and are thinking of opening *Jhatka* shops with money raised by public subscription. They have also convened a meeting and adopted a resolution to have no intercourse with their Musalman neighbours, and to stop buying meat from Muhammadan butchers. In conclusion, the writer remarks that the proprietor of the enclosure and his tenants have been made to enter into personal recognisance (to keep the peace).

Kine-killing in Hafizabad, Gujranwala district.

17. Writing under the heading "Expression of indignation at kine-killing," the *Hindustan* (Lahore), of the 9th April 1909, reports that a largely attended meeting of the Hindus of Hafizabad was held on the 31st ultimo, to protest against the conduct of the local Muhammadans in killing kine within municipal limits. After publishing a copy of the resolutions adopted by the gathering, the paper expresses a hope that the authorities of the Gujranwala district, as also the Local Government, will not fail to look into the matter and to reassure the Hindus of Hafizabad. The leaders of the Muslim community also, it adds, should be adverse to injury being caused to the religious susceptibilities of their Hindu fellow-countrymen.

## V.—NATIVE SOCIETIES AND RELIGIOUS MATTERS.

Insult to a Hindu temple.

18. The *Akash* (Delhi), dated 8th April 1909, publishes a communication headed "Insult to a temple." The writer, a resident of Dasuha, Hoshiarpur district, reports that on the morning of the 17th January last the Tahsildar, Maulvi Jan Muhammad, went to (*lit.* invaded) the local Shivala (a temple of Shiva) in company with a police guard and the Zaildars, Lambardars and Chaukidars in his *ilaka*. The temple adjoins a mosque and the two places are separated only by a *pucca* wall erected by the Muhammadans by order of Government. There stand in the compound of the temple two *pipal* trees, several branches of which spread in the direction of the mosque. On the Muhammadans submitting an application to him, the Deputy Commissioner ordered these branches to be cut off. (In executing the orders) Maulvi Jan Muhammad went on to the platform, on which the image of Shiva stood (*maharaj ke chabutra par*), with his shoes on. Sweepers and others also followed his example and began to cut down the trunks, with which the mosque had nothing whatever to do. The Overseer, who also was a Mussalman, kept walking up and down the platform with his shoes on. (In short) the image was desecrated, but the Hindus kept

quiet in spite of the insult offered to their deity, because, if they had remonstrated, they might have been placed under arrest. The next day they presented a petition to the Deputy Commissioner, but although that officer visited the spot on the 27th, he has passed no orders in the case as yet. In conclusion, the writer reports that this insult to their religious feelings has created great excitement among the Hindus of Dasuha. Commenting on the above, the paper says that although the incident is an old one, it is necessary for Government to enquire into it. The Hindus and Muhammadans, it adds, should have settled the dispute among themselves and not referred it to a third party, the followers of Christ. It seems to have been ordained by nature that Indians should fight with one another over trifles. To tell the truth, this is the cause of their present degradation.

## VII.—General Administration.

### (a)—*Judicial.*

Libel cases against the *Jhang Sial*.

19. The *Jhang Sial* (Jhang), dated the 10th April 1909, acknowledges a further sum of Rs. 18 towards "The fund in aid of Banka Diyal." This brings the total to Rs. 290-1-0.

### (c)—*Municipal and Cantonment affairs.*

Sanitation of Amritsar.

20. The *Paisa Akhbar* (Lahore), of the 10th April 1909, publishes a communication headed "Defective sanitary administration of Amritsar." The writer complaints of the present insanitary condition of Amritsar, and alleges that heaps of fifth are to be seen everywhere in the city. Again, the streets abound in dust, and there is hardly any resident who does not inhale a considerable quantity of it daily. All this has converted the city into a hot-bed of disease, but the municipality and the conservancy officials are wholly indifferent in the matter. The sweepers, also, do their work in a very perfunctory manner, but it seems no one's business to reprimand them for this If the existing state of affairs continues longer, the city will assuredly be overtaken by ruin.

### (d)—*Education.*

The Sikh Educational Conference and the Punjabi-Urdu question.

21. Discussing the Sikh Educational Conference recently held at Lahore, the *Tribune* (Lahore), of the 13th April 1909, writes as follows:—

"The proceedings were diversified and interspersed with shabads from the ladies' gallery while the stentorian shouts of *Sat Sri Akal* in support of the resolutions for the cultivation of the Punjabi language and the introduction of the mother-tongue of the people into the curriculum of the schools in place of the stilted and artifical Urdu language lent an indescribable dignity and fervour to the proceedings, of which the ready and splendid response given by cash donations was a characteristic feature. The speeches made by the several speakers on both days and the papers read on the preceding day and the Punjabee rendering of the speeches of the President and the Chairman, Reception Committee, were an index to the richness, comprehensiveness and the capabilities of the Punjabee language while its musical diction, its harmonious flexibility and above all its capacity to reach the soul of the people were abundantly and strikingly evidenced in the unparalleled enthusiasm displayed in the proceedings. In course of several resolutions, the names of some of the principal benefactors of the community happened to be men-

tioned and a call was made on each occasion on behalf of the audience to have a sight of them. Thereupon the Tikka Sahib of Nabha and Sir P. C. Chatterji on respective occasions were made to ascend the table and were greeted with resounding cheers of *Sat Sri Akal*. The whole proceedings bore unmistakeable evidence as to the signal success of the Conference and the organisers of the Conference have well deserved congratulation on account of the high educative and practical value of the gathering and the remarkable marshalling and array of reason and facts with which they vindicated the position of Punjabi as the mother-tongue of the people and exploded the foolish as well as interested aspersions cast on this language as to its being an unsuitable vehicle of literary expression. The second sitting of the Conference may indeed be taken, by general acceptance a red letter day in the history of education in the province."

### (*e*)—*Agriculture and questions affecting the land.*

Grievances of the *Bar* colonists.

22. The *Zamindar* (Karmabad), of the 8th April 1909, publishes an article headed "Some strange doings by the *Bar* authorities." Adverting to the *Jhang Sial's* allegations regarding the irregularities said to have been committed by the authorities in connection with the grant of occupancy rights in certain cases (*vide* paragraph 19 of Selections No. 14), the paper says that there was great agitation in the Punjab in 1906 over the Colonization Bill, and that the Government of India had to shelve the measure and to appoint a committee to enquire into the grievances of the *Bar* colonists. This had the effect of re-assuring the colonists, while the hopes of future good treatment held out to them by the above committee gladdened their hearts and brought comfort to their minds. The allegations and incidents published in the *Jhang Sial*, however, disclose a state of affairs denoting greater rigour and calculated to cause greater disappointment than the provisions of the afore-mentioned bill. It was laid down in section 19 of this bill that occupancy rights would descend to the male issue of an *abadkar*; that, failing such descendants, they would go to his widow; and that, if he did not leave behind even a widow, these rights would be inherited by his relatives. No exception could be taken to this provision, which was, besides, in strict conformity with the principles of the Tenancy Act of 1893. After remarking that the grant of occupancy rights to outsiders in the cases referred to by the *Jhang Sial* is opposed both to law and to the intentions of Government, the paper asks the Deputy Commissioner, Lyallpur, to publish his reasons for the decisions in order to prevent feelings of uneasiness from spreading among the colonists. It also expresses a hope that His Honour the Lieutenant-Governor will give the matter special consideration and re-assure the *Bar* colonists.

A prayer from the zamindars of Shadiwal, Gujrat district.

23. The *Zamindar* (Karmabad), of the 8th April 1909, publishes a communication in which the writer says that the larger part of the lands of Shadiwal, Gujrat district, will be taken up by the canal which it is intended to construct and which will pass through these lands. The small area left, he adds, will one day become too moist for cultivation owing to its close proximity to the proposed canal. The zamindars concerned will assuredly be paid for the land taken up but they

may be relied upon to squander the money, while it is impossible for them to obtain good land elsewhere. They, therefore, presented a petition to the Deputy Commissioner last month, praying that they might be granted land on the (? proposed) canal to enable them to maintain themselves. That officer was pleased to inspect their lands and to forward the petition to the Revenue Officer, Gujrat. In conclusion, the writer expresses a hope that the higher authorities will take pity on the zamindars of Shadiwal and grant their petition.

Commenting on the above, the Editor supports the petitioners and requests the authorities to consider their claims on the occasion of the coming distribution of Government land.

24. The *Jhang Sial* (Jhang), of the 10th April 1909, publishes a paragraph headed "The foundation of a government", in which it says that the wise have said that zamindars and cultivators constitute the backbone of a government and that the condition of a government bears a constant relation to that of the peasantry. After remarking that this is perfectly true, the paper says that it is the fruits of the labours of cultivators that support all classes of Indians and enable the authorities to enjoy themselves. It, however, rends one's heart to see the (miserable) condition to which the peasantry have been reduced in return for these benefits. The Editor then quotes an extract from the "*Friend of India*" in which that paper complains that patwaris, money-lenders, zamindars, and (landlord's) agents suck the life-blood of cultivators. The picture, he adds, would be incomplete unless the blood of the fat zamindars, agents and sahukars also is shown flowing into a never-filling cask (? Government treasury). Proceeding, he quotes an extract from Dr. Perry (?), who says that Government's revenue administration has cost it the confidence of all agriculturists, and that they do not improve their holdings for fear lest their labours should lead to an enhancement of land revenue for the same. No one can doubt the truth of the Doctor's assertion, and it is a fact that agriculturists live in constant dread of an increase in their revenue assessment. This deters them from improving their lands, with the result that they have been reduced to an impoverished condition. The *Pioneer* and the *Englishman*, however, represent them to be in affluent circumstances. This should not mislead the authorities and prevent them from looking into the matter. The existence of a country depends on the presence in it of a prosperous peasantry. Government should lighten the burden of its demands on agriculturists and should afford them encouragement to improve their holdings.

The condition of the peasantry.

25. The *Paisa Akhbar* (Lahore), of the 14th April 1909, publishes an article headed "Debate in the Viceregal Council on the question of high prices". After publishing the substance of the Hon'ble Mr. Dadabhai's remarks suggesting the appointment of a committee to inquire into the causes of the prevailing scarcity, the paper regrets that in reply to these remarks the Hon'ble Sir Guy Fleetwood Wilson should not have so much as touched on the suggestion, and that he should have endeavoured to show that the amount of grain exported abroad was so small that the stoppage of its export would not mend matters in any way. The Editor differs from the Finance Member

The prevailing high prices.

and says that as scarcity has practically become endemic in India and that as there is a very great dearth of food-stuffs, Government should place an embargo on the export of grain from the country. The consequent falling-off in the country's export trade should be made good by developing indigenous industries and exporting Indian-made articles abroad.

(*g*).—*Postal matters.*

The Railway Mail Office, Lahore.

26. The *Akhbar i-'Am* (Lahore), of the 8th April 1909, publishes a communication in which the writer says that work in the local Railway Mail Office is excessively heavy. He had occasion to go to the railway station twice last week, and on both occasions he found the sorters and others at work even after 8 P. M. They had still a cart-load of newspapers, letters and packets to dispose of, and could not say when they would have leisure to take their (evening) meal. Continuing, the writer says that the sorters are too few in number to cope with the work devolving on them, and requests the Post Master-General to increase their strength.

(*h*) —*Miscellaneous.*

The Viceroy's recent visit to Lahore.

27. The *Parkash* (Lahore), dated the 6th April 1909, publishes a paragraph headed "Temporary deportations," in which it says that the rumour is general in Lahore that Lalas Lal Chand, *Falak*, Dina Nath Sahgal and Din Diyal were deported from the city for the three days which the Viceroy spent here. If this is a fact, adds the paper, the incident will make people conclude that the (Local) Government apprehended some danger from the young men named. Continuing, it says that if the apprehension was well-founded, could not the Government make any other arrangements for protecting the life of the Viceroy. Again, if the aforesaid men are really dangerous characters, why were they not required to furnish security before hand? In conclusion, the *Parkash* asks Government to enlighten the public in the matter in order to allay the prevailing excitement.

The Viceroy's recent visit to Lahore.

28. The *Rajput Gazette* (Lahore), dated the 8th April 1909, publishes a paragraph headed "Temporary deportations," in which it say that it is rumoured in Lahore that Lal Chand, *Falak*, Kidar Nath Sahgal and Din Diyal were deported from the city for a few days on the occasion of the Viceroy's recent visit to it. If this is a fact, the Editor feels tempted to laugh at the conduct of the chicken-hearted officers who used Government's great strength against three lads in order to protect the Viceroy's life. The point, he adds, is that the number of those who would inflame and alarm Government is very large indeed. Continuing, he says that it is also rumoured that Sufi Amba Parshad has been missing for some days past. The general impression is that the Sufi also has been spirited away to some (unknown) place.

Stoppage of the famine allowance to low-paid Government servants.

29. Writing under the heading "Famine allowance stopped," the *Hindustan* (Lahore), dated the 9th April 1909, says that although a famine is still raging in the country and it is not known how much longer it will continue to suck the life-blood of the

poor, the authorities have already stopped the payment of a famine allowance to low-paid officials in several districts. After remarking that they seem bent on doing so in many other places also, the paper says that one of the reasons for the step is said to be that maize and *bajra* sell cheaper than wheat and that the officials referred to can live on these coarse grains. It is to be wished that the originators of such proposals had to go without cakes and mutton chops, if not to starve, for a day or two, so that they might form a correct idea of the sufferings of poor Indians.

The Viceroy's recent visit to Lahore.

30. Writing under the heading "A show of prosperity," the *Hindustan* (Lahore), dated the 9th April 1909, says that the moving about of a ruler among the ruled argues good luck to him, because it is on such occasions alone that a sovereign can know the truth about his subjects. It is a matter for deep regret, adds the paper, that the Lahore public should have stood in the way of Lord Minto's acquiring this knowledge. They displayed flags and bunting, and exhibited inscriptions containing words of welcome, erected triumphal arches, kept the streets and lanes clean for two or three days, dressed themselves decently and cheered the Viceroy. Although all this is done by the people to show their loyalty and wins them the approbation of Government, the cost far outweighs the advantage. The poverty of a city or province and the prevalence of famine and disease are hidden from view and a fictitious prosperity is exhibited instead. This was why the Viceroy was led to remark at Amritsar that he saw on all sides evidences of daily-growing prosperity and wealth. It was also remarked by him in his reply to the address presented to him by the Lahore Municipality that this city had been steadily gaining in wealth and importance since the time of Akbar. The boundaries of Lahore, adds the paper, may extend to the North pole and the limited class of traders and manufacturers may grow extremely wealthy, but the question worthy of consideration is how it fares with the masses, whether they have enough to eat, and why they so frequently fall victims to famine and disease. The aforesaid address referred to the last famine in the Punjab, during which prices had so risen that Sir Louis Dane has admitted them to have been unprecedentedly hi gh. His Honour has also given it as his opinion that the unrest which prevailed in this province in 1907-08, was ascribable to the prevalence of famine and plague. Have not the Lahore public, then, committed a political offence by misleading the Viceroy into the belief that they are a prosperous community? The loyalty of the Punjabis is above suspicion and they should not make a display of the same to their own detriment. In conclusion, the paper says that if the people wish their rulers to know the truth about them they should not dress themselves in fictitious prosperity on occasions like the Viceroy's recent visit to Lahore. The rulers, also, should not deduce from such shows that the people are in the zenith of prosperity.

D. PETRIE,

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LAHORE:
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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Jaswant Rai ... | 3,100 " |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 " |
| 4 | Punjab Times and Frontier News | Rawalpindi ... | C. V. Miles ... | 250 " |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| 6 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| 8 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 700 " |
| | **BI-WEEKLY.** | | | |
| 9 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| 10 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| 11 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 200 " |
| 12 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| 13 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| 14 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 " |
| 15 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 16 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 " |
| 17 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| 18 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 19 | Dost-i-Hind ... | Bhera, district Shahpur | Ram Lubhaya ... | 200 " |
| 20 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |

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| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 21 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| 22 | Hindustan ... | Lahore ... | Ram Sarn Datt ... | 13,000 " |
| 23 | Jhang Sial ... | Jhang ... | Bhagwan Das ... | 700 " |
| 24 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| 25 | Khair Khah- -Alam ... | Delhi ... | Mir Hassan ... | 110 " |
| 26 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 " |
| 27 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| 28 | Nazim-ul-Hind ... | Do. ... | Nazim Husain Khan ... | 200 " |
| 29 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| 30 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | ... |
| 31 | Patiala Akhbar ... | Patiala ... | ... | 13,500 " |
| 32 | Parkash ... | Lahore ... | Soma Deva ... | 700 " |
| 33 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| 34 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 " |
| 35 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 398 " |
| 36 | Ditto ... | Rewari ... | Safdar Husain ... | 200 " |
| 37 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| 38 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 " |
| 39 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| 40 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| 41 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 " |
| 42 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 " |
| 43 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 24TH APRIL 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded*.** | | | |
| 44 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| 45 | Watan ... | Do. ... | Muhammad Insha Alla... | 1,800 " |
| 46 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 " |
| | **FORTNIGHTLY.** | | | |
| 47 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| 48 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| 49 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | **MONTHLY.** | | | |
| 50 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 " |
| 51 | Asad ... | Lahore ... | Bishan Sahai ... | 500 " |
| 52 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| 53 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| 54 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| 55 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 " |
| 56 | Martind ... | Do. ... | Kanaya Lal ... | 250 " |
| 57 | Ishaat-ul-Kuraa ... | Lahore ... | Muhammad Chattu ... | ... |
| 58 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 copies. |
| 59 | Ganga ... | Jullundur ... | Karm Chand ... | ... |

[ Confidential. ]

[ Vol. XXII. ] [ No. 17. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 24th April 1909.**

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### I—POLITICS.

### (*b*)—*Home.*

The Sikhs and the reform scheme.

1. Writing under the heading "Sardar Jogindar Singh's arguments," the *Paisá Akhbar* (Lahore), of the 17th April 1909, says that in his inaugural address the President of the recent Sikh Educational Conference did not confine himself to purely educational matters, for the discussion of which, in all probability, the local University Hall was lent to the Sikhs, but went out of his way to dabble in politics. Adverting to the reform scheme, he dwelt on the advisability of Government's being strictly impartial to all communities, and conferring no special favours on any one of them. The Sikhs, Hindus, Gurkhas, Parsis, Christians and Musalmans, he said, should be looked on by the authorities with an equal eye. He hastened to add, however, that if any sect deserved preferential treatment it was the followers of the Gurus. After pointing out the contradictory nature of the two statements, the Editor enquires whether Government can attend to the words of those who can shift their ground in the space of one minute. Again, Sardar Jogindar Singh asks Government to treat no particular community with partiality, but what has he got to say in the matter of the different Lieutenant-Governors of the Punjab making special concessions to facilitate the collection of funds for the Khalsa College, Amritsar? Continuing, the paper contends that the Sikhs form part and parcel of the Hindu community, and endeavours to justify the conduct of Government in lending a helping hand to Musalmans, who are less educated than Hindus, to prevent their being left behind in the race for progress.

The Panjab Hindu Sabha's address to the Viceroy.

2. The *Rajput Gazette* (Lahore), dated the 16th April 1909, publishes a paragraph headed "The Hindu Sabha and the Viceroy's displeasure." Lord Minto's dry and angry reply to the address from the Punjab Hindu Sabha, it says, has led to Muhammadan newspapers venting their spleen on Hindus. After remarking that this is a mistake on their part, the paper observes that it is the duty of the ruled to bring their wants and grievances to the notice of their rulers, without regard to time and occasion. And if they are rebuked for

doing so, the blame for this rests, not with them, but with their protector, who turns a deaf ear to their grievances, instead of redressing them. Continuing, the paper regrets that Muhammadans should vilify Hindus over mere trifles, in season and out of season. It adds that, on the Extremist party gaining in strength, not a few Government officers advised Indians to lay their wants and grievances before Government and the responsible authorities by means of formal petitions and memorials. When, however, the Hindus of the Punjab (*lit.* the people of India), brought their grievances to the notice of the Viceroy in a most respectful manner, they were angrily told that they had not chosen the right time for doing so. Will His Excellency, asks the paper, at some time of leisure ponder over his words in an impartial spirit?

The Panjab Hindu Sabha's address to the Viceroy.

3. The *Hindustan* (Lahore), of the 16th April 1909, publishes an article headed "The Hindu Sabha and the Viceroy," in which it remarks that of the five addresses recently presented to Lord Minto at Lahore three were from the three great communities inhabiting the Punjab, *viz.* Hindus, Muhammadans and Sikhs. The address from the Muhammadans welcomed His Excellency to Lahore, voiced their loyalty to the throne and tendered thanks for the concessions granted to them in the reform scheme. It was, therefore, greatly liked by the Viceroy. The Sikhs also accorded him their welcome and referred to their devotion to Government, only incidentally reminding the Viceroy of their services and claims. Their address also was not, therefore, disliked by His Excellency. The Hindus, however, did not content themselves with welcoming him and expressing their loyalty to the throne, but proceeded to lay their grievances before their Sovereign's representative in India. This proved a wet blanket to His Excellency, and he complained of the Hindu Sabha having spread a feast of contentious delicacies before him in an address of welcome. Continuing, the paper says that let alone Hindu rulers like Rama, Bhoja and Bikrama, not a few Muhammadan Kings of India were always ready to listen to the grievances of their subjects. Even Nadir Shah and Ahmad Shah Durani, it adds, allowed the aggrieved free access to them; but the representative in India of Great Britain, the most civilised country in the world, in this respect lags behind even rulers of whom English historians speak as free-booters, bigots and tyrants. It then goes on to say that the grievances of Hindus are of long standing and that, although they have been repeatedly brought to the notice of the authorities through the press, they have not as yet been redressed. Hindus are, therefore, within their rights in reiterating them every now and then and in not hesitating to voice them whenever they have an opportunity of doing so. As representing the Hindus the Sabha named has performed its duty in bringing these grievances to the notice of the Viceroy, and has no reason to feel ashamed of, or sorry at, its conduct. Highly-placed officials undertake tours, not to witness pageants and listen to flattering speeches, but to ascertain the sorrows and troubles of the ruled, so that they may so mould the administration as to please the people and strengthen the foundations of Government. It is, therefore, strange that the Viceroy should have felt annoyed at the representatives of a large community laying before him matters (a consideration of which was) calculated to further the ends of justice and to strengthen British rule in the country. As to the complaint regarding the unsuitability of the occasion, the Hindu Sabha would have sinned, not only against Hindus but also

against Government, if it had failed to profit by the visit to Lahore, after the lapse of years, of the arbiter of the destinies of India and the representative of the British throne in the country. It was perfectly justified in including the grievances of the Hindu community in an address of welcome. To the best of the Editor's knowledge, it is not against law to discuss wants and grievances in an address of the above description. Nor has this ever before furnished cause for complaint. The address of welcome presented by the Indian Association, Calcutta, to Lord Minto himself contained references to the partition of Bengal and to Sir Bamfylde Fuller's methods of rule. Continuing, the paper thanks His Excellency for his promise to consider the points raised in the Hindu Sabha's address if they are submitted to him in a well-considered form through His Honour the Lieutenant-Governor. It cannot, however, view with satisfaction the Viceroy's statement that, in determining the number of representatives of a community, the reform scheme would pay no regard to numbers. Hindus are second to no other section of the population in ability and importance, and justice requires that they should be assigned the largest number of seats on the reformed councils. At all events, it is against statesmanship and the principles of Government completely to overlook numbers. The Editor is at a loss to understand on what grounds the higher authorities have decided to do so. He concludes by promising to revert to the subject at some future time.

The Panjab Hindu Sabha's address to the Viceroy.

4. Writing under the heading "The Viceroy and the address from the Panjab Hindu Sabha," the *Watan* (Lahore), of the 16th April 1909, says that the reference in the address to the grievances of Hindus and the use of threatening language in the document were more than enough to neutralise the expressions of loyalty and gratitude with which the address opened. Hindus, it adds, may regard it as an act of injustice that Muhammadans should be granted seats in excess of their numerical strength, but it is not easy to understand why they should object even to the latter having separate electorates. After enquiring whether the attitude taken up by the Hindus is not sufficient to betray the selfishness of their hearts, the Editor contends that there is no truth in the assertion that many educated Muhammadans also are opposed to the grant of separate electorates to their co-religionists. With the exception only of a few selfish Musalmans, he adds, the whole community unanimously demands separate electoral colleges. Proceeding, he says that although Hindus profess that they do not ask for special favours, still their conduct tells quite a different tale. Again, the fact that the address in question did not contain even a passing reference to the appointment of Mr. Sinha to the Viceroy's Executive Council should show that Hindus are an extremely ungrateful people. The Hindus of Congress leanings seem to be under the foolish impression that whatever they have obtained (from Government) is due to the employment of force (by them, and that it is also by the same means that they can extort further concessions. This conduct on their part goes to show that Government has committed a political blunder in appointing only a Hindu to the Viceroy's Executive Council. The paper then goes on to say that, although Muhammadans constitute the majority of the population of the Punjab, and although Hindus have been getting a lion's share of the official loaves and fishes, still the latter

are always asking for more public appointments for the members of their community. It next endeavours to show that there is no truth in the complaint of the Hindus that, in the matter of appointments to public posts, they are being relegated to the background. Indeed, it adds, they have uniformly received a larger share of these posts than Musalmans. The truth is that they feel very proud of their strength, learning and unity, and wish to reserve the entire public service for their own kith and kin. They cannot bear to see the Prophet's followers get even a hundredth part of their dues. In conclusion, the Editor publishes a translation of the *Englishman's* comments on the Hindu Sabha's address, in which that paper calls upon Government to take special steps to safeguard the interests of minorities.

The Bengali deportees.

5. Writing under the heading "Efforts for the release of the deportees," the *Parkash* (Lahore), dated the 13th April 1909, says that while nine patriotic Bengalis have been deported for no fault, the leaders of the country continue singing the praises of Lords Minto and Morley. They have been holding meetings to thank Government for the reform scheme, into which the House of Lords has introduced dangerous modifications; but they do not so much as mention the names of the innocent deportees. The paper then praises the small band of Englishmen who have been making strenuous efforts to procure the release of the deportees. After remarking that it was also through the efforts of these gentlemen that Lala Lajpat Rai and Sardar Ajit Singh were restored to liberty, it expresses its belief that they will eventually succeed in having the Bengali deportees also set free.

The Panjab Hindu Sabha's address to the Viceroy.

6. The *Jhang Sial* (Jhang), of the 17th April 1909, remarks that Lord Minto listened with great attention to the address presented to him by the Sikhs at Lahore. His Excellency was also pleased at the address from Musalmans, which was full of professions of loyalty and asked for nothing from Government. The address presented by the Hindu Sabha, however, touched the Viceroy to the quick and led His Excellency to remark that the questions raised in it did not suit the occasion and should have been submitted to him through His Honour the Lieutenant-Governor. In other words, he meant to say that Hindus should have only praised Government and made professions of loyalty, avoiding all reference to their grievances. It is, however, difficult to see what better occasion the people can have of laying their prayers before him than when they are brought face to face with him. It was while out on tour that the rulers of olden days used to try to ascertain the real feelings of the ruled. Do the highly placed officers of to-day, asks the paper, undertake tours only for the purpose of recreation and to have splendid receptions accorded them?

Bengal deportations.

7. Writing under the heading "The nine gems of Bengal," the *Akash* (Delhi), of the 15th April 1909, say that the nine Bengali deportees, who were hitherto known in their own province alone, will now become famous, not only throughout India but even in Europe and America, for their spirit of devotion, self-abnegation and self-sacrifice. Previous to their deportation

only the Bengalis knew of their deeds, wealth, goodness and patriotism, but now the whole country will become cognisant of this. The deportation of such men will prove as unprofitable as did that of Lala Lajpat Rai and Sardar Ajit Singh in 1907. Just as the Lala and the Sardar were regarded as the life and soul of the agitation, which prevailed in the Chenab Colony two years back, the Bengali deportees also seem to have been considered by the Government of India to have been responsible for the appearance of anarchism in Bengal. Government is also said to have been under the impression that the fact of the deportees being at large stood in the way of the Bengal police securing witnesses in crown prosecutions. So long, however, as the precise charges against them are not made public, the Editor will continue to consider them as innocent as Lala Lajpat Rai and Ajit Singh are believed to have been. He will not regard them as having been even remotely connected with the dastardly and brutal society of the Bengali anarchists. Raja Subodh Chandra Mullick, one of the deportees, is a rich, educated and enlightened man. He took no part in the politics of his country until the partition of Bengal, which, however, fired his heart with patriotic feelings and love for his countrymen. After remarking that the partition was effected in the teeth of universal opposition and that, among other things, it gave birth to the *Swadeshi* movement, which has infused new life into Bengal and other provinces, is the chief article of faith with all patriotic Indians, constitutes the sure precursor of the future well-being of the country and will inflict serious pecuniary loss on those people who have been battening on the life-blood of India, the paper says that the sacred feelings of patriotism leapt into existence in the Raja's heart all at once and made him exclaim (so to say), "If Government does not respect our feelings, we will open its eyes with the aid of boycott. Nay, we will show it that we also are human beings; that there beat in our breasts hearts and not pieces of stone; that there is a limit even to our patience, peacefulness and hereditary power of endurance; that we also have been free in the past; that we too are enamoured of liberty; and that we will not abandon our constitutional agitation till we secure sufficient concessions and are given an effective voice in the administration of the country." The Raja thinks that the education of the masses on national lines is the first step towards ensuring the national well-being of Indians. He regards newspapers as the best means of reflecting public opinion, and this was why he rendered pecuniary help to the *Bande Mātaram*. Of late he had been living at Benares, where his house had been searched several times. The public had, therefore, been under the impression that the wrath of the authorities was about to overtake him. It is, however, incredible that an enlightened and educated man like the Raja, who had, besides, hundreds of intimate friends among Englishmen, could have taken part in anarchist conspiracies. Indeed, how can a man of his strong common-sense advocate the shedding of innocent blood or the killing of a few members of the bureaucracy? How, again, can he believe that it is possible to promote the welfare of the country and the nation by methods condemned in the eyes of both God and man? Continuing, the *Akash* endeavours to show that Babu Aswini Kumar Dutt also did not countenance anarchism in any way. Indeed, it adds, only one day before his deportation he made a speech to an assembly of 10,000 persons denouncing not only anarchism, but also the assaulting, ridiculing or insulting Englishmen in any way. Can such a person, asks the paper, join in any anarchist conspi-

racy? After remarking that only Lord Morley and the authorities, the latter of whom see through the coloured glasses of the police, can believe him guilty, it says that Babu Krishna Kumar Mitra, who is one of the admittedly Moderate leaders of Calcutta, used to dissuade Bengali youths, both in his speeches and writings, from having recourse to physical force. If even a man like him can be considered a rebel, Government may deport respectable natives throughout the country. National reformers, whether Extremists or Moderates, are openly against Government and may incur the displeasure of the authorities at any moment. But those natives also, who keep silent, should live in a state of fear, because Government may construe their silence to mean that they are engaged in some secret intrigue (against it). Nay, even those who are in the habit of holding largely-attended meetings and expressing their loyalty at them should not consider themselves safe. Government may take it into its head that their professions of loyalty are meant only to cover their grossly disloyal and reprehensible deeds, and that they should, therefore, be made to rot in jail for an indefinite period. The deportations in question show that just now Government is in a strange state of panic and confusion, and that if its brain does not clear before long, thousands of respectable natives will be parted from their homes and to consigned to to jails in distant places. If Government wishes to clear its position it should place the deportees on their trial at once and prove the charges against them in the full gaze of the public. Its silence, however, will be taken to mean that they are innocent, just as the same meaning was drawn from its silence in connection with the deportation of Lajpat Rai and Ajit Singh. The public will think that it has again committed a mistake and that, as it did not profit by the mistake made by it in 1907, it is useless to ask it to ponder over the results of oppression practiced in the past. Proceeding, the paper says that hundreds of meetings have been held in Bengal to condemn the recent deportations, but that both Bengal and other parts of the country have not viewed these deportations in the same serious light as they did the deportation of Lala Lajpat Rai. The people think that Government has again been misled by the police, but that in its calmer moments it will feel ashamed of its conduct and will release the innocent *detenus*. The deportations have, however, alarmed the English Press and made the English regard Indians with feelings of distrust, with the result that a wide gulf has yawned between the two communities. Continuing, the paper notes that even the *Pioneer* has disapproved of the deportations; and goes on to say that oppression never prospers and that, the greater the repression, the greater will be the agitation (against Government). On the contrary, the more leniency is displayed towards the people, the more desirable results will ensue and English and Indians will again live in peace in the country. In conclusion, the paper says that the deportees are the beloved of the whole nation and the political teachers and guides of hundreds and thousands, while they have a large circle of friends, relatives and acquaintances. It is, therefore, easy to imagine what feelings of enmity (? towards Government) have been evoked by their arrest and deportation. If, therefore, Government had proved them guilty in a court of law, no one would have felt aggrieved at their deportation. As it is, they have been deported without a trial for an indefinite period and the people must have taken this very ill.

8. The following is from the *Tribune* (Lahore), of the 20th April 1909:—

Mr. Shyamji Krishna Varma.

"Mr. Shyamji Krishna Varma's latest excursions in the realms of journalistic polemics have acquired a world wide notoriety. From his cosy quarters in Paris he has been sparing nothing to spread the mischievous propaganda which has become associated with his paper *The Indian Sociologist*, and as if not content with that, has been endeavouring to bespatter as much mud as he could collect on a number of his countrymen in the columns of the *Times* and his own journal. His strange utterances and crack-brained pronouncements have stunk in the nostrils of his own favourities, and even Mr. Bepin Chandra Pal has found himself called upon to throw him overboard as a man whose credentials to represent 'the Nationalist Party' were challenged. A memorial was largely signed by the Fellows of the Oxford University and submitted to the Senate asking for the abolition of the Herbert Spencer Lectureship endowed in 1904 by Shyamji Krishna Varma, and it has lost no time in abolishing the endowment and returning the amount of Rs. £1,000 to the donor. Mr. Shyamji has again been pluming himself on his knowledge of law as a Barrister of 25 years' standing. He has now been summoned by the Benchers of the Inner Temple to appear in person or by counsel, or put in a written statement on Friday, the 23rd April, to show cause why he should not be disbarred. The communication he has received says that the attention of the Masters of the Bench has been directed to certain articles in the *Indian Sociologist* and to letters purporting to be written by him in the *Times*. A few days more ought to show whether Mr. Shyamji Krishna Varma does or does not remain a member of the honourable society of the Inner Temple. Mr. Shyamji Krishna may come forward and say that he does not care a brass farthing whether he remains a Barrister or not, but his own position a few days back more or less estops him from doing so. But does it not show that his propaganda is, to say the least, supremely impracticable and stands self-condemned, and will only harm the best interests of India and the Indians by creating a bias against them which would be as unjust as it would be undeserved, and which would not come into existence but for Mr. Shyamji Krishna Varma and his mischievous writings."

The reform scheme.

9. The *Nasim-ul-Hind* (Lahore), of the 17th April 1909, publishes an article headed "The reform scheme and Muhammadan representation." The scheme, it says, bids fair to prove an apple of discord between the two great communities inhabiting the country. If the Hindu Sabha is protesting against the formation of separate electorates for Muhammadans, the Muslim League and its branches are thanking Lord Morley for the concessions. The Viceroy rebuked the Sabha for its threat to forego the boon of the reforms if the scheme is coupled with separate Muhammadan representation. After remarking that both the Sabha and the League are regarded in different quarters as being in the wrong, the paper quotes an extract from a communication to the *Musalman* of Calcutta, in which the writer condemns the grant of separate electorates to his co-religionists. It also reproduces the opinion of a "respectable Muhammadan" who also opposes the concession and says that the British Parliament itself does not recognize the principle of denominational representation. This gentleman, however, forgets that English society differs greatly from the native population of India. The various communities inhabiting England have made great advances in morality and in realising the duties of man, while the members of each possess the virtue of broad-mindedness. On the contrary, both Hindus and Musalmans are selfish and narrow-minded, and cannot boast of a spirit of tolerance or of

feelings of magnanimity. Proceeding, the Editor quotes the *Englishman's* opinion in support of the Muhammadan demands and says that the scheme has greatly strained the relations between Hindus and Muhammadans.

The reform scheme and Native States.

10. The *Akhbar-i-'Am* (Lahore), of the 17th April 1909, publishes a communication headed "Representatives of the people on the State Councils." The writer enquires whether Lord Morley's reform scheme will not apply to Native States also, and whether their unfortunate subjects will not be allowed to send two members to each of the State Councils to safeguard their interests. If the reform scheme, he adds, does not make this important concession and leaves the State Councils as despotic as they are now, it has no claim to be regarded with feelings of respect by the crores of State subjects. Continuing, he says that the Muhammadan subjects of Native States have nothing to do with the Provincial and Imperial Councils in British India. Their difficulties can be removed only by the State Councils which have the power to make or mar them If, therefore, the Muslim League fails to safeguard their rights in these Councils and to secure to them the privilege of sending members to such bodies, they can never regard it as representative or have any sympathy with it. The correspondent then goes on to say that it is urgently necessary that Lord Morley's reform scheme should be extended to Native States and that there should be two elected members—one Hindu and one Muhammadan, on every State Council. This, he adds, is the only way to make the scheme popular throughout the country.

India's desire for liberty.

11. The *Jhang Sial* (Jhang), of the 17th April 1909, publishes an article headed "A desire for liberty is no crime." Europeans, it says, believe that nature has laid great responsibilities on the white man. They claim that he has been sent by God to spread civilisation throughout the world and that he is responsible for maintaining peace everywhere. Every white considers himself superior to his fellow beings of a black or yellow complexion. Continuing, the paper enquires what right a nation can have to interfere with another and impose its wishes on the latter. European nations, it adds, have said good-bye to moral and religious teaching and have developed a magnificent (the expression is ironical) type of material civilisation. This civilisation is based chiefly on diplomacy, which includes fraud, deception, and the like. Christ taught his followers to do unto others as they would be done by, but the representatives of Western civilisation give this precept a very wide berth. They themselves will not bend the knee even to God, but should others, of whose destinies they are, fortunately or unfortunately, the arbiters, voice a grievance or express a desire to conduct themselves with the independence of their masters, they are forthwith charged with being rebels. Europeans fail to realise the fact that they hold no lease from God to keep others in perpetual subjection. Besides, it is they who should be accused of rebellion, seeing that they have broken the laws of their maker. The laws of Nature loudly proclaim that no man comes into this world a slave and that all are born equals. Of course, it is also a natural law that an individual or a nation possessing higher qualities than others should manage the affairs of the latter. It does not follow, nevertheless, that that individual or nation obtains a perpetual lease to rule over others. The service entrusted by nature to the former con-

fers no special rights or superiority on him or it. Others also can make themselves like such individual or nation when they become his or its equals instead of subjects. It is by no means rebellious on their part to wish to become his or its equals or even superiors. It is a natural thought which can rise in the mind of every created being. A desire for progress is inherent in man. Besides, when, according to Darwin, the ancestors of the white peoples developed from monkeys into human beings how is it possible that those (Indians) whom nature created in human form, nay, who are descended from the best race in the world, should for ever remain in a fallen condition? Continuing, the paper says that the English rule over Indians now. Nature has entrusted this service to them owing to the weakness or incompetence of the children of the soil. And the latter are glad that the English are their present rulers and protectors. They should overlook the latters' conduct in not acting up to their profession that they rule over India for her own good, as also in securing some undue advantages for themselves by proving untrue to the trust placed by Nature in their hands. Selfishness is inherent in man and no individual or nation lacking in it can preserve his or its existence. If the English were to act up to the profession referred to, how would they feed themselves and from where could they obtain a reward for their labours? Their conduct, therefore, in draining away wealth from India to enrich their own country is not punishable under any law. It is a natural law that the strong should rule over the weak and enjoy themselves with the latter's wealth. It is a law of God that the property of those, who cannot keep it, should pass into the hands of others. The paper then enquires whether the fact of the English having become the rulers of Indians has deprived the latter of all their claims on India. If the English, it adds, think so, they are labouring under a misapprehension. It was remarked by an Englishman only recently that in the end they would have to restore India to its rightful owners. Indeed, the event is bound to come about. Indians were a civilised and free people once, and it is only natural that they should desire to raise themselves to that position again. Nay, even if they had never tasted of liberty and civilisation in the past they can, under the laws of Nature, entertain a desire to become perfect human beings and obtain their rights as men. Does, however, this desire constitute an offence or rebellion against Government? No, although under the existing circumstances this is not the case. Those who are fired by this desire can never be regarded as criminals. Even Mr. Norton, the Counsel for the Crown in the Alipur Bomb case, says that a desire for liberty is no offence. He adds, however, that it should not overstep the bounds of constitutionalism. No one can demur to this. The laws of Nature can countenance nothing illegal or unconstitutional. Do, however, the authorities distinguish between constitutional agitation and its reverse? Is not the mere desire for liberty considered an offence? It is said that this is done in the interests of peace and order. It is, however, difficult to see what there is seditious in a people aspiring to liberty and prosperity in accordance with the laws of Nature. Indians may rest assured that they will one day obtain their natural rights. Even the English cannot deny this. Justice-loving persons among them are eagerly awaiting the day on which Indians will again obtain their rights. It is natural for a man to wish to get his rights. Indians should not suppress this desire if it rises in their hearts. If they do so suppress it, they will be

breaking the laws of Nature. It is natural for all created beings to achieve progress. Indians also are bound to advance and no one can throw obstacles in their way. If they tread the natural path to progress, Nature will stand by them and conduct them to their goal. Those who follow the laws of God can never sustain defeat. If Indians go against these laws even a little, they will not only be called rebels by their worldly masters, but will also be rebelling against God. They should go on making progress peacefully and with perseverance. It is natural for them to achieve progress. They should not mind the hardships which they may have to suffer in treading the path towards this goal.

Lala Lajpat Rai.

12. The *Paisa Akhbar* (Lahore), dated the 19th April 1909, publishes a paragraph headed "Lala Lajpat Rai," in which it says that recently the Lala's father advised him to abandon politics and to resume his practice at the bar. It is evident, adds the paper, that it is not free from danger for him to engross himself completely in political discussions in the present days of unrest and excitement. On the other hand, in addition to practising at the bar, Lala Lajpat Rai can exert himself on the vast field of education and raise the Dayanand Anglo-Vedic College to the zenith of progress. It is not, therefore, wise on his part to put aside such profitable pursuits to tread a dangerous path. At all events, it is highly gratifying to see that, realising the impropriety of the latter course or in obedience to his father's advice, the Lala has resumed his original pursuits, in which he has already earned much distinction and rendered great service to his community. In conclusion, the paper says that his patriotism and great abilities entitle him to a high place in the estimation of his countrymen, and that it is never too late for a person to mend.

## II.—Afghanistan and Trans-Frontier.

Murders of Europeans by tribesmen.

13. The *Paisa Akhbar* (Lahore), dated the 19th April 1909, publishes a communication headed "Shedding innocent blood" from the pen of one Hakim Sayad Muhammad Abdulla, Editor of the *Afghan* newspaper, Peshawar. Adverting to the murder of Mr. Macdonald, of the Survey Department, in the Sherani *ilaqa* by three Pathans, the writer says that those ignorant tribesmen, who consider it an act of merit to murder inoffending Englishmen and Englishwomen, deserve to be treated with the greatest contempt and abhorrence. They not only commit a sin themselves, he adds, but also afford non-Muhammadans an opportunity of ridiculing Islam and prejudicing Government against Mussalmans. Continuing, he says that Government should do its utmost to put down the commission of heinous offences such as murder of Mr. Macdonald. He feels confident that all the leading residents of the Frontier Province will render it every help in the matter.

[The *Akhbar-i-'Am* (Lahore), of the 20th April 1909, also publishes the foregoing communication.]

## III.—Native States.

Kashmir affairs.

14. Writing under the heading "Prime Minister, Kashmir State" the *Zamindar* (Karmabad), of the 16th April 1909, says that all sorts of surmises are being made as to the successor of the late Raja Sir Amar Singh,

Prime Minister of the State. According to some, Sir P. C. Chatterji is in the running for the post, while others think that the services of a European or a native official under the British Government will be requisitioned to fill up the vacancy. The Editor himself has worked in the Kashmir State and is, therefore, in a position to express an opinion on the subject. Ninety-five per cent. of the subjects of the Maharaja of Kashmir are Muhammadans, but the absence of any representative on either the State Council or the personal staff of His Highness has proved very harmful to them. They consequently desire that they should have two or at least one of their co-religionists on the Council to safeguard their interests. The Hindu-Muhammadan question never arises in those Native States in which the Prime Minister does not profess the same religion as the Ruling Chief. Hyderabad, the premier Native State, has a Hindu Prime Minister, and consequently the racial problem has never been heard of in that State. Similarly, so long as the Sikh State of Patiala had a Muhammadan Prime Minister, the question never assumed an acute form. Adverting to the surmises already referred to, the Editor says that Sir P. C. Chatterji, whose name is freely mentioned in connection with the office, is not likely to make a popular minister. On the Chief Court of the Punjab he failed to win the confidence of the Muslim population; while in his recent convocation speech he displeased the entire Muhammadan community by raising the Urdu-Panjabi question. The Muslims would, therefore, view his appointment as greatly detrimental to their political advancement. In conclusion, the Editor remarks that Diwan Amar Nath is eminently suited for the post and that there is every reason to hope that he would, if selected, prove a successful minister.

## VI —LEGISLATION.

The *Anand* Marriage Bill.

15. The *Hindustan* (Lahore), of the 16th April 1909, publishes a communication on the *Anand* Marriage Bill from the pen of one Bawa Narain Singh, a pleader at Amritsar. The writer says that the generality (of the Sikhs) are under the impression that the Bill relates to the re-marriage of widows and not to the marriage of virgins. If they had known that, after the passing of the measure, virgins will be married according not to *Shashtric* but to *Anand* rites, they would not have lent it their support. After remarking that he considers it a duty to prevent his co-religionists from doing anything improper, the writer says that all the Gurus were married according to *Shashtric* rites and that all the Sikhs also have been following this example. The Raja of Nabha, he adds, has issued a tract in Gurmukhi to prove the illegality of the *Anand* form of marriage. Continuing, he says that the Sikhs have hitherto been considered a sect of Hindus and that they are not allowed to celebrate their marriages in any but the *Shashtric* manner. The fact, he adds, is that some Sikhs have married in an unlawful manner away from their homes and have been outcasted by their co-religionists. These are the men who favour the proposed law, the passing of which will, however, spell ruin for the entire Sikh community.

## VII.—GENERAL ADMINISTRATION.

### (*a*)—*Judicial.*

Invidious distinctions between European and native offenders.

16. Writing under the heading "Black Game" the *Parkash* (Lahore), dated the 13th April 1909, says that reports about Englishmen shooting natives have become a matter of daily occurrence. The paper then reports

that the other day the manager of a certain factory at Mymensingh stepped out of his office and fired a gun, the bullet passing through the leg of a Muhammadan, who was sitting at some distance from the Sahib. On hearing of the accident, the local Sub-Inspector of Police went to the house of the manager, but the latter refused to see him. After expressing surprise at the idea of an accused person refusing to see a police officer, the paper says that if the accused in the present case had been a native he would have been bullied by the Sub-Inspector. As it was, the last named merely reported the matter to the Superintendent of Police, who took down the manager's statement, which was to the effect that the Sahib had fired at a dog, that the Muhammadan in question ran away at the report of the gun, but that he fell down and was hurt Continuing, the Editor says that the rash doings of white men like the accused have disturbed the peace of the country. These worthies do not, however, mend their ways even now, and by their mean conduct are proving instrumental in embarrassing Government. It is a matter for regret that Government also should not take more effective steps to teach them a lesson. If the British courts in India were to prove to the world that they look upon Englishmen and natives with an equal eye, the present unrest would soon become a thing of the past.

Libel cases against the *Jhang Sial*.

17. Writing under the heading "Fund in aid of Banka Dial," the *Jhang Sial* (Jhang), of the 17th April 1909, says that the best course for those subscribers to it who approve of the proposal that each subscriber should, by way of contribution towards the above Fund, pay eight annas along with his subscription for the current year (*vide* para. 17 of Selections No. 15), would be to remit the amount in postage stamps enclosed in a (half-anna) envelope. The paper then acknowledges some further subscriptions aggregating Rs. 14, which brings the total of the Fund to Rs. 304-3-0.

### (*b*)—*Police.*

The Police and the people.

18. The following is from the *Panjabee* (Lahore), of the 22nd April 1909:—

"The luck of the Bengal Police is a thing to be envied. No sooner has it lost a 'friend' in Sir Andrew Fraser than it has got one in Sir Harvey Adamson. He is an ardent friend and an enthusiastic admirer of the Indian Police. Their honesty is above suspicion; their ability is a demonstrated fact. If they have not been even more successful in their feats, it is only because the people entertain no affection for them and do not help them in adding more laurels to their already overloaded brows. The versatile Home member, in discussing the budget, gave a concrete example of this fact. When the Police went to enquire into the murder of Inspector Nandolal Banerjee, they found no one standing near the corpse and the residents of that part of the city were fast asleep in their comfortable beds. One important feature of the event has escaped the notice of Sir Harvey Adamson. No evidence has so far been forthcoming to show that the murderers had called the residents of the mohulla to witness their dastardly performance. Even if some chance passers-by had happened to see the foul deed, as Sir Harvey assumes some must have done, it does not follow they must necessarily have been aware of the identity of the assassins or their whereabouts. Of course the Police would have had nothing left to be desired if a number of people had been awaiting their arrival on the scene of occurrence to be pounced upon and 'challaned' to the nearest thana and thenceforward to be driven from post to pillar and from pillar to post, for Heaven knows how long, to be ultimately convicted.

or acquitted according to their respective stars. But the people did nothing of the sort, nor are many of them bold enough or foolish enough to do anything of the sort under similar circumstances. And why? Because the people in this country are more afraid of the police than they are of even assassins. In their anxiety to avoid contact with the police, they refrain from helping them even where they *can* do so. The following complimentary references to the Indian Police by the *Hitabadi* of Calcutta echo the sentiment of the entire population of India, irrespective of race or creed :—

"'The people of this country fear the police as much as they do the devil. It has become a conviction with the people that contact with the police must lead one to trouble. Therefore no one comes forward to help them. The reason for this apparent apathy is not a desire to protect a criminal from the clutches of the law, but an anxiety to avoid harassment and trouble at the hands of the police. Why has this fear of the police got firmly rooted in the public mind? Who is to blame for this? If Sir Harvey Adamson ever tries to solve this problem, he will find that the police alone is responsible for this violent popular prejudice against them.'

"India is the only civilised country in the world where a self-respecting man will sometimes rather let a daring burglary in his house go undetected than add to the miseries of the family by informing the Police."

The Secret Police.

19. The *Jhang Sial* (Jhang), of the 17th April 1909, publishes a communication headed "*Khufia* Police," in which the writer reports that one night he went to a certain railway station in company with a few friends. There they heard a post-boy sing on the platform in a plaintive tone of voice :—

"Oh, *Khufia* (and) Police harass me.

"O, my God, what should I do?"

On being pressed to explain himself, the boy told them that the preceding night he did not wake up to receive the dâk, which, therefore, remained with the mail-sorter. In the morning a sahib came to him for his letters, but, on being told that no mail had been received overnight, he flew into a rage and among other things threatened to set "*Khufia* Police" on the object of his wrath. The boy thought that "*Khufia*" and "Police" were the names of the two ferocious looking dogs kept by the sahib, and consequently he was very much alarmed at the threat. He entreated the sahib not to carry his threat into practice, but the latter would not listen to him and went away, saying that he would be as good as his word. After remarking that the boy had been bewailing his lot ever since in the above couplet, the writer says that he and his companions began to laugh at the lad's simplicity in confounding the "*Khufia* Police" with dogs. Proceeding, the writer says that of late Government has converted the secret police into a bogey. They can make out a thief to be an honest man or have an honest man placed in chains. The reports submitted by them are regarded as revelations from on High. They are not ignorant of the importance attached to them, and there is consequently nothing to be surprised at their involving innocent people in trouble in order to feed fat old grudges or to secure some benefit for themselves. They, however, think it politic to keep themselves in the good books of Europeans (*lit.* the favourites of Mrs. Grundy of the *Pioneer*). They humour the latter, put up with insolence from them and take care to do their bidding. This is why Europeans make an improper use of the secret police. If a sahib happens to feel angry with a native shop-keeper, he writes to the Deputy

Commissioner, accusing the man of being a sedition-monger. The Deputy Commissioner regards the statement as Gospel truth, and issues a *parwana* to the secret police to say that the shopkeeper is preparing to wage war against the King-Emperor. This proves a veritable Godsend to the police. The poor *bania* is ruined for no fault, but the police make a lot of money. The sahib, who threatened to set the secret police on the post-boy in question, was perhaps desirous of making himself feared.

A complaint against the Police.

80. Writing under the heading "What do these worthies want?" the *Jhang Sial* (Jhang), of the 17th April 1909, remarks that it has been made clear in connection with the prevailing unrest that the police and some (other) selfish persons have done their best to make a mountain of a mole hill. Although, it adds, profound peace reigns in the Punjab the worthies in question have been at their game in this province also. Their doings at Rawalpindi were exposed by Mr. Martineau, when it was proved that the police had left nothing undone to make themselves out to be a useful and hard-working class of Government servants. Again, the fact of some copies of the *Yugantar* having recently been posted at Lahore is sufficient to show that those persons, whose services would not be required on the restoration of complete peace, are endeavouring to prove their indispensability (to Government). The Editor then goes on to say that he has received a letter from a friend, who is having a very hard time of it owing to police intrigues (against him). Government, he adds, should put down those who are in the habit of harassing respectable persons under the pretext of performing their duty. Indeed, if they were sent about their business, the political horizon of the country would clear at once, because, in order to keep up the need for their services, and to continue making a living, they consider it their duty to alarm the authorities by making mountains of mole hills. The paper then publishes the letter referred to, in which the writer says that after his going on leave recently a member of the secret police force went to his head-quarters and made some enquiries about him. Again, wherever he went while on leave, he was constantly shadowed by a detective (*lit.* man). At Multan he was accosted by a man, who enquired from him why he had gone to Amritsar and Lyallpur and whether he had delivered any lecture there. Since his return to his head-quarters a new man has been visiting him every day, and one of these, who was dressed like a *sanyasi*, left in the drawer of his table at office a 'chit' in Urdu, which is reproduced in the paper, containing news about different happenings in Bengal. Continuing, the writer expresses surprise at the police having grown suspicious of him. He is neither a lecturer nor does he edit, or contribute to, any newspaper. Nor has he written any (objectionable) book or pamphlet, while he belongs to no political society. He does not deny, however, that he subscribes to the *Jhang Sial*.

Commenting on this, the Editor says that he knows the writer well and that he can assert with confidence that the latter has never taken part in politics. It is, therefore, a mystery to him why the police should be after the writer. In conclusion, he curses *sanyasis* like the one referred to saying that they are a disgrace to *Sadhus* and injure the country by prejudicing Government and the people against each other.

(c)—*Municipal and Cantonment affairs.*

Local self-government in India.

21. The *Parkash* (Lahore), dated the 13th April 1909, publishes a paragraph headed "The state of local self-government." It is said, remarks the paper, that the affairs of Municipal Committees are managed by the children of the soil. As a matter of fact, however, all power is wielded by the Deputy Commissioner—presidents of these bodies. If this is not so, why are Englishmen alone appointed Secretaries of the Committees, especially when competent natives are available for the posts even of Deputy Commissioner, Commissioner and member of the Viceroy's Executive Council. Nay, every well-paid appointment in the gift of Municipalities is sought to be conferred on a European pensioner. Only recently the Peshawar Municipality has advertised for an able European Head Master on a salary of Rs. 300. This one advertisement is sufficient to shew with what feelings of hatred natives are regard by the bodies in question. There can be no gainsaying the fact that it is possible to secure on the above pay a native with whom the "able" European favoured by the Peshawar Municipal Committee will bear no comparison. The question, however, is one of colour and nationality and not of ability. Incidents of this type make natives raise the outcry that, if Municipal Committees are to be the stepping-stone to self-government, they should be freed from the co ntrol of official presidents.

A complaint against the Peshawar Municipality.

22. The *Punjab Samachar* (Lahore), dated the 17th April 1909, publishes a paragraph headed "An improper and objectionable method." The Peshawar Municipality, it says, has published an advertisement in the *Civil and Military Gazette*, inviting applications from compet ent Europeans for the post of Head Master in the High School maintai ned by it. The advertisement, adds the paper, is improper and objectionable on the face of it. The Government of India has practically announced recently that Indians have as much claim to every public appointment (as Europeans). It is not, therefore, easy to understand why only Europeans have been considered eligible for the above head mastership, and why the circle of selection has been confined to them. It is highly improper to reserve any appointment for a particular community especially a post like the one under reference. Besides, do the members o f the Peshawar Municipal Committee consist entirely of Europeans, or are they of opinion that it is pos sible to secure a really able Englishman on Rs. 300 per mensem, and that there is no native competent enough to give satisfaction as Head Master of their sch ool? The majority of them are undoubtedly nat ives, but their official colleagues practically rule the roost. The paper concludes by inviting attention to the matter on the part of the Director of Public Instruction, Punjab, and the Chief Commissioner of the Frontier Province.

(d)—*Education.*

The Punjabi-Urdu question.

23. The *Akhbar-i-'Am* (Lahore), of the 27th April 1909, publishes an article headed "The language question in the Punjab," in which it says that leading Muhammadan residents of Bombay have established an Association called the *Anjuman-i-Himayat-i-T'alim-i-Angrezi*. The object of the

society is to develop a taste for English among Musalmans by teaching Muslim boys their first lessons in English and not in Urdu. It will be interesting to hear what the Aligarh party has got to say about these Bombay Muhammadans, who are so disgusted with Urdu that they will not retain it even in the primary classes. After remarking that the Punjabi Muhammadans look upon Urdu and not Punjabi as their mother-tongue, and that their newspapers are entirely under the control of the Aligharites, the Editor remarks that when the Musalmans of the Bengal, Bombay and Madras receive instruction in the local vernaculars, is it not natural and expedient that their co-religionists in this province should make similar use of Punjabi? If, therefore, Sir P. C. Chatterji has advised the Punjabis to attend to their mother-tongue, what offence has he thereby committed against Islam (*lit.* did he murder a Kazi or pull down the minaret of a mosque)? How many attacks, however, have been directed against him for tendering this advice and giving utterances to a plain truth! Continuing, the paper deprecates the unnatural opposition offered to Punjabi by Muhammadans, and denies that Urdu is the mother-tongue of the people of this province. It also finds fault with those who speak of Punjabi as a poor language, and says that the Granth, which is held in the same esteem by the Sikhs as the Quran by Muhammadans, is in that tongue. Again, when Muhammadans take pride in being called Punjabis, why should they regard their mother-tongue with such contempt? When, moreover, Bengali, Burmese and Mahratti are the media of instruction in the respective provinces of which they are the vernaculars, why should not Punjabi hold the same position in the Punjab? If Punjabi is still in a backward condition and has not been developed into a rich language, this is due only to the indifference to it of educated Punjabis. English-educated residents of other provinces have greatly developed their vernaculars. Punjabi young men should render the same service to their mother-tongue. It is strange that, instead of improving it, they should try to destroy it.

The Panjabi-Urdu question.

24. The following is from the *Tribune* (Lahore), of the 21st April 1909 :—

"Sir Louis Dane, as our readers are aware, has once more spoken on the ticklish but none the less important and emergent question of the language—and this time at Rawalpindi in reply to the thoughtful address of the organisers of that promising institution, the Sikh Girls' School, there. His Honour's reply may be broadly divided into four parts and we shall take them one by one. His Honour in referring to a subject which 'is agitating us a good deal at this time' observed :—'I am glad that you have been successful in imparting education through the medium of the Panjabi language. For the girls it is *particularly suited. Mother-tongue is always the best and easiest medium of instruction.*' That is one part of the reply and no sane man with his head over his shoulders can have the hardihood to differ from His Honour. And we ask His Honour to bring this into practical effect, so far as the thousands and hundreds of thousands of boys and girls in the schools of this province are concerned. Pitiable, indeed, is the sight of the little ones struggling over words and not ideas and stumbling over the hard nuts of spelling and grammar as imperfect as they are in most cases foreign to the homes and hearths of the boys and to the idioms and phrases of their own mother-tongue. His Honour readily recognises the advantages attaching to mother-tongue as the medium of instruction. He thinks it is particularly suited to the case of the girls. We plead in the name of the boys as well, who deserve equal sympathy and strain on whose system is far greater in the long run than on that of the girls.

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" Sir Louis Dane cautions his audience not to take up the question as a contention and observes :—

" ' For some time at least knowledge of Urdu character will also be excessively necessary. We have Urdu as a language of our Courts and all our revenue records are in Urdu. Therefore for the proper transaction of business Urdu character shall have to be used and learnt. '

" Sir Louis Dane has, here, made a careful distinction, if he is correctly reported, between the question of language and of character or script. On the point of language especially in our schools Sir Louis Dane's opinion seems to be remarkably clear. On the question of script His Honour advances some reasons why Urdu character must, for some time at least, at any rate so long as Urdu is the Court language, be necessary to learn. And the reasons are that it is Court language and the language of the revenue records. As regards the former, Sir Louis Dane knows that it is only in a very limited and at best in a qualified sense that Urdu is really a language of our Courts though theoretically no doubt so runs the legend. As a matter of fact, every presiding officer with any knowledge of English keeps his record in that language, writes his orders in English, and pronounces judgments in that tongue. And there is every reason for it, so long as the Appellate Courts, the best judges of the ability and work of the lower officers, are best competent to form their opinion in that language. Arguments are mostly addressed to Court in English and purely Urdu-knowing practitioners are rapidly growing extinct. So far as the evidence and statements of parties are concerned, they are actually taken in Punjabi, and recorded in Urdu by the officials of Court not because it is actually the language used by the persons concerned but because Urdu is the language in which they have to keep the record, and Sir Louis Dane must be aware, how ludicrous the original words in Punjabi look on the Urdu record when these have to be taken down as used under an imperative provisions of the law. No doubt the revenue records are in Urdu at present but this need not present any insuperable difficulty in times to come, while it is evident that all those who enter our schools are by no means intended for law or litigation. Still as we have again and again stated we have no desire to take an extreme position at the present juncture. The script may, as we have suggested, be left at the option of the parents or the authorities of private institutions for some time to come. Let the language in our primary schools be, as it ought to be, the mother-tongue of the children—the Punjabi, and let the script be Gurmukhi, Hindi, or Urdu at the option of those interested. Those who take up the Urdu script in their primary stage need not find any difficulty in taking up study of Urdu at a later stage of their school career, while they as well as those who have taken up Gurmukhi or Hindi characters will have had sufficient grounding in their mother-tongue to be able to utilize it to some purpose."

The Panjabi-Urdu question.

25 The following is from the *Panjabee* (Lahore), of the 22nd April 1909:—

" The brief report of Sir Louis Dane's reply to the address presented to him at the Sikh Girls' High School, Rawalpindi, although supplied from a trustworthy quarter, does nor make His Honour's meaning clear as to the position he would give to Urdu in Schools. There would seem to be a note of difference in the speech, as reported, from the very lucid statement made by his Honour at the Hindu Sabha School, Amritsar. His Honour was very correct in warning the Committee of the Sikh Girls' School against taking up the Urdu-Panjabee question as a 'contention.' By this we understand His Honour to have meant that no sensible body of people should push either Panjabee or Urdu as a matter of *sid*, as the Mahomedans are doing in the case of the latter, but that the convenience and requirements of the learners should be the guiding consideration. From this latter standpoint the education of little children in their mother tongue was in every way desirable and His Honour rightly expressed his satisfaction that the Sikh Girls' School

Committee had been successful in imparting education through the medium of the Panjabee language. On the question of characters, also, His Honour's position was intelligible—that for some time at least a knowledge of Urdu characters will be necessary on account of Court records being kept in them. But we cannot understand in what sense a knowledge of Urdu literature is necessary to Sikh girls who are at the same time expected to learn English. 'The present Gurmukhi literature is limited,' said His Honour, 'while Urdu has a literature of its own.' Very true. But has not the pursuit of Urdu under a sort of compulsion stood in the way of the development of Panjabee literature, and should the old tradition be retained instead of being departed from? If Urdu is to be still pursued for the sake of its literature, what chance will there be for a Pan jabee literature to grow? If the Granth Sahib is in old Panjabee, which is not well understanded of the masses, all the greater reason is it that the same should be made available in modern Panjabee, which should therefore be followed for a literatnre and not Urdu. It is true a poor literature has to be enriched by the introduction of words and thoughts from more highly developed ones, but English literature should serve a more ready and liberal source for this purpose than Urdu, which itself requires to be replenished from foreign sources. For scientific vocabulary, and all the shades of thought reflecting the various phases of modern life, English literature is to be looked to as the source of supply, and no time should be wasted on Urdu for the purpose by those to whom it is not the mother-tongue. Granted that the learning of English is both necessary and essential for a proper education, any time spent on Urdu would be so much waste when the development of the Panjabee language is the object in view. For womenfolk in particular, who have neither to do Court business nor teach their children in Urdu, the acquirement of that language would be sheer labour lost. We beg therefore to demur to His Honour's opinion (supposing he has been correctly reporte d) that the study of Urdu literature is necessary because Panjabee literature is poor. It is the undue attention paid to Urdu that has been the cause of the poverty of the indigenous literature, and the chief remedy lies in abandoning the former for closer cultivation of the latter."

Government School, Gurdaspur.

26. Writing under the heading "Government School, Gurdaspur," the *Siraj-ul-Akhbar* (Jhelum), dated the 20th April 1909, complains that some 40 of the students of the said school, who were promoted to higher classes in October last, have been degraded with effect from the 1st instant. After remarking that the majority of them are Muhammadans, the paper says that this act of kindness emanates from the Aryas (on the teaching staff of the school). The degradation has entailed considerable pecuniary loss to the boys' parents as the money spent by them on books and in fees for the higher classes have been simply thrown away. Continuing, the paper alleges that the sons of officials transferred to Gurdaspur are not admitted to the schools on the pretext of want of accommodation. The former Head Master used to take in every student applying for admission, and had a large house rented in the town for these students, who could not be accommodated in the boarding house. The Local Government employés do not know what arrangements they should make for educating their sons whom they cannot afford to send to other towns (*lit.* districts). In conclusi on, the paper calls upon the Director of Public Instruction to look into the matter.

### (*f*)—*Railways and Communications.*

A complaint.

27. The *Akhbar-i-'Am* (Lahore), of the 16th April 1909, publishes a communication from "Aggrieved," headed "Result of sympathy with railway passengers." The writer reports that he went to the Sanam railway

station at about twelve noon on the 2nd instant. While buying a second-class ticket for himself he saw the police constables belabour with batons intending third class passengers. One constable (No. 400) in particular conducted himself in a most objectionable manner. He beat two passengers very severely, lifted up the poor men and flung them across the railing. The writer was greatly moved at this and expressed a desire to report the matter to the police authorities. No sooner were the words out of his mouth than the constables came down upon him with the fury of an enraged cobra. The constable (No. 400) turned him out of the waiting room for second class passengers, paying no heed to remonstrances and saying that he was all-powerful (at the station). The writer lost fifty rupees in the scuffle; while, in order to prevent him from complaining to the higher authorities, an attempt was made to trump up a case against him. It was only at the instance of the station-master that the police let him go into the train. Continuing, he says that the Diwan of Jind State and Pandit Chhajju Ram Sharma, of Kotla, both of whom also travelled second class, were among those who witnessed the occurrence. In conclusion, he remarks that he despatched telegrams to the Police authorities and that it remains to be seen what regard will be paid to Government's laws.

The *Hindustan* (Lahore), of the 16th April 1909, also reports the incident and says that such occurrences make people put up in silence with even unjustifiable high-handedness (from the police).

Railway collisions in India.

28. Writing under the heading "A suit for damages" the *Parkash* (Lahore), dated the 13th April 1909, says that hundreds of passengers are killed in railway collisions (in India). Hundreds lose some of their limbs, while as many more lie in sick-beds for months. No one, however, so much as interferes with the railway authorities, who continue enjoying themselves even after causing so much loss of life and property. The utmost that they do is to have an Assistant Station-master sent to jail. After remarking that the evil is due to Indians not valuing their lives, the paper says that if railway accidents like those which have been taking place in India of late were to happen in England, the railway administration would become bankrupt by paying damages. If the sufferers from a single collision in India also, it adds, were to sue the railway department for damages, the authorities concerned would discover that such accidents are very expensive. The people of Bombay seem to have made up their minds in the matter, as is evident from four suits for damages having been instituted against the railway department in connection with a recent collision at Bombay. The cases are being heard by Mr. Justice Devar, whose orders are impatiently awaited by the public.

The grievances of third class passengers.

29. The *Akhbar-i-Am* (Lahore), of the 22nd April 1909, publishes a communication headed "The pitiable condition of third class passengers." The writer says that on the 15th April last when the train to Jullundur 28 Down, (by which he was travelling) arrived at Amritsar, he found that on the other platform of the station an old woman, aged more than 50, was weeping bitterly over the dead body of a young Hindu. It appeared from enquiry that this young

man was returning with his mother from Hardwar, but on the way he died from injuries received in the rush of passengers and his body was taken out of the carriage at Amritsar platform by railway officials. In the meantime the writer's train left the station, and on the way he met three other passenger trains all of which were so crowded with passengers as to make it clear that the young man mentioned must have died a terrible death on account of the great rush. Each carriage contained 400 or 500 persons, men, women and children being stacked like bales of grass and cotton. They were bitterly crying for water and complaining of unbearable heat, but the railway officials not only paid no heed to them but thrust more passengers into the carriages. The writer witnessed a similar state of things in trains on his way back to Lahore. He, therefore, urges the Traffic Superintendent to take notice of this complaint, issue speedy orders to Station Masters to provide extra carriages if the number of passengers is larger than the available carriages can accommodate, to increase the staff of both Hindu and Muhammadan water-carriers at every station and direct all water-carriers to supply water to passengers whenever they demand it. He also urges the latter to arrange to keep vessels of water in shady places, so as to keep drinking water cool.

### (*h*)—*Miscellaneous.*

The proprietor of the *Rajput Gazette*.

30. Writing under the heading "Intended journey by the proprietor of this paper," the *Rajput Gazette* (Lahore), dated the 16th April 1909, announces that its proprietor, Thakur Sukhram Das, will shortly visit certain Rajput States in the Punjab with the object of obtaining a knowledge of their affairs and seeing their leading residents (*ashab*). After remarking that he has long been desirous of doing so, the paper expresses the hope that he will have an opportunity of seeing many members of his community and of cultivating their friendship. He first of all intends visiting the Rajput States in the Simla Hills.

The Punjab Press.

31. The *Hindustan* (Lahore), of the 16th April 1909, publishes a communication headed "Wanted improvement in the condition of the Punjab Press". The power wielded by the Bengal Press, says the writer, is not, in all probability, enjoyed by the newspapers published in any other Province. This, he adds, is due to two causes, *viz.* to the Bengali public being very wideawake and, secondly, to Bengali newspapers not being chary of spending money in obtaining news. Continuing, he says that the Punjab Press does not report an occurrence even for weeks after the happening of the same, while the reports published by it are usually wholly unfounded. In support of this assertion he refers to the following incidents, which, he says, happened recently at Lahore, but have not been noticed by the local newspapers:—

(1) Two days before the Viceroy's arrival at Lahore an employé of the local Ayurvedic Pharmaceutical Co., Limited, went to the office of the Examiner of Accounts, North-Western Railway, to distribute some notices. On his way back the man stopped to have a look at the railway station which had been decorated in connection with Lord Minto's arrival. He was, however, arrested forthwith by a Police constable in plain clothes on the charge of having distributed notices on the platform. Next, he was taken to the Railway Police

Station, where he was kept in the lock-up for the night by order of the officer-in-charge, who is a European gentleman. He was brought up at the City Magistrate's Court the following day, but was acquitted by that officer.

(2) A young Mahratta named Vishnu Govind Gorjar, who is well-known in Lahore for his knowledge of astrology, has been reading Sanskrit at the Oriental College as a casual student for some time past and used to live in the boarding-house near the Fort and attached to the College. In the afternoon of the 31st ultimo a posse of Police constables suddenly raided and searched his room, in which, however, they found nothing but a long shirt. They also arrested Gorjar, who appears to be in Police custody still, because he has neither returned to the boarding-house nor has he yet been reported to have appeared (in any court). The local newspapers have, however, remained wholly indifferent in the matter, and none of them has enquired from the police for what offence this Mahratta youth, who is a stranger in Lahore, has been accorded the above treatment.

(3) A certain local newspaper reported recently that Lala Lal Chand, *Falak*, Lala Kidar Nath Sehgal and Pandit Din Dayal had been deported from Lahore for three days in connection with the Viceroy's recent visit to this city. If its editor had, however, taken the trouble of making enquiries from the persons named, he would have discovered that they were so persistently shadowed by the Secret Police at all times that they voluntarily left Lahore and stayed at Lyallpur for the time that the Viceroy was here.

In conclusion, the writer says that if the Punjab Press wishes to become a power, it should multiply its sources of obtaining news. This will undoubtedly cost some money, but the expenditure should be incurred.

Old rupees.

32. The *Aftab-i-Hind* (Jullundur), dated the 8th (received on the 20th) April 1909, publishes a communication in which the writer says that the complaint is general that old rupees bearing the uncrowned effigy of the late Queen Empress are not accepted as legal tender; considering, he adds, they were minted and issued by Government, it is not easy to understand why they should be treated in the above manner. Government should remove the complaint or withdraw from circulation all the rupees in question.

The Viceroy's recent visit to Lahore.

33. The *Jhang Sial* (Jhang), of the 17th April 1909, publishes an article headed "Powerful rebels." The British Government, it says, is very powerful and rests on extremely strong foundations. Its police have, however, become so unnerved as to give rise to doubts regarding its strength. It is true that an anarchist conspiracy has been unearthed in Bengal and that Government has grown suspicious of a few men. This does not, however, mean that it should scent danger from the entire population of the country. Continuing, the paper says that peace reigns supreme in the Punjab and there are no signs of unrest in the province. The recent visit of the Viceroy to Lahore, however, had the effect of so alarming the local police that they began to see visions of powerful rebels in the city and to think that the only way to protect Lord Minto's life was to deport such rebels for a few days. They sent for these imaginary rebels Lala Lal Chand, *Falak*, Sardar Sawarn Singh

and Lala Din Diyal to the Kotwali and directed them to leave Lahore for the three days which His Excellency was to pass in that city. Those who know the above young men by appearance, or have read of their sentiments in books and newspapers will burst into involuntary laughter at the fear with which they are regarded by the guardians of the public peace. It is a pity that the police should throw blots on the name and administration of the British Government. Could not the Lahore Police, asks the paper, have made some other arrangements for ensuring the safety of the Viceroy's life? But perhaps they wished to make the world believe that there existed men in the Punjab also, who thirsted for the Viceroy's blood. It is a pity that the police should do something every now and then to alarm the authorities and to stick another feather in their own caps. If the young men referred to are really dangerous characters, why have they never been required to furnish security to keep the peace, and why have they always been free to go about the city? They deal in books and not in bombs, and the police had not reason to apprehend any danger from them to the Viceroy's life. Proceeding, the Editor says that it is rumoured that Sardar Ajit Singh and Sufi Amba Parshad also were directed to leave Lahore and that they went to Moradabad for some time.

Intercourse between Indians and Europeans.

34. Writing under the heading "Intercourse between Indians and Europeans," the *Siraj-ul Akhbar* (Jhelum), dated the 20th April 1909, says that at a time when political agitation has become the order of the day and the general public are heard to say that natives are not treated with consideration by Europeans, if the latter were to treat the children of the soil kindly, the prevailing unrest would soon vanish for ever. The majority of Anglo-Indians, adds the paper, are so drunk with power that they look upon natives as a contemptible and barbarous people. They can be propitiated only by flattery and offerings, while on the other hand, not a few natives hate flattery and dislike calling on European officers, who reciprocate the feeling with equal warmth. Continuing, the paper says that it is a matter for gratification that in some cities educated native ladies mix and exchange ideas with their European sisters. If native women, it adds, were to educate themselves and to promote intercourse with their European sisters, European officers in the country would learn to treat natives with love and affection.

A complaint in connection with the assessment of income-tax.

35. The following is from the *Panjabee*, Lahore, of the 22nd April 1909:—

"The *Jhang Sial* reports a typical case of a certain class of income-tax assessment familiar in the mofussil. There is a man at Jhang, Kirpa Ram by name, who has been known by his neighbours to be poor all his life and who until lately earned his living by daily labour. Managing to raise a loan of Rs. 200 he left home some time ago to try his fortune in trade somewhere else. His only property at that date besides the money borrowed was a small house at Jhang which had been mortgaged. With Rs. 200 he opened a shop at Chak 385 near Toba Tek Singh, but the fates were against him and he did not prosper. For some time then he lived by selling vegetables in the neighbourhood. While he was in this plight the Tahsil Chaprasi came to him and informed him that he had been assessed for an income-tax of Rs. 27. The poor man was stunned, for his entire stock-in-trade consisting of vegetables was not worth that amount. He proceeded to Toba Tek Singh, and on enquiry found that the assessment was not for Rs. 27, but for Rs. 20, though the difference did not offer him any consolation as he was not in a position to pay even a pice as tax. He appealed to the Deputy

Commissioner of Lyallpur, and several dates were fixed for the hearing, but the case was never called. The poor fellow ran to Maghiana spending whatever balance had been left of the loan of Rs. 200 taken by him. The Tahsil peon followed him there and under a warrant took him to the Tahsildar of Maghiana. The poor fellow told his story before that officer and made many an entreaty to have the tale of his poverty verified, as he lived within his jurisdiction. But the only answer from that emblem of authority was that his orders were to realise the amount, no matter how it might be raised. In case of non-payment the fate in store for poor Kirpa Ram was the lock-up. The wretched man strove and raised another loan wherewith he paid into the Government coffers the sum of Rs. 21 as follows :—Rs. 20 tax; 12 annas warrant fee; 4 annas for money order. The Editor of the *Jhang Sial* bears testimony to having seen Kirpa Ram going to the market with an ass laden with grass to eke out his day's living. Verily the ass was happier than his master, having no Income-Tax Department to satisfy—the freaks of which Department sometimes make one think that the days of Raja Habu Chunder had come back. One night the Raja is said to have invaded his fish woman's hut with a big army. Why? He had been told that the poor woman had in her house a large store of pearls and jewellery extracted out of fish which had swallowed them from the bodies of drowned persons like the famous lost ring of Sakuntala."

D. PETRIE,

*Asst. to the Deputy Inspector General of Police,*
*Criminal Investigation Department, Punjab.*

LAHORE:
*The 24th April* 1909.

Punjab Government Press, Lahore—29-4-09—12—97—H. L. S.

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 1st May 1909.**

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Jaswant Rai ... | 3,100 " |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 " |
| 4 | Punjab Times and Frontier News | Rawalpindi ... | C. V. Miles ... | 250 " |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| 6 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| 8 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 700 " |
| | **BI-WEEKLY.** | | | |
| 9 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| 10 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| 11 | Aftab-i-Hind ... | Jullunder ... | Haji Barkat Ali ... | 200 " |
| 12 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| 13 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| 14 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 " |
| 15 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 16 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 " |
| *17 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| 18 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 19 | Dost-i-Hind ... | Bhera, district Shahpur | Ram Lubhaya ... | 200 " |
| 20 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. WEEKLY—*continued.* | | | |
| 21 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 300 copies locally 200 copies posted |
| 22 | Hindustan ... | Lahore ... | Ram Sarn Datt ... | 13,000 " |
| 23 | Jhang Sial ... | Jhang ... | Bhagwan Das ... | 700 " |
| 24 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| 25 | Khair Khah-i-Alam ... | Delhi ... | Mir Hassan ... | 110 " |
| 26 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 " |
| 27 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| 28 | Native States Gazette ... | Delhi ... | Nazir Ahmad ... | 200 " |
| 29 | Nazim-ul-Hind ... | Lahore ... | Nazim Husain Khan ... | 200 " |
| 30 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| 31 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 " |
| 32 | Patiala Akhbar ... | Patiala ... | ... | ... |
| 33 | Parkash ... | Lahore ... | Soma Deva ... | 700 " |
| 34 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| 35 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 " |
| 36 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 392 " |
| 37 | Ditto ... | Rewari ... | Safdar Husain ... | 200 " |
| 38 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| 39 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 " |
| 40 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| 41 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| 42 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 " |
| 43 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 " |
| 44 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST APRIL 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded.*** | | | |
| 45 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| 46 | Watan ... | Do. ... | Muhammad Insha Alla... | 1,800 " |
| 47 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 " |
| | **FORTNIGHTLY.** | | | |
| 48 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| 49 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| 50 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | **MONTHLY.** | | | |
| 51 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 " |
| 52 | Azad ... | Lahore ... | Bishan Sahai ... | 500 " |
| 53 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| 54 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| 55 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| 56 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 " |
| 57 | Martind ... | Do. ... | Kanaya Lal ... | 250 " |
| 58 | Ishaat-ul-Kuran ... | Lahore ... | Muhammad Chattu ... | ... |
| 59 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 copies. |
| 60 | Ganga ... | Jullundur ... | Karm Chand ... | ... |

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 1st May 1909.**

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### I.—POLITICS.

#### (a)—*Foreign.*

The South African Problem.

1. The *Observer* (Lahore), of the 26th April 1909, publishes the following under the heading "The South African Problem":—

"Within the past few months events of far-reaching import have marched with such rapidity in the Indian continent that they have made our fellow-countrymen almost forgetful of the pathetic story of British Indians in South Africa. Not long ago reports of the treatment which was being meted out to her sons in the Transvaal and Cape Colony thrilled all India, and we took occasion to describe, in the columns of this paper, at some length, the sufferings of British Indian subjects of His Imperial Majesty the King Emperor resident in the various colonies of South Africa. Since then the position has not only not improved but gone from bad to worse; and the telegraphic messages that persistently pour in from that quarter of the British Empire keep the people in this country reminding of the hard lot of their brethren who have settled in South Africa. Out of the still continued passive resistance struggle on the part of the Indian sufferers two points stand out clear and distinct. The first is the repeal of the old Asiatic Law Amendment Act of 1907, which has since been replaced for all practical purposes by a later enactment, which is not unacceptable to the community. The old Act, however, in spite of a promise by General Smuts, has been retained, General Smuts refusing to repeal it except on unacceptable terms. The second point is that an effort is being made, by means of the retention of this Act upon the Statute Book, to exclude every future Indian immigrant to the Transvaal. The Indian community has also consented to this, but on condition that the prohibition be not by means of specific legal enactments. The recently published Draft Act of the Union of South Africa shows that all the existing racial legislation in the various colonies will stand, and that there will be no intercourse, except by means of temporary permits, between Indians in different parts of South Africa, and that they are to be kept in water-tight compartments; whereas their European fellow-colonists may have freedom of movement throughout the sub-continent. This temporary permit, it may be pointed out, does not confer any rights whatever on the holder of it, but simply withholds penalty and its holder will technically still be a prohibited immigrant. This is indeed very distressing. But that is not the worst part of the affair. The latter consists in the arrest and imprisonment of 150 members of the Indian community. Indians in South Africa are, however, bent upon passive resistance and the fact that they are resolved

to suffer any punishment to safeguard their interests is a standing proof of their zeal for a final and honourable settlement. Men like Mr. Daood Muhammad, a wealthy landowner of Natal and the President of the Natal Indian Congress, Mr. N. A. Cama, Indian Post Master in Johannesburg, Mr. Gandhi and other distinguished persons have been sentenced to imprisonment and are patiently suffering their hard lot. Various meetings have been held at different places to protest energetically against such treatment of the Indians. Of these the meetings convened at the Hamidia Islamic Society's Hall were perhaps the most successful. Indian women have not been inactive. They are also playing a great part in helping the cause of their community and have held enthusiastic meetings on a grand scale. Further details we withhold from the reader. With no less than 150 men in the jail, and with the European population in South Africa still bent upon unfair play, the situation is serious indeed. The only hope of the community rests with the Government of India, and Lord Minto alone can protect them from hardship. We feel confident that His Excellency will listen to the piteous cry of a forlorn community and rescue them from the unenviable position in which their success and the jealousy of their rivals has placed them."

2. The following is from the *Tribune* (Lahore), of the 29th April 1909:—

The Turkish revolution.

"The Sultan is deposed. Long live the Sultan—is the exclamation ringing in the ears of the Turks, and that will echo and re-echo in the ears of Muhammadans all over the world. Sultan Abdul Hamid but yesterday hailed as the father of his children and the Commander of the Faithful, and applauded as the grantor of the constitution and the benefactor of his people, has been a prisoner in his own palace, been deposed from his throne by a patriotic Parliament and been coo lly spirited away beyond the Bosphorus to be cut off from any further possibility of mischief to his country and countrymen. His brother Resha'i Effendi has been proclaimed Sultan amid the booming of the royal salute of 101 guns and assumes a Sultanate shorn of its power and prestige, not to reign like his brother of the former days, or even as Sultan Abdul Hamid, the constitutional Sovereign, but as a confirmed invalid and a weak-kneed puppet in the hands of an overpowering Parliament and an assertive army. The change is fraught with remarkable potentialities to the cause of constitutional government in Turkey, but it is still too early to forecast the future as much will de pend on the courage and capacity of the leaders and the rank and file of the young Turks, and the greatest foe they have to fear will be their own elation at a rapidly-gained success and the danger of disintegration that frequently sets in when the dreaded opposition has melted into the air."

3. The *Paisa Akhbar* (Lahore), of the 30th April 1909, publishes an article headed "Poor Sultan Abdul Hamid II." Although, says the paper,

The Turkish revolution.

Abdul Hamid is no longer the ruler of Turkey and the Caliph of Muhammadans, still the ability and wisdom with which he governed the Turkish Empire for the last 33 years and the manner in which he had been checkmating his Christian (*lit* European) enemies during this long period will render his name immortal in the history, not only of Turkey, but of the whole world. It is true that many stories are told about the oppression said to have been practised by him, but the circumstances under which he ruled over a mixed population of Christians and Muhammadans, and of Asiatics and Europeans would have brought the same discredit on any other despotic ruler, however wise and God-fearing he might have been. Besides, scores of European newspapers and magazines frequently admitted him to be t he most industrious, far-sighted and wide-awake ruler of his time. He had undoubtedly the weakness of being extremely jealous of his personal dignity and equally apprehensive of his life, still he has done more than any of his predecessors to strengthen the

Turkish army and to confound the enemies of the nation. It is difficult for Indians, who are so far removed from Constantinople, to realise the wisdom of the conduct of the Committee of Union and Progress in deposing a statesman-like ruler like Abdul Hamid and in replacing him by his young brother Reshad Effendi, the larger part of whose life has been passed in prison and under surveillance. All that is visible on the surface is that the new Sultan will be merely a puppet in the hands of the Turkish Parliament, while his predecessor would on no account have consented to occupy this position. Continuing, the paper endeavours to prove that Abdul Hamid could have had no hand in bringing about the recent Turkish revolution. It next advises the Young Turks to show the deposed Sultan the greatest honour and to request him to continue to give the Government the benefit of his advice. In conclusion, it advises him to pass his remaining few days in prayer and devotion, and to hope that Reshad Effendi may follow in the footsteps of his illustrious forefathers and that his reign may prove a period of greatness for the Turks.

The Turkish revolution.

4. The *Watan* (Lahore), dated the 30th April 1909, writing about "The recent revolution in Turkey," refers to the deposition of Abdul Hamid and the accession of Reshad Effendi, who, it says, is a confirmed invalid. The deposed Sulta.. adds the paper, leaves the throne after having laboured unremittingly in the service of his nation for 33 long years. After praising him for his patriotism, it expresses the hope that the young Turks will spare his life. If they behave differently they will not only lay themselves open to the charge of ingratitude, but will also be committing a great sin and courting the wrath of God. Even European powers have had to bow before his great statesmanship, and it is no small misfortune for the Turks to be deprived of the services of a ruler of his calibre. They should let him live and keep themselves in a position to profit by his advice in times of need. In conclusion, the paper says, that apparently Reshad will be a mere titular Sultan, all power being wielded by the King-making military officers.

### (*b*)—*Home.*

Appointment of an Indian to the Viceroy's Executive Council.

5. The following is from the *Tribune* (Lahore), of the 23rd April 1909:—

"Among the several objections raised against the appointment of an Indian lawyer to the Executive Council of the Viceroy, which constitutes, in the words of Lord Curzon, the crown and core of British sovereignty and rule in India, one of the most vehemently reiterated has been that Indian Princes and Ruling Chiefs would be averse to the appointment. Says the London *Time* in respect of this:—'The Native Princes and Chiefs have strong prejudices in favour of the privilege of rank and of birth. It is not wise to offend those prejudices, however antiquated they may seem to some of us, for they are an undoubted factor in the stability of Indian life. Yet few things are likely to grate upon them more than the exaltation to the Supreme Government of one of their fellow-countrymen who owes his promotion to his abilities as a lawyer.' It is, however, purely imaginative on the part of the *Times* to assert that the Indian Princes or Chiefs are averse to the appointment of Indian lawyers in the Executive Council. Two of the leading taluqdars of Oudh, Raja Prithwipal Singh and Raja Pratap Narayan Singh, recently spoke at the United Provinces Conference and both of them repudiated the idea of the *Times* that they are opposed to the introduction of Indian element in the Executive Council as well as the one imputed to them by Lord

Curzon that they are opposed to the creation of Provincial Executive Councils. Not a single instance of the opinion of a responsible Indian Prince has been cited by the *Times* in support of its theory. We are inclined to think that far from disapproving the step the great Maharajas and Rajas in the country have every reason to rejoice at the fact that Indians will in future take a part in the executive government of the Indian Empire. As regards the contention that the Indian Princes of rank would feel offended in their dignity and pride of birth by a lawyer being associated in the executive government of the country, the latter are at least as well acquainted with the trend of events as to know that the present Premier of the Empire is a mere lawyer and that Lord Morley was in his earlier days a mere editor. But there is no reason to think that the appointment of an Indian lawyer is at all viewed with disapproval by the landed proletariat of the country. Of course some Anglo-Indian papers may think that the only Indian fit to sit on Executive Council is a Ruling Chief. But then it cannot be said that the members of the Civil Service, who attain high official positions in this country, are always men descended from the aristocracy of England. The Indian Princes may be old fashioned, but they have enough intelligence to know that in this democratic age high careers are open not to any gilded toys but to talent. On the contrary, we think that our Princes and Ruling Chiefs will feel all the more gratified at the circumstance of one of their countrymen occupying an honourable place in the Councils of the Imperial Government. Indeed they cannot but be gratified at the prospect of their interests being more than effectively safeguarded by one of the ablest of their countrymen and at the reduced chances of the liability of their interest being defeated either through ignorance or prejudice. It may not be generally known in this connection that at the session of the Indian National Congress held at Calcutta in 1896, Mr. Sinha moved a resolution at the Congress relating to the deposition of Indian Princes for mal-administration or misconduct without any formal trial. The resolution which was moved by Mr. Sinha in a most effective and logical speech ran thus :—'In the opinion of this Congress it is desirable that in future no Indian Prince or Chief shall be deposed on the ground of mal-administration or misconduct until the fact of such mal-administration or misconduct shall have been established to the satisfaction of a Public Tribunal which shall command the confidence alike of Government and of the Indian Princes and Chiefs.' We venture to say that there will be hardly any Indian Prince who will feel otherwise than glad at the elevation of Mr. Sinha to the legal portfolio of the Imperial Government."

6. The following is from the *Punjabee* (Lahore), of the 24th April 1909 :—

The National Congress.

"The Lahore correspondent of the *Advocate* of Lucknow, in deploring the lukewarmness of the Punjab to the Congress, wonders that 'when the Government was more or less hostile to this national movement it aroused so much enthusiasm'; but that on the contrary indifference should be exhibited to it 'when there are indications of a change in the official attitude towards it.' There lies the whole secret, and the writer in raising his query has answered it himself. The fact is that the 'change in the official attitude' is not an independent phenomenon, but the result of a change in the attitude of the Congress leaders. Through the sayings and doings of its most responsible spokesmen and leaders, the Congress has practically announced that it is going in future to be an 'interpreter' of the Government to the people, and not the independent critic of the former as well as fearless champion of the latter. In other words, the 'national movement' has changed its role to one of playing second fiddle to the Government from its proud distinction of fulfilling the function of an Opposition. And the consequences of such an alliance have been what might have been expected. The officials have practically got a *carte blanche* to follow their harsh or repressive methods. Witness what is going on in Madras. The watering mouths which slobbered over Sir Arthur Lawley's lunch and tea at the Southern Capital have been completely

shut against the tide of repression which is sweeping over that Province. Having obtained the certificate of the Congress leaders the Madras Government went even one better than that of Bengal. It moved the High Court for enhancement of sentence in the 'Swaraj' sedition case against the expressly mild view of the offence of the accused taken by both the District Magistrate and the Sessions Judge of Kistna. And the High Court, agreeably to the instinct displayed by it in the Karur sedition case, has come up fully to the taste of the bureaucracy. Of the two accused, the sentence of 9 months passed on one has been changed from simple to rigorous, while that *of six months' simple* passed on the other has been made *three years' rigorous!* Of all the sedition cases tried in the South the 'Swaraj' case was the only one in which the public did not consider the lower Court sentences to have been unduly heavy, but they were not to enjoy their consolation long. Be it noted that the accused in the case, as soon as proceedings had been launched against them, tendered an humble apology to the Government praying for the withdrawal of the prosecution; while the District Magistrate, who knew the local conditions fully, recommended the supplication to the favourable consideration of the Government with his opinion that 'nothing had occurred to disturb the amicable relations hitherto existing between the people and the Government.' But alas! the 'man on the spot' was not trusted in this case, and meekness and humility on the part of the accused seems to have hardened, rather than softened, the adamantine heart of the bureaucracy. O the policy of conciliation that has been ushered in by the Reform Scheme! Yet there was not language glowing enough in the command of some of our contemporaries to express their thankfulness to Sir Arthur Lawley for his *condescension* in entertaining the Congress leaders. We in the Punjab know of something like a parallel to this state of blessedness resulting from the alliance of 'patriots' with officials. In the dark days of 1907-08 the Hindus of the Punjab went down and down, while the talk went on louder and louder that some of their leaders had imposed upon themselves the self-denying task of bringing about good relations with the officials. And so while tea-parties flourished, and one or two gentlemen prospered, the upshot, so far as the people were concerned, was the formation of the Sir Denzil Ibbetson Memorial Committee, the whitewashing of the late Lieutenant-Governor's policy in the columns of the only Anglo-Native Daily, and the condemnation of Mr. Martineau's Rawalpindi judgment by a 'sympathetic' Chief Court Judge. In the Punjab therefore we have had a good object-lesson as to what an alliance between the patriots and officials means, and therefore the Lahore correspondent of the Lucknow *Advocate* (who we understand is a local journalist) need not be surprised that the condescending official attitude towards the Congress has cooled rather than warmed the popular enthusiasm for that movement. Indeed, as our learned contributor 'Candid Friend,' whose article is published to-day, rightly says, the uphill fight of the popular cause has been rendered more difficult in these days by the alliance in question; for while formerly the struggle was against the bureaucracy alone, the war has to be waged now against bureaucracy allied with the Muhammadan pet and Hindu patriots."

The National Congress.

7. The *Hindustan* (Lahore), of the 23rd April 1909, publishes an article headed "May God protect the Congress." It was in an inauspicious moment, says the paper, that the National Congress was invited to meet in the Punjab in December next. Opposition to the movement is fast gaining in strength, which presages the failure of its next session. Let alone the activities of those who are determined to prejudice the authorities against it by dubbing it and its legitimate demands as seditious, signs of danger to it are visible even in its own camp. Educated Hindus (in the Punjab) have grown lukewarm in their interest in the Congress, and have come to believe that a purely Hindu political movement is indispensable for safeguarding their interests. They are practically seceding from the propaganda and seem determined to employ their entire social forces in establishing a large number of Hindu Sabhas.

Even those of their leaders who invited the Congress to the province have been so affected by the change, that, notwithstanding their limited number, power and influence, they have become indifferent, from conviction or considerations of expediency, to making preparations for its next session; four months of the year have already rolled away and it is a matter of common knowledge that even those provinces in which there was no dearth of workers and money could make Congress meetings a success only after a whole year's hard toil. As for Muhammadans, the generality of them have always held themselves aloof from the National Congress, while, since the birth of the Muslim League, they have been fighting still more shy of the former movement, although they also ought to join it in order to further the country's interests. The Sikhs, also, do not evince much interest in the Congress, being anxious to remain behind no other community in showing their loyalty to Government. Nor does the pursuit of their communal interests leave them any time to work for the Congress. After remarking that the bodies above enumerated are the three great communities inhabiting the Punjab, the paper says that it can be safely affirmed that the present attitude of the Punjab public is not favourable to the Congress, although it is for the Sikhs, Hindus and Musalmans that the Congress has been working for the last 25 years in face of numerous hardships and the ridicule of its enemies. And when this is the case with the public nothing better can be expected from Government, especially as the Congress has been criticising its methods of rule, and has been showering on it demand after demand. Nor will the authorities help forward a movement which has constantly urged a curtailment of their powers and demanded for Indians a share in the administration of the country. Indeed, there will be nothing surprising in their trying their best to crush it. When even an aged, gentle and sober Viceroy like Lord Minto felt irritated at the Punjab Hindu Sabha's demand for justice and its fair criticisms (of the reform scheme), it can easily be imagined how the work and programme of the Congress affect inexperienced and power-loving young Civilians and subordinate (Anglo-Indian) officers. It is, therefore, evident that just now the Congress has to face the strongest opposition both from within and from without. And heaven also must be hostile towards a society which is viewed with indifference by its own members, which is opposed by countless and influential enemies, and which has no one to help or befriend it. The present is, therefore, a time of a very severe trial for the friends, supporters and well-wishers of the Congress. The Punjab leaders should open their eyes and hasten to steer the Congress barque into the haven of safety. If the existing state of affairs continues longer, not only will the next Congress meeting prove a failure, but even the very existence of the movement will have been imperilled. It rests with the leaders named to protect the life of the Congress or to bring upon themselves the reproach of causing its death. Those (Hindus) who think that they will do better by severing their connection with the Congress are labouring under a mistake. After urging both Hindus and Muhammadans to preserve the existence of the Congress, the paper says that if the Punjabis do not feel equal to holding its next session in a befitting manner, they had better proclaim their incapacity, so that some other province may come forward to discharge this national duty. Otherwise, it adds, there is a fear that the Congress may cease to exist and that the country's hopes from it may be dashed to the ground.

8. The *Jhang Sial* (Jhang), of the 24th April 1909, publishes an article headed "A windfall" in which it remarks that not infrequently good cometh forth out of evil. Lord Curzon, adds the paper, found on his arrival in India that the then condition of the country left no room for doubt that natives would one day unite into a nation. As, however, such union is admittedly calculated to prove injurious to the ruling race, His Lordship made several moves to render it an impossibility. One of these moves was to partition Bengal, and as it was made in the interests of the British nation even a statesman like Lord Morley refuses to reverse the step, although he admits it to have been a blunder. The partition has, however, failed to divide the Bengalis and has proved instrumental only in converting them into a still more compact community. It has also given an impetus to education and industries in Bengal and, if the present pace of progress is maintained, the Bengalis will assuredly succeed in bettering their condition. Continuing, the paper says that another instance of good coming out of evil is furnished by the modification of the reform scheme having induced Hindus to work independently of Muhammadans. After remarking that under the existing circumstances the union between the two communities is an impossibility, it says that both should achieve progress on separate lines. This will make them realise their duty and will ultimately unite them into a nation.

Unexpected results of the Partition of Bengal and the reform scheme.

9. The *Jhang Sial* (Jhang), of the 24th April 1909, publishes an article headed "Is this sleep or death"? Those, says the paper, who take part in politics, have been expressing divergent views about the present condition of the Punjab. Some say that although the Punjabis keep silent, still they are accomplishing something. Others, however, are of opinion that the people of this province are sunk in sleep, which the former regard as a sign of death. But not a few charge the Punjabis with cowardice, saying that the latter were worsted in the trial which overtook them in 1907, and that happenings in other provinces have made them retire (from the field of politics). Continuing, the paper says that the general opinion is that just now the Punjab has become inactive, has forgotten its duty, and is locked in the arms of a sleep, from which it is not likely to awake. The Editor, however, cannot subscribe to this view and asserts that this province still shows signs of life, however feeble these may be. That this is so is evident from the mere fact of Government *shikaris* (the secret police) scenting sedition in every lane and street and of the Punjabis flying before these hunters. It does not matter if (political) lectures are now nowhere delivered and Punjabi Newspapers have changed their tone. The Editor can detect the existence of a national spirit in every lane, street and household in the Punjab, while political thoughts are entertained in every nook and corner of the province. The trend of the feelings of the general public shows that the Land of the Five Rivers is not yet dead. The thoughts of the younger generation, the future inhabitants of the Punjab, are also encouraging. It must, of course, be admitted with regret that those who used to do political work in the Punjab have grown indifferent to their avocation. The Punjab is without a leader at the present moment and, in the absence of a guide, the people are

The situation in the Punjab.

groping in the dark and have been seized with disappointment. Nevertheless, the number of those Punjabis, whose thoughts are heartening, is by no means small. If they are taught the lesson of patriotism, the time is not far distant when the Punjab will be behind no other province in the race for national progress. It is said that (political) workers in the Punjab have numerous obstacles thrown in their way; that they have to face various difficulties and hardships; and that they are shadowed by Government spies, who always try to prejudice the authorities against them. It is also true that efforts are being made to stop the pens and seal the lips and brains of workers in the field of politics. For instance, Sufi Amba Pershad was worried only recently not to publish thoughts which were still in his head and unknown to any one else. But should all this make "us" abandon "our" sacred duty of serving the country and prompt "us" to bid good-bye, to "our" desire for liberty? No, never. The temple at which "we" worship and the liberty which "we" desire cannot be gained without undergoing troubles and sufferings. (Political) workers in the Punjab should preach the truth with perseverance and in face even of the greatest sufferings. So long as one single resolute soul exists in the Punjab and one single Punjabi feels for the nation, this province cannot be regarded as dead. They are blind and enemies of the nation who say that the Punjab is dead and has even been buried. The paper then turns to patriotic Punjabis and says that if they really feel for and respect their beloved country and if they wish to rescue it from the jaws of death, they should step into the arena. "It does not matter in the least," it adds, "if we have no *persona grata* to lead us. We do not need 'big wigs' for our leaders. ....., the nation does not want leaders who will prove a burden to it. It stands in need of servants. He who serves it most will be acknowledged the leader, *i.e.*, the chief servant, as a matter of course." The present condition (of the Punjab) is pitiable and critical in the extreme; patriotic Punjabis should see that their province does not lag behind other parts of the country in the race for progress. The Punjab is alive still, and if they conduct themselves with a little care, courage and perseverance, a very noble and holy spirit will again be at work in the Punjab. In conclusion, the paper calls upon the youths of the province to rouse the Punjabis and bring them to the light.

10. The following is from the *Punjabee* (Lahore), of the 1st May 1909:—

The reform scheme.

"DIFFERENT SAUCE FOR GANDER AND GOOSE.

"When the Punjab Hindu Sabha submitted that the method of Muhammadan representation proposed under the reform scheme would make it so prejudicial to the interests, and derogatory to the self-respect, of the Hindus that the latter would rather forego the benefits of the scheme, the Viceroy administered a rebuke to the Sabha. His Excellency expressed surprise and regret that anybody should fight over mere details, ignoring the great advantages promised by the principle of the measure. His Excellency's attitude and action have, however, been quite different now that an outcry has been raised by the Muhammadans over certain matters of detail recently announced by Mr. Hobhouse in the House of Commons. Indeed, the Muhammadan objection to the measure has been throughout, not on matters of principle which they have never touched, but on details of election and representation which the Hindu Sabha were sharply admonished

for meddling with. It is in these details that the Government has been sedulously trying to meet the wishes of the Muhammadans, even regardless of the fact that such concessions might prove injurious or distasteful to others. And now that Muhammadan self-love has been violently pricked by Mr. Hobhouse's announcement, and the cry of pledges broken has been raised, the Simla officials are in a hurry and flurry to pacify and parley with them. Two *communiques* following each other in quick succession have been issued from the heights of Olympus to explain matters so that the Faithful might not sever their allegiance, of which ominous threats were being sounded, and the country be not plunged into a conflagration of threats and protests. These *communiques* would appear to have been addressed only to Muhammadan journals, and associations and their allies in the Anglo-Indian Press, for it is through the medium of these that they have seen the light. It will be seen that in the first of these an attempt is made to answer an objection of the Nawab of Dacca, though Hindu criticisms and protests coming from no less eminent, and certainly more intelligent, quarters have been so ignored that the Viceroy in his reply to the Punjab Hindu Sabha seemed to be almost unaware of their existence. And to crown all this feverish flurry and anxiety the cables have been busy, and Mr. Hobhouse has been made to explain himself, and even modify his previous declaration. On the 19th April he stated that it was only for a few supplementary seats over and above those filled by joint electorates that special Muhammadan electorates would be called. After a week (on 27th) he apparently changes ground and declares that 'elections would be conducted, wherever possible, on the basis of separate representation of the Muhammadan community, but different customs, traditions and social conditions appear to render it impossible to apply a universal system.' It is doubtful if even this prompt retractation will satisfy the 'pet' child of the Government, for the concession to him is expected to be absolutely without qualification—*at all stages from top to bottom*, from the Provincial Council to the rural unit, and so on and so forth. So the grumblings have not ceased, though they are kept bottled up for the present, to find vent when the full text of Mr. Hobhouse's speech is received or the Government plan is further unfolded. It is plain, however, that the Government has received a sharp rap and will think twice before it again ventures to provoke the displeasure of the favourite wife by trying to frame a sensible scheme. It is no Hindu clamour that may be stopped by a mere shrug or a frown."

## II.—Afghanistan and Trans-Frontier.

The Kabul conspiracy.

11. The *Paisa Akhbar* (Lahore), of the 26th April 1903, publishes a paragraph headed "The Kabul conspiracy and Doctor Abdul Ghani." The most surprising item, says the paper, in the news about the conspiracy published in the papers is that which relates to the complicity of Doctor Abdul Ghani and his brothers in the plot. The Editor can say nothing with confidence in the matter, still he is of opinion that from what the Doctor showed himself to be during his (last) stay in the Punjab, it will not be wrong to say that it is undoubtedly through a mistake that he has been considered to have been one of the conspirators. He has always interested himself in educational matters, eschewing politics throughout his life. Apparently his educational zeal could not have allowed him to interest himself in any other matter. The fact that after his first stay at Kabul he acquired no large property in the Punjab is sufficient to prove that he is free from avarice. Besides, it has been disclosed that since February last there has been great enmity between him and his brothers on account of some family disputes, which fact is fully known even to His Majesty the Amir. After enquiring how the brothers could have joined in any conspiracy in these circumstances, the Editor reports that it has transpired from a reliable source that last year Doctor Abdul Ghani had an edition

of the Quran printed at the Islamia Press, Lahore. A', however, the system of vowel points (*lit.* the pronounciation) followed in it did not commend itself to the *Ulama* (learned men) of Kabul, they complained to the Amir that the Doctor had attempted to tamper with the Muhammadan religion. This led His Majesty to order that all the printed copies should be locked in a room and that the printing charges should be deducted from the pay of Doctor Abdul Ghani. The incident shows that a powerful party at Kabul is inimically disposed towards the Doctor. It is, therefore, possible that he may have been involved in this trouble by his enemies.

## III.—NATIVE STATES.

Kashmir affairs.

12. The *Paisa Akhbar* (Lahore), of the 24th April 1909, publishes a paragraph headed "The post of Prime Minister of the Kashmir State." After remarking that various suggestions are being made in connection with the filling of the said post, the paper says that 95 per cent. of the State subjects are Muhammadans and that justice demands that a Muhammadan should be selected to fill the appointment. Hindus, it adds, hold very high and honourable posts in Muhammadan States in the Punjab and in other parts of India. Although they constitute only 3 per cent. of the population of the Bahawalpur State, still a very large number of them is employed in all the departments of the public service. Again, the post of Prime Minister in the largest Muhammadan State in India, *viz.* in Hyderabad, is held by a Hindu, while many other highly-placed officers and *jagirdars* in the State also belong to the Hindu religion. On the contrary, neither of the Governors of Jammu and Kashmir is a Muhammadan. The ruler of the Happy Valley and his relatives enjoy themselves on the money realised from their Muhammadan subjects, but it is a matter for deep regret that no stone should be left unturned to trample on the rights of the last named. Continuing, the paper says that it is rumoured that Sir P. C. Chatterji is to be appointed to the vacant post of Prime Minister. There can be no question as to that gentleman's high legal abilities, but he knows nothing of executive and administrative work, experience of which is indispensable in a Prime Minister. Besides, in addition to having made his recent convocation speech in favour of Punjabi, Sir Protul failed to win the confidence of the Muhammadan community even in his capacity of Judge of the Chief Court. His appointment, therefore, to succeed the late Raja Sir Amar Singh will not only be open to objection on the score of his inexperience of executive work, but will also be regarded as a misfortune by the Muhammadan inhabitants of Kashmir. Diwan Amar Nath, Foreign Minister, has been ably filling the post of Prime Minister, and, in case of his confirmation in the appointment, his present post of Revenue Minister should be conferred on some able Muhammadan officer. This is highly necessary, seeing that the zamindars and cultivators in the State consist (entirely) of Muhammadans. The paper concludes by remarking that the number of Muhammadans in every department of the public service should be proportionate to their numbers in the State.

## IV.—KINE-KILLING.

Open sale of pork at Amritsar.

13. The *Paisa Akhbar* (Lahore), of the 25th April 1909, publishes a paragraph headed "Open sale of pork at Amritsar." A correspondent reports to it that at 4 o'clock on the evening of the 16th April a seller of *jhatka* meat

at Amritsar was seen openly selling pork in the Jhatkian Bazar. Some 15 Muhammadans went to make a report to the police, but the latter hesitated to record it till the news was received that a riot was apprehended. The crowd of Muhammadans about the shop in q uestion went on swelling, and on their arrival on the spot the police found some pork and a pig's head. The Musalmans have instituted legal proceedings against the culprit and the first hearing will take place on the 4th May.

Commenting on the above, the Editor says that, if the story is true, it is a matter for deep regret that some low-caste and foolish persons should commit mean and reprehensible acts calculated to lead to serious breaches of the peace. It is wrong, both mora lly and legally, to wound the feelings of any religious sect and it is out of regard for the susceptibilities of Hindus that beef is not openly sold in any city. To follow a different course in regard to the sale of pork is nothing short of endan gering the peace of the country.

Kine-killing in India.

14. The *Jhang Sial* (Jhang), of the 24th April 1909, publishes a communication from one Salig Ram headed "Cow-protection is (a part of) religion." After dilating on the usefulness of the cow, the writer says that it is suicidal and cruel in man to kill the animal. An idea of the sufferings, he adds, which the extinction of kine is likely to entail on natives may be formed from the fact that milk and grain, which were once exceedingly cheap and plentiful in India, have become scarce in the country. Indeed, if cows continue to be killed at the present rate, milk will one day be sold in bottles. Continuing, the writer says that God has sent the cow to feed man with its milk and that to kill the animal is, therefore, to displease the Almighty. It is for this reason that the people are being visited with famine, disease and other calamities. If they wish themselves well and would please God, they should protect the cow with all their heart and soul, otherwise they will taste of God's wrath in a still larger measure.

Government and kine-killing.

15. The *Parkash* (Lahore), of the 27th April 1909, publishes an article headed "The question of cow-protection; Government's past and present policy." A few days back, says the paper, the Muhammadans of Khanki (Gujranwala district) decided to kill a cow near the local Hindu temples and *ghât* where Hindu women are in the habit of bathing. This caused excitement among the Hindus of the place and they submitted a petition to the head of their district, requesting him to prevent the Musalmans from carrying their decision into practice and giving him to understand that a riot would otherwise be the result. After referring to what the Deputy Commissioner, Sheikh Asghar Ali, did to avert the danger, the paper enquires whether the difficulty has been removed for good and all. It replies to the question with an emphatic no and says that similar difficulties will continue arising in different places. Indeed, it has already been reported from Hafizabad that the local Muhammadans wish to open a slaughter-house close to the town and that the Hindus have memorialised the Deputy Commissioner on the subject and held a public meeting to protest against the proposal. In short, many difficulties have arisen in various places in the course of a single year and will continue to do so till some satisfactory solution has been arrived at.

They have led to a number of riots in the past and who can say how many more will be brought about in the future? The serious riots, which occurred at Azamgarh in 1893, have become historic, and were thoroughly enquired into by Bishan Narain Das, who was then a Congressman of great note. The results of the enquiry were embodied by him in a pamphlet entitled "An appeal of the Hindus of the North-Western Provinces to the British public." After quoting an extract from the pamphlet, in which the Pandit deprecates the crusade which the Local Government was waging against cow-protection *Sabhas*, the Editor says that all these societies have been crushed out of existence in the United Provinces. The incident, he adds, shows that if any one were to establish such societies again, he would become a thorn in the side of Government, which would probably then extend the law relating to *Samities* in Bengal. The question of cow-protection has, therefore, come to gain in complexity and its solution has become more difficult than ever. The paper then goes on to say that Akbar undoubtedly prohibited cow-killing in his time, but that it was reserved for Shah Alam to make searching enquiries into the question of killing kine and to renew Akbar's orders. After publishing a copy of these orders, it says that on obtaining possession of India the British Government also followed in the footsteps of Shah Alam. The paper quotes authorities in support of this assertion and regrets that, later on, Government should have forgotten its promise and adopted a different policy. In proof of this statement it quotes extracts from a letter dated the 11th April 1849 from the Secretary to the Board of Administration, Punjab, to the Assistant Commissioner, Multan, directing the latter to allow the slaughter of kine 300 yards beyond the boundaries of towns and villages. It concludes by promising to revert to the subject in some future issue.

## V.—Native Societies and Religious Matters.

Christian Missionaries in India.

16. The *Akash* (Delhi), of the 22nd April 1909 publishes a communication headed "A monkey and two cats," in which the writer says that "Max O'Rell," a Frenchman, has truly said that (English) Christian Missionaries are the agents of the British Government. They are the first, he adds, to go to a country, whither they are followed (later) by traders, and, lastly, by the Union Jack, if possible. After remarking that Missionary politicians have always existed in India, the correspondent says that in these days a Missionary of this description is to be found at Delhi. He refers to the Revd. Mr. Andrews, who is a true Christian and "a friend of India." This reverend gentleman contributed an article headed "Education" to the January number of the *Hindustan Review*, in which he asserted that the only way to unite Hindus and Muhammadans was that English shculd be made the national language of the country, to the exclusion equally of Sanskrit with Persian and Arabic. In his book entitled "Northern India," also, he opines that Hindus, Muhammadans, Budhists, &c., will form an Indian nation only when they accept Christ as their Saviour. After remarking that this constitutes an illustration of the well-known story of the cats and monkey, the writer says that the Hindu-Muhammadan question has become very acute of late and that Lord Morley's reform scheme has proved a veritable apple of discord between the two communities. Continuing, he says that Mr. Digby, an Englishman of note, has said in his "*Prosperous British India*" that

Christian Missionaries have caused greater injury to this country than any one else. Indeed, they are the enemies of both Hindus and Muhammadans, who should combine to fight these preachers of the Bible. If the two communities can unite in anything, it is in carrying on this fight to protect their religion, civilization and language. They can set their house in order only if they first get rid of those by whom they are being attacked. It is a pity that they should fight with each other over trifles, while the very foundations of the house are being undermined. They should cease disputing about the reform scheme, bearing in mind that if they do not turn over a new leaf they will assuredly be swept off the earth's surface. Hindus and Musalmans, especially the former, should remember that the entire nation has to fight a great battle against Christianity, and that it is face to face with a question of life or death.

Muhammadans and Christians.

17. The *Jhang Sial* (Jhang), of the 24th April 1909, publishes an article headed "Musalmans and Christians." The paper says that of late Muhammadans have been indulging in tall talk about their loyalty to the throne, going the length even of asserting that they alone can serve Government in its hour of need. These professions of loyalty have stood them in good stead. They have been considered deserving of preferential treatment by Government, while not a few Anglo-Indians propose to treat them henceforth as their brothers. All this is, however, an empty show, the religious gulf between Christians and Musalmans being very wide. Only recently one Hakim Abu Turab Muhammad Abdul Haq wrote a letter to the *Curson Gazette* (Delhi), objecting strongly to the Sultan having allowed Greek and Armenian Christians to be returned to the Turkish Parliament. The Hakim also quoted verses from the Quran to show that Islam enjoins on its followers to abstain both from cultivating the friendship of Christians and Jews and from taking the latter into their service. He has also referred to a tradition to prove that infidels, particularly those who believe in the Christian Trinity, should not be consulted in any matters or admitted into a parliament. It is passing strange, adds the Editor, that the supporters of such teachings (Indian Musalmans) feel no hesitation in sending deputations to obtain rights (from a Christian Government). Continuing, he says that the writer in the *Curzon Gazette* also tries to put the Turks to shame for having sold Bosnia and Herzegovina (to Christians), while he admires the Amir for His Majesty's refusal to sign the Anglo-Russian Convention.

Fickle natives.

18. The *Jhang Sial* (Jhang), of the 24th April 1909, publishes a communication from a (fictitious) Jap who says that his fellow-countrymen never do things by halves. If they set their heart on doing a thing, they take it up in right earnest and carry it to a successful issue. The Russo-Japanese War was a case in point. The odds were against them and the struggle was nothing short of a conflict between a giant and a dwarf. The Japanese, however, knew from the very beginning that they would come out with flying colours, because they imbibe a spirit of perseverance with their mother's milk. Just the reverse, however, is the case with Indians. In the first place, they cannot muster courage enough to undertake any work, but even if they can do so, in ninety-nine cases out of a hundred they leave the work unfinished. Their enthusiasm is

the effervescence of soda-water, which evaporates in the course of a single minute. This fickle-mindedness and oscillation is observable in their public as well as in their private life. The writer was very much pleased when he first heard of the National Congress, but on making further enquiries about the movement he came to know that it, too, was far from being perfect. He also finds that the *Swadeshi* and boycott movements, which engrossed the minds of Indians only a short while back, are now losing their hold on the people. The private life of Indians also shows to no better advantage. They begin education in large numbers, but only very few have the perseverance to complete it. Again, they treat newly-married brides in an extremely considerate and indulgent manner, but they betray their spirit of fickleness before long and begin to treat their wives like servants.

## VII.—General Administration.

### (*a*)—*Judicial.*

Invidious distinction between Native and European offenders.

19. Writing under the heading "Ah!" the *Akash* (Delhi), of the 22nd April 1909, says:—"Flashes of the lightning of oppression dazzle the eyes. The pen moves forward (and) sheds tears partly over the misfortunes of (our) fellow-countrymen and partly at the (keen) edge of the shameful sword of (the law of) sedition. But whatever may happen it does not hesitate to proclaim the truth.

"We also know that being timid and in subjection we can rise to no position. What fear do we inspire? Our great Government is our protector. It may at any time put us to the sword for nothing, send us to jail, deport us or hang us..... If we so much as open our lips in complaint we shall be guilty of treason against the nation. It is undoubtedly true that sometimes we feel dispirited by troubles and hardships, are frightened and cowed and ask for pardon (from Government). But, O God, Thou art just! Why is it considered blasphemous if we speak the truth even when we are driven to desperation, when we suffer from hunger, see our children consigned to the flames of fire before our own eyes, nay, so consign them with our own hands or cover their faces with the earth of the grave?

"The truth is that even if we were to obtain *Swaraj*, and the Crown were to commit any mistake, we would on no account abstain from (adversely) criticising it even then. Government may perhaps be under the impression that the reason why (Native) Editors desire *Swarai* is that they wish to seat themselves on the throne. God forbid!..... We say truly that we Indians will pass our days in a *dhoti* and a shirt even under our national Government ..... As, however, it is the duty of the Brahmans (the Editor is a Brahman) to banish suffering from the world, we advise both the rulers and the ruled not to act unjustly in these days of agitation, for otherwise the result can be foreseen by God alone,". Continuing, the Editor says that a number of virtuous Indian women have been outraged at railway stations, but that so far none of the culprits has had exemplary punishment inflicted on him. Again, he adds, many a native has been shot or kicked to death by white men, but in such cases there is said to have been a failure of justice. After referring to the recent case at Mymensingh in which the European Manager of a local factory is said to have

shot a Muhammadan in the leg, he says that when a white person is charged with killing a native he is invariably held to have done so through a mistake and is given the benefit of the supposition. On the contrary, a black man, (even) using abusive language towards a white person, is sent to jail for a number of years. The people will endure any treat ment from their rulers, but they cannot put up with (*lit.* feel puzzled at) the state of things described above. The authorities may say that writings such as the present article inflame the people, but the Editor takes God to witness that the writers thereof merely give voice to their feelings. He concludes as follows:—

"The people say that murder should be avenged with murder. No, never.....You look upon us as your subjects. We regard you as our guests. We shall gladly accept oppression or kindness from you." If the rulers still doubt the loyalty of the people, may God judge between them and the latter.

Prosecutions for sedition.

20. Writing under the heading "Sedition cases," the *Parkash* (Lahore), of the 27th April 1909, says that a perusal of a report which has recently been issued by Government shows that, since January 1907, in all eighty-one cases have been instituted under various sections of the Indian Penal Code. Is not the list, asks the paper, an appalling one and does it not show that great unrest prevails in British India? Again, in not one of the sedition cases instituted has the accused been acquitted by the courts. Should this be construed to mean that the police may err in investigating other offences, but that it is impossible for them to make mistakes in working out sedition cases? It is a matter for regret that while Government has been wrong in launching the cases in question, the courts should have committed the further mistake of passing severe sentences on them. The result is that although the accused have been most severely punished, and a new case is instituted against some person or newspaper every day, unrest in the country has been steadily on the increase. It is to be wished that Government would even now abandon its present policy.

Libel cases against the *Jhang Sial*.

21. The *Jhang Sial* (Jhang), of the 24th April 1909, acknowledges a further sum of Rs. 7-11-0 towards "The fund in aid of Banka Diyal," the total of which now stands at Rs. 311-14-0.

Libel cases against the *Jhang Sial*.

22. The *Jhang Sial* (Jhang), of the 24th April 1909, publishes a paragraph headed "We and our case-hearing in the Chief Court." The paper says that although past experience forbade it to appeal to the Chief Court (in the second libel case against it), still it relied on British justice, as Banka Diyal used to do, and took up the case to the highest judicial tribunal in the Punjab. The Editor had been hearing since his boyhood that justice was administered best in British Courts, that the lion and the goat drank at the same *ghát*, and that no one was oppressed under the present *regime*. The idea took root in his mind, but he subsequently had to modify it somewhat, in consequence of the experience gained by others of the

courts alluded to. This was why he published a series of articles some time back to prove that these courts dispensed justice to money and not to men. Even this, however, has proved to be a myth and he is now of opinion that no justice can be had (in the British Courts), especially when the accused is the Editor of a native newspaper. The Chief Court can find time to hear appeals filed by thieves, dacoits, adulterers and murderers, but it has rejected not one but two appeals from an Editor without hearing facts. Continuing, the paper says that the appeal filed by it in the second libel case against it was to be heard on the 17th April, but that Mr. Justice Shah Din rejected the same without hearing counsel for the accused. His argument probably was that two Magistrates having been unanimous in finding the accused guilty, he need not give the case further consideration. This is how the Chief Court, the final arbiter of "our" distinies, dispenses justice. The facts of the case are such that the manner in which it has been disposed of by the Chief Court is calculated to lead to very undesirable results. It is no consideration with the Editor that Banka Diyal will have to remain in jail for a further period of six months. The latter has dedicated his life to the service of God and the nation, and is ever ready to go wherever the Almighty commands him to repair. The Editor is not, besides, prepared to regard physical sufferings as a hardship at all and cannot, therefore, consider Banka Diyal to be in pain. His heart aches, however, at the thought that the result of the case is calculated to throw a blot on British justice. This, he adds, is probably the first instance in the history of British rule in India in which an Editor has been punished with imprisonment on the charge of libel. It was said in some quarters in the very beginning that Government's hand was discernable in the cases instituted against the *Jhang Sial*. The Editor cannot believe that Government could have stooped to such a thing, but how can he contradict others when they are supported by facts? The unpleasant result of the cases has strengthened the impression of the public that Government itself is hostile to Banka Diyal. The fact that it is only in these cases that such severe sentences have been passed, and that, too, on the Editor of the *Jhang Sial* and at a time when Government feels displeased with Editors, has been adduced in proof of the impression alluded to. After remarking that it finds it beyond its power to refute the argument, the paper says neither can it afford to appeal to the Privy Council, nor do the orders of the Council in the cases against Tilak and others inspire it with the hope of obtaining justice even from that tribunal. He cannot, however, abstain from appealing to the Punjab Government to look into the matter. He also appeals to the love which Sir Louis Dane bears the British nation and British justice. His Honour should remove the blot which has been thrown on British justice. He should reconsider the disappointing results of the libel cases in question.

(*b*)—*Police.*

The Indian Police.

23. The following is from the *Punjabee* (Lahore), of the 24th April 1909:—

"The Turkish Police in the pre-Renaissance days had been employed to see that dangerous words like 'freedom,' 'liberty' and 'independence' were banished from the Ottoman vocabulary. The thoroughness with which they saw to their work may be realised from the fact that a learned Professor was hauled up for sedition for writing

a text-book for boys containing a reference to the butterfly! For were not the ærial frolics of a butterfly suggestive of freedom? In the present campaign against patriotism in India our Police have thrown their Ottoman brethren completely in the shade. The Parliamentary return just published of prosecutions in India for seditious writings and speeches under various sections of the Indian Penal Code will ever remain a standing monument of their genius. If an impartial enquiry were made, how many poor fellows suffering incarceration would not be found to have been the innocent victims of ingenious Police interpretation of their sentiments! When Mr Justice Sankaran Nair raised his voice against this serious scandal going on in the name of Government, he not only pointed out a grave public danger, but sounded a note of warning against the moral risk the Government of India was running by allowing its dignity and good name to be compromised by a Police such as ours! For the majority of the Indian population—prominently including the villagers and cultivators for whose interests the London *Times* and its henchmen in India have suddenly developed a disinterested solicitude—get a taste of the Government through the Police. It is the Police who represent the Government to the masses. Knowing, then, what an unscrupulous lot the Indian Police usually are and how unshakeable is the official faith in them—even Salt Department officers have been known to keep diaries for them!—the magnitude of the evil which the Government in its blissful ignorance has hugged to its bosom will be at once realised. The late Mr. N. N. Ghose, whom the Government frequently held up before the people as the ideal of sobriety and judgment, had proclaimed at the top of his voice that no amount of reform would remove discontent from the land so long as the Police remained unreformed. An unfortunate impression justified by events has got abroad in India that the Police has got beyond the control of the Government and is leading the latter by the nose and making it dance to any tune it likes. It is the proverbial case of the tail wagging the dog. And what a wagging!"

Gambling at Amritsar.

24. The *Ahluwalia Gazette* (Amritsar), of the 21st April 1909, publishes a paragraph headed "Gambling at Amritsar on the occasion of a third festival." For some time past, it says, gambling has been very rife at Amritsar and is being openly practised. In addition to the old gambling houses, several new dens have been opened in the city. The Editor has repeatedly drawn the local authorities' attention to the evil, but they are wholly indifferent in the matter. Continuing, he asks, why they should countenance playing at dice openly in the bazars. Formerly, he adds, dice-playing used to be practised on the occasions only of the Diwali and Nirjala Ekadasi, but this year it was practised in several bazars on the occasion of the Baisakhi fair also. As the evil is calculated to turn not a few young men into gamblers, the Editor would respectfully request the local authorities not to allow dice playing in connection with any festival.

### (*d*)—*Education.*

The Urdu-Panjabi question.

25. The *Civil and Military News* (Ludhiana), of the 19th April 1909, publishes a paragraph headed "Neither Urdu nor Panjabi will remain. English will become the language (of the country)." However greatly, says the paper, Indians may exert themselves, they can never destroy the disunion prevailing between Hindus and Muhammadans. After remarking that it is impossible to bring into existence an Indian nation, it adds that the leaders of the country expatiate on the unity of natives in order to obtain political concessions from Government. They cannot, however, deceive the authorities, seeing that Hindus and Muhammadans threaten to cut each other's throats over mere trifles. If one of the communities is granted some concession,

the other raises a great outcry over the matter and hastens to hold protest meetings. Again, assuming that Urdu is the language of Muhammadans and that Hindi, Panjabi, Bengali, Mahratti, Gujrati, Tamil, &c., are the vernaculars of Hindus, the two communities attack each other in a most regrettable manner. Continuing, the paper says that by raising the Urdu-Panjabi question Sir Protul Chander Chatterji has created great excitement among both Hindus and Muhammadans. The former are convening meetings everywhere in favour of Panjabi, while the latter have been holding counter-demonstrations. The Second Sikh Educational Conference also has adopted a resolution favouring the replacement of Urdu by Panjabi in the primary classes. The result of the controversy will be that English will oust both languages from Government Schools as well as from the courts.

The Khalsa College.

26. The *Akhbar-i-'Am* (Lahore), of the 29th April 1909, publishes a communication in which the writer says that a leaflet written by one Sunder Singh was distributed on the occasion of the recent Educational Conference. The document contained some complaints against Government *anent* its re-modelling the constitution of the Khalsa College. So far, however, from adversely criticising Government in the matter, the Sikhs should feel grateful to it for the changes introduced. After remarking that the Khalsa College owes its existence to Government alone, but for the support of which it would never have received such munificient donations from Sikh Chiefs, the correspondent says that originally the Managing Committee of the institution consisted (1) of representatives of Government, (2) of Native Chiefs who had contributed liberally towards the College fund, and (3) of the spokesmen of the Sikh public. In 1907, when the third party was in power, the students of the College insulted some European officers over the "labour of love" incident in connection with the erection of the College building. The party named was morally bound to admonish the culprits and make amends by expressing regret at the latter's impertinent behaviour. They, however, did nothing and kept wholly silent. This had the effect of alienating from the College the sympathies of Government, while it also led to the European members of the Managing Committee tendering their resignations. This, in its turn, resulted in Sikh Chiefs refusing to give money in aid of the institution. Moreover, when the University authorities saw that the College had become destitute of funds and that there was no likelihood of the completion of its building scheme, they served a notice on it to remove these defects on pain of disaffiliation. The very existence of the College was thus jeopardised, which compelled Government again to extend its patronage to the institution, and to make new rules for its management. The result is that money is flowing in again, the building work is progressing, and everything is being done in a satisfactory manner. Thus it was in the interests of the College and the Sikhs that Government had to remodel the constitution of the Managing Committee. Besides, the only changes introduced were that, instead of Mr. Rattigan, the Commissioner of the Lahore division was made President of the Committee, and the powers of the Principal were increased in order to enable him to keep the students in hand. The Sikhs have, therefore, no cause for complaint against Government for its having acted as it did. If the Khalsa College had been an unaided institution like the D. A. V. College, there would have been some justification in the Sikhs complaining against Govern-

ment interference in its management? As, however, Government had found funds for the College by patronising it, it was necessary that it should have some hand in its management.

The Urdu-Panjabi question.

27. The *Paisa Akhbar* (Lahore), of the 29th April 1909, publishes a communication headed "Hatred of Hindus for Muhammadans. The writer says that Hindus, especially the Aryas and Congresswallas, are down on Musalmans hammer and tongs. Daily observation, he adds, shows that their hatred of the latter is steadily on the increase, the object in view being to widen the gulf between the two communities and to harass the Prophet's followers. After remarking that Musalmans are being stigmatised as flatterers and hypocrites, he deprecates the conduct of the Hindu Press in finding fault with Muhammadans for their criticism of Sir P. C. Chatterji's last Convocation address. He next institutes a comparison between Urdu and Panjabi, and says that while the former is the *lingua franca* of India and possesses a vast literature, the latter can boast only of a few love stories. Besides, when Hindus are working shoulder to shoulder with Musalmans in developing Urdu, the writer cannot understand why they should look down upon that tongue. After remarking that the reason for their conduct is to be found in Muhammadans championing the cause of Urdu, he finds fault with the Sikhs for their opposition to Urdu.

*(c)—Agriculture and questions affecting the land.*

Grievances of the *Bar* colonists.

28. Under the heading "The *Bar ilaka* again in adversity," the *Jhang Sial* (Jhang), of the 24th April 1909, publishes a communication in which the writer says that, even if section 59 of the Punjab Tenancy Act is held to be applicable to the said *ilaka*, still the recent proceedings in certain cases of succession to occupancy rights can on no account be considered legal. After reproducing the section alluded to, he remarks that its wording leaves no room for doubt that on the death of an occupancy tenant his rights should revert to his lineal male descendants; that in the absence of such descendants, they should go to his widow; and that, if he leaves behind no widow and if he re-marries or quits the holding, these rights should be inherited by his next of kin. Thus, if a colonist who has acquired occupancy rights in one square of land dies leaving two sons, the holding should, under the section in question, be divided equally between the sons; while on one of them dying childless or without leaving behind a widow or on his widow re-marrying or forfeiting the land for some other reasons, his share should pass to his surviving brother or to the children or widow of that brother. Quite a different procedure, however, has begun to be followed in the *Bar ilaka*. If a colonist, who has four sons, dies after acquiring occupancy rights, his sons succeed to all his rights. On the death of any one of them, however, his share will lapse to Government in future and will not be given to the other brothers or to their children. It is true that at present such share is given to the surviving brothers after resumption, but ignorant people cannot see through this procedure or know whether such procedure takes away occupancy rights or leaves them intact. Continuing, the writer asserts that section 59 of the Tenancy Act is in no wise applicable to the *Bar ilaka*. The rights of a (childless) colonist have always been conferred on a member

of his family, if one was for thcoming. For instance, in the time of Mr. Young, all the rights of one Baryam Singh, Lambardar of Chak No. 101 on the Jandiala Khurd Branch, who died without issue, were given to the sons of his brother, although these rights had been acquired by the deceased himself and not by his father, the common ancestor of Baryam Singh and his nephews, and although, under section 69 of the Tenancy Act, the acquirement by the father of such right was an indispensable condition to their transfer. And thousands of instances have since happened in which occupancy rights were conferred even on very distant relations of childless colonists, and the practice used to be observed till as recently as last year. It was plainly stated, even in the leaflet issued by Mr. Douie in the troublous days of 1907. that there was no truth in the rumour that on a colonist dying wit hout male issue or without acquiring hereditary occupancy rights his share would be resumed by the Deputy Commissioner or the Colonization Officer. Now, however, when the authorities wrongly think that they have closed the mouths of the zaildars and lambardars and have crushed agitators and cast out unrest, they have again begun to show their hand gradually and again wish to revive the vetoed Colonization Act. In other words, they are anxiously considering in what form they can enforce the law alluded to. Continuing, the writer enquires whether the object of Messrs. Young, Leslie-Jones, deMontmorency and Walker, in leaving on the 24th April for England by the same ship and for the same period, is to tell Lord Morley that thorough peace now reigns in the Punjab and that the vetoed Colonization Act can be enforced at any time without fear of remonstrance from any one. Have they been sent there by "the Lord" (? Lieutenant-Governor) as experts whose word will be accepted as Gospel truth? Government should not allow itself to be misled by selfish, flattering and unpatriotic persons (*lit.* dogs), and should not think of harassing its subjects. The persons named purposely conceal the popular mind, nor do they enjoy the confidence of the people, who look upon these worthies as deceivers and hypocrites.

### (*f*) —*Railways and Communications.*

A complaint.

29. Writing under the heading "The Railway authorities and concession fares," the *Akash* (Delhi), of the 22nd April 1909, remarks that for some years past the Railway Department has been issuing tickets at half the prescribed fares in connection with large gatherings and fairs. It makes considerable money on such occasions, but pays no regard to the comfort of passengers, who are packed in coal-wagons and horse-boxes. The Railway authorities do not care whether the passengers have to travel standing, are suffocated to death, or fall out of carriages and get killed. On the occasion of the recent anniversary celebration of the Gurukula and the Kumbh fair at Hardwar, passengers were seated in goods wagons and their religious scruples were offended from their having to travel in wagons polluted with animal bones. A question was recently asked in the Viceroy's Council on the subject, but it was stated in reply by an Englishman that natives did not object to travelling in the above wagons. This means that they are cowards, and that when they can put up with such inconvenience the Railway authorities have no need to provide carriages for them. Continuing, the paper says:—"Cowards, even your worldly gods, the (European) members of the (Viceroy's) Council, advise

you to become men, nay, they call down shame on your unmanliness, cowardice and weakness. Why do you not put on the robe of humanity? There is nothing seditious in this. This is your legitimate right." The *Akash* concludes by remarking that there is no reason why passengers should not insist on being seated in carriages of the classes in which the payment of their fares entitles them to travel. The Department makes considerable money on the occasions alluded to and should make special arrangements for the conveyance of passengers in comfort.

Overcrowding in third class carriages.

30. The following is from the *Punjabee* (Lahore), of the 27th April 1909, under the heading "The North-Western Railway, Patent Suffocators".

"At the meeting of the Imperial Legislative Council a few weeks ago the Hon'ble Mr. Dadabhoy put a question with regard to overcrowding in third class carriages on Indian Railways, to which he received the stereotyped official reply that everything was as well as it could be. The Hon'ble Mr. Harvey, Member for Industry and Commerce, stated that the Government did not propose to take any special action in the matter, among others on the following grounds:—

"'Crowding in trains does and must occasionally occur in this as in other countries, specially at times of festivals or other large concentrations. Railway administrations are fully aware of their responsibility in this matter, and Government have no reason to doubt that every reasonable endeavour is made by them to deal efficiently with the traffic offering at all times, and Government Inspectors have instructions to pay special attention to the conditions under which third class passengers are carried on the various railways. Moreover, the principal Railway administrations have spent during the past few years, and are still spending, large sums of money in building third class carriages of an improved (bogie) type, which add considerably to the comfort of the Indian passengers.'

"In the opinion of the Hon'ble Mr. Harvey apparently everything is going on in tip-top fashion, and the complaints which have been pouring forth from the public these many years on the sorrows of third class passengers are so much unreasonable clamour. For the 'Government have no reason to doubt that every reasonable endeavour is made (by the various railways) to deal efficiently with the traffic offering at all times.' What more can an Honourable Member of Council representing popular interests want? But facts have an ugly way of obtruding themselves, and the public cannot be satisfied by the mere *ipse dixit* of the representatives of Government when they see things for themselves to be quite otherwise. The following translation of a letter published in the *Akhbar-i-'Am* newspaper tells an eloquent tale which is sufficient to silence a hundred oracular replies like the Hon'ble Mr Harvey's:—

"'On 15th April I was going to Jullundur by the 18 down train which leaves Lahore at 10-35 A.M. On reaching Amritsar I saw a sad spectacle. A young Hindu who was coming from Hardwar was lying dead on the platform and by his side his aged mother was crying piteously. On enquiry I learnt that the deceased was coming with his mother from Hardwar and died in the way *on account of overcrowding in the compartment*. All the people were sadly feeling for the mother, but nobody could help it. As my train was to start I left the old woman in her sad plight. On my journey from Amritsar to Jullundur three passenger trains crossed us at different stations, and they were so much overcrowded that I was convinced of the mother's story of her son having been killed by suffocation. I can say *without exaggeration* that every carriage had 4 or 5 hundred passengers in it, huddled together like grass or cotton, and the passengers consisted of women, babies, men both young and old, and they were in great trouble and shrieked piteously.'

"If the Hon'ble Mr. Harvey's reply represented the correct state of things, then the North-Western Railway must be credited with 'adding considerably to the comfort of the Indian passengers' by running what from the people's point of view must be regarded as *patent suffocators*."

The railway in India.

31. The *Jhang Sial* (Jhang), of the 24th April 1909, says that Government does not listen to the outcry from natives to pay greater attention to questions such as education and the like, the want for which is

embittering the lives of the children of the soil. It has, however, constructed 777 miles of railway in the country during the last year alone. The new lines will empty the pockets of the people, snatch the bread out of their mouths, and carry it across the seas. After remarking that no one likes to injure himself, the paper observes that Indians follow a different course and that this is why railways, which involve them in starvation, are constructed at their expe se. It is beyond the power of the people to make Government listen to their outcry, but there is nothing to prevent them from helping themselves. They should devise means to make money at the rate at which the railway is impoverishing them, otherwise even their bones will be carried across the seas. They should spread education in the country and make it a means of earning money.

### (*h*)—*Miscellaneous*

32. The *Ahluwalia Gazette* (Amritsar), of the 16th April (received on the 26th) 1909, publishes "An open letter to Mr, O. F. Lumsden, the new Deputy Commissioner of the Amritsar district." The paper begins by saying that it wishes to lay a few things before the above officer with the object of preventing him from trampling on truth at the instance of lying flatterers. It would tell him first of all that the *personnel* of his Vernacular Office should claim his particular attention, and that he should carefully supervise the work of the Superintendent of that office. In not a few cases persons nearly related are employed to work together in defiance of the rules, and connive at one another's (wrong) doings. After remarking that this is exceedingly injurious to the interests of the public and leads to a disregard of the claims of other officials, the paper alleges that a brother and some other relatives of the Superintendent are employed (? in the Vernacular Office). Again, in the time of Mr. Casson, the Superintendent used to do his utmost to have his own protégés appointed or promoted to all vacancies, with the result that older hands received no promotion. This is why a favourite of his named Bishen Das has risen to the post of Reader. The Superintendent did not, moreover, hesitate to resort to underhand methods even in the time of Mr. Lumsden's predecessor. For instance, although Haji Feroze-ud-din is an older servant, holds better certificates and has done more valuable work than Des Raj, the latter used to be pitted against him whenever the Superintendent had an opportunity of doing so, and that also in spite of Mr. Irving having clearly expressed the opinion that Des Raj should never be given a post of responsibility. Continuing, the Editor says that Mr. Casson did nothing in regard to these officials, who have been serving in the *tahsils* for years past. Once, he adds, when the post of Registration Muharrir at Amritsar had to be filled, it was suggested that, there being no Muhammadan in the Registrar's Office, one Nawab Din, a protégé of the Superintendent, should be appointed to it, but that Munshi Din Muhammad, who has been working in the Registration Office at Ajnala for 19 years, should not be brought to Amritsar. After remarking that if an official serves continuously in a post for a long time he comes to regard it as his own property and grossly oppresses the people, the Editor names several officials who have been allowed to work in the same posts for a number

"An open letter to the Deputy Commissioner, Amritsar.

of years. He then requests Mr. Lumsden to issue orders for the preparation of a list containing the following columns :—

1. Name of official.
2. Pay.
3. Date of employment.
4. Date of appointment to present post.

On receipt of the list he should arrange transfers amongst the employés of all the departments. This would enable every one of them to learn the work of every appointment and would prevent Government work from suffering on any one of them going on leave. In conclusion, the paper says that it has received several complaints against the Cashier (*khazanchi*) in the Tahsil Office at Tarn Taran. The Deputy Commissioner should call for a special report from the Tahsildar about the man.

The Viceroy's recent visit to Lahore.

33. The *Hindustan* (Lahore), of the 23rd April 1909, publishes a paragraph headed "The Viceroy's gift to Lahore." The local municipality, it says, has been informed that Lord Minto intends presenting to it a photograph of himself as a memorial of His Excellency's visit to this city. The paper adds that, according to an old Asiatic practice, a King or a high-placed officer visiting a place makes numerous gifts to remove the sufferings and promote the prosperity of the people concerned. The Lahore public have, therefore, been asking what gift the Viceroy has bestowed on them on the occasion of his recent visit to their city. Probably it would not be a suitable reply to the question to say that His Excellency has given them a photograph of himself. Such a reply can be considered only a joke.

Treatment of native soldiers by their officers.

34. The *Civil and Military News* (Ludhiana), of the 26th April 1909, publishes a communication from one Surjan Singh, Jamadar, 2nd Lancers, headed "Martial Spirit." The writer says that an army, however large it may be, wanting in this spirit can achieve nothing against an enemy. On a recruit joining the army, therefore, the officers and instructors in his regiment or company should try to create the above spirit in him by different means. In order, however, so to touch the hearts of young men, it is necessary that they should always be treated like brave men. In other words, their mistakes should be pointed out to them in a gentle manner and they should be weaned from reprehensible ways by being told that the same are unbecoming in brave men. In these days, however, officers and instructors go the length even of grossly abusing recruits, let alone their calling the latter fools and blockheads, which is a very common practice. Such treatment kills the sense of self-respect in soldiers and renders them insensible to that shame which stands a soldier in good stead in times of danger. A man impervious to all sense of shame is simply unfit to face danger. A spirit of enthusiasm is to a young man what powder is to a bullet in a rifle. However good a rifle may be, it cannot discharge a bullet unless it has some powder in the barrel. Similarly, however strong a man may be he cannot face danger unless he possesses an enthusiastic spirit.

35. The *Afghan* (Peshawar), of the 23rd April 1909, remarks that it is a law of nature that man has to adapt himself to the times and that this necessity proves instrumental in his wants being supplied in a satisfactory manner. Even those nations which live in independence with but very limited wants cannot disobey this law. After trying to illustrate his statement by examples, the Editor says that both the savages of Africa and the inhabitants of the most civilised part of the world consider it necessary to adapt themselves to the times. Continuing, he observes that the indifference which the Afghans, and especially the people of the Frontier Province, have been displaying in this respect has entailed almost irreparable loss on them. And in spite of their having been so injured and left behind in the race for progress they have not yet turned their attention to the acquisition of modern education, *i. e.*, they have not yet fully made up their minds to move with the times. "National" schools should have improved their educational condition, while it was a duty of "national" newspapers to incline them to the acquisition of knowledge. The system of education (in vogue among them) is, however, rather defective and has not fully benefited those who were expected to profit themselves by it. As to the press, not a single newspaper is published in the province, while the few Muhammadan papers of the Punjab which are received in it cannot benefit the local public in any way, being published, not in Pushtu, but in Urdu, with which the Pathans are not very conversant. Again, these prints discuss only particular subjects or are run with the sole object of making money. The province stands in need of newspapers and magazines, which will move with the times, acquaint its inhabitants with their needs, inform them of coming difficulties, tell them the means of gaining influence, save them from selfishness and religious disputes, and make them give up unreasoning *zid* and obstinacy. It is with this object that the *Afghan* newspaper has been started. In addition to performing the other duties of a periodical, it will do its utmost to promote loyalty to Government along with encouraging national prosperity and welfare.

The *Afghan* newspaper.

36. The *Watan* (Lahore), of the 30th April 1909, publishes a communication headed "The Forest Service and Muhammadans." Adverting to the complaint regarding the paucity of Hindus in Government service made by the local Hindu Sabha in its recent address to the Viceroy, the writer says that the Hindus predominate in all branches of the public service. Next he goes into figures to show that the majority of the posts of Ranger, Deputy Ranger and Extra Assistant Conservator in the Forest Department, Punjab, are in the hands of Hindus. Originally, he adds, students joining the Forest School at Dehra Dun were granted scholarships and Hindus profited most by the arrangement. The payment of such stipends has been stopped now, with the result that Muhammadans, who are not in a position to read at the school (without such help), cannot pass the necessary examinations and enter the Forest Department. Continuing, the writer says the Conservator of Forests, Punjab, can grant scholarships to students joining the Ranger class at Dehra Dun, as also to those who study for a third year in the school. The *Watan* should move the officer named to grant (some of) the scholarships to Muhammadans, very few of whom are employed in the Forest Department. The

Muhammadans and the Forest Service.

writer then goes on to say that about 20 posts of Forest Ranger are vacant at present and he expresses the hope that, in filling these appointments, the Conservator will pay due regard to the claims of Muhammadan Deputy Rangers, trained or otherwise. Commenting on the above, the Editor requests the Conservator to confer all the 20 vacancies on Muhammadans. He also asks that officer to display liberality in granting scholarships to Muhammadan students joining the Forest School.

D. PETRIE,

*Asst. to the Deputy Inspector General of Police, Criminal Investigation Department, Punjab.*

LAHORE:
*The 1st May* 1909.

Punjab Government Press, Lahore—6-5-09—17—97—J. B.

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[ Vol. XXII. ] [ No. 19. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 8th May 1909.**

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# LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST APRIL 1909.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Jaswant Rai ... | 3,100 " |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 " |
| 4 | Punjab Times and Frontier News | Rawalpindi ... | C. V. Miles ... | 250 " |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| 6 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| 8 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 700 " |
| | **BI-WEEKLY.** | | | |
| 9 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| 10 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| 11 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 200 " |
| 12 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| 13 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| 14 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 " |
| 15 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 16 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 " |
| 17 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| 18 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 19 | Dost-i-Hind ... | Bhera, district Shahpur | Ram Lubhaya ... | 200 " |
| 20 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST APRIL 1909—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 21 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 200 copies posted<br>700 copies locally |
| 22 | Hindustan ... | Lahore ... | Ram Sarn Datt ... | 13,000 copies. |
| 23 | Jhang Siat ... | Jhang ... | Bhagwan Das ... | 700 ,, |
| 24 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 135 ,, |
| 25 | Khair Khah-i-Alam ... | Delhi ... | Mir Hassan ... | 110 ,, |
| 26 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 ,, |
| 27 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 ,, |
| 28 | Nazim-ul-Hind ... | Do. ... | Nazim Husain Khan ... | 200 ,, |
| 29 | Native States Gazette ... | Delhi ... | Nazir Ahmad ... | 200 ,, |
| 30 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 ,, |
| 31 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 ,, |
| 32 | Patiala Akhbar ... | Patiala ... | ... | ... |
| 33 | Parkash ... | Lahore ... | Soma Deva ... | 700 copies. |
| 34 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 ,, |
| 35 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 ,, |
| 36 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 392 ,, |
| 37 | Ditto ... | Rewari ... | Safdar Husain ... | 200 ,, |
| 38 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 ,, |
| 39 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 ,, |
| 40 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 ,, |
| 41 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 ,, |
| 42 | Tilak ... | Hoshiarpur ... | Amar Nath ... | 7,000 ,, |
| 43 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 ,, |
| 44 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 ,, |
| 45 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 ,, |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST APRIL 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 46 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| 47 | Watan ... | Do. ... | Muhammad Insha Alla... | 1,800 " |
| 48 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 " |
| | FORTNIGHTLY. | | | |
| 49 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| 50 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| 51 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | MONTHLY. | | | |
| 52 | Arya Musafir ... | Jullundur ... | Wasir Chand ... | 1,300 " |
| 53 | Azad ... | Lahore ... | Bishan Sahai ... | 500 " |
| 54 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| 55 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| 56 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| 57 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 " |
| 58 | Martind ... | Do. ... | Kanaya Lal ... | 250 " |
| 59 | Ishaat-ul-Kuran ... | Lahore ... | Muhammad Chattu ... | ... |
| 60 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 copies. |
| 61 | Ganga ... | Jullundur ... | Karm Chand ... | ... |

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 8th May 1909.**

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### I—POLITICS.

#### (*a*)—*Foreign.*

The Turkish revolution.

1. Writing under the heading "Deposition of the Sultan," the *Akhbar-i-'Am* (Lahore), of the 1st May 1909, says that no one could have dreamt a few weeks back that events in Turkey would take the turn which they have actually taken. Who could have imagined that a great and experienced ruler like Abdul Hamid, who was held in high esteem by the followers of Islam throughout the world, would be deposed and cast aside in hot haste. When a few months back he granted a constitution to his subjects it was asserted by some English newspapers that he had done so under compulsion and that in his heart he was opposed to the parliamentary form of government. Although, however, his words and deeds told quite a different tale, the recent change of Ministry tore the mask off his face and convinced the young Turkish party that he had falsely sworn to the constitution in order to deceive the nation, after which it was utterly impossible for him to retain his throne. After praising Abdul Hamid's statesmanship and his great services to the Turkish empire and expressing surprise at his mistake in underestimating the power of the young Turks, the paper contends that he undoubtedly had a hand in the change of Ministry alluded to. There was a time, he adds, when he used to subject the young Turkish party to hardships, a recollection of which fills one's mind with feelings of pity and regret. This party has now fed fat its old grudges against him in such a cruel manner that the less said about it the better. Continuing, the Editor says that no one can say what the future has in store for Turkey. At all events, it has been made clear that the young Turks wield great power and preponderating influence in their country. The revolution has proved a God-send to Reshad Effendi, who is not, however, fit to interfere in the administration of his empire and will be a mere puppet in the hands of Parliament and the young Turkish party. In conclusion, the paper praises Abdul Hamid for having preferred deposition to shedding the blood of his subjects by attempting to retain his throne. The paper also publishes a communication in which the writer deplores the

deposition of Sultan Abdul-Hamid. Continuing, he says that with the advent of the young Turkish party into power, the "Sick man of Europe" is likely to regain his health. Germany and Austria, who have been grabbing different parts of the Ottoman Empire, will also be brought to their senses After remarking that no European power will now dare meddle with Turkey, the correspondent says that the establishment of a constitutional government in Persia will bind together the two countries. Afghanistan also will have learnt to take care of itself by that time, when the British Government also will evacuate Egypt out of regard for Turkish patriotism. Muhammadans will then be in the ascendant once more.

Ill-treatment of Indians abroad.

2. Writing under the heading "Bewildered India," the *Jhang Sial* (Jhang), of the 1st May 1909, says that there was a time when the country was spoken of as paradise and its inhabitants were everywhere treated with love and respect, while foreigners used to come here in quest of bread. The vicissitudes of time, however, have now obliged Indians to emigrate to foreign countries in order to keep body and soul together. Continuing; the Editor says although his countrymen brought African deserts under cultivation and laid the foundation of British rule in the Transvaal, it rends one's heart to see the miserable condition to which they have been reduced in the Dark Continent. Their ill-treatment by the butcherly Transvaalers makes them look round for help, but they can discover no friend in the ex-Boer Republic. All that they can do is to cry to their countrymen here for help, but who among the latter can save them from the butcher's knife. Only recently the British Consul in Persia informed the State that His Majesty's Government would be held responsible for any injuries caused to British subjects in the prevailing disorder. There is, however, no one to interfere with the Transvaalers, who have white faces, but black hearts, over their inhuman treatment of Indians. The Hamidia Islamic Society of Johannesburg has cabled to the Mahajan Sabha, Madras, to send a deputation to wait on the Viceroy in the matter. But what can the Sabha say in reply, seeing that Lord Minto did not hesitate to rebuke the deputation which waited on him on behalf of the Punjab Hindu Sabha, Lahore? His Excellency's delicate ears wish to remain strangers to words of pain and complaint. Besides, it requires great courage to tackle the question of ill-treatment of Indians in the Transvaal. The Editor next praises the courage which Indian immigrants in the ex-Boer Republic have been displaying in face of continued hardships. Proceeding, he says, that they are being oppressed by the Boers in revenge for their having killed a number of the latter in the Transvaal War. It is not, then, incumbent upon the British Government to take notice of the conduct of the Boers? As it is he cannot help regretting that the cries even of the retired native soldiers, who settled in the Transvaal after having fought hard for the Crown, should not have induced the British Government to afford them protection. After remarking that a single warning from the Imperial Government would have brought the Boers to their senses he complains that Indians are ill-treated wherever they may go. Indeed, he adds, when the poor wretches are subjected to sufferings in their own land, they should not look for better treatment elsewhere.

(*b*)—*Home.*

How natives can rise.

3. The *Tilak* (Hoshiarpur), of the 22nd April (received on the 1st May) 1909, publishes the following under the heading "Revolution in the Chief Court, Mahatma Nand Gopal's speech (in the *Inqilab* appeal)" :—

"My friends, you are in the right. Your troubles seem real. The evils also, of which you make mention, are undeserved. But you should consider what result, what benefit you can derive from the means which you have adopted to remove these evils. Can you dig up in a moment the roots of British rule, the foundations of which have been laid in your country with great courage, perseverance and foresight?

"Can you, by your puny efforts, make twenty (? thirty) crores of natives (*lit.* subjects) rise up against Government? Never! Never! You can do neither of these things. What you ought to have done first of all was to win over the whole nation to your side and to prepare it for the great struggle. Rise step by step. Educate your sisters and your daughters, so that on growing older they may be able to sow the seed of manliness and patriotism deep in the hearts of their children. When such children grew up, they will obtain liberty and *Swaraj*. This is the way to stir up (*lit.* incite) the whole nation. It was this very method which was tried by Japan and which aided her in gaining success. There is no reason why you should not, by treading this path, achieve the progress which Japan has done.

"Young men, if you work hard, devote your entire energies to the task and sacrifice yourselves (for it), there is no reason why you should not win and gain your object in a single generation.

"The accused in the Alipore bomb case are wonderfully sprightly fellows. Although they are involved in trouble and threatened with severe sentences on conviction, still before the commencement of proceedings in the court on Thursday last one of them diverted the attention of the court and spectators to himself for a few moments by singing the following in a very sweet tone of voice." [Then follow a few verses in Bengali expressing the poet's great love for his motherland, India.]

The situation in India.

4. Writing under the heading "The authorities should recover their senses," the *Hindustan* (Lahore), of the 30th April 1909, says that the recent bomb outrages and sundry other trivial (!) matters have so confounded some (Anglo-Indian) officers that they have been seeing visions of an Indian rebellion night and day. Let alone human beings, even lifeless bits of paper (newspapers) assume in their eyes the look of blood-thirsty rebels. They are so beside themselves with fear that they make no distinction between right and wrong, and have deported without a trial several innocent leaders from the Punjab and Bengal. The step not only caused a great outcry among Indians, but also led to a series of questions being asked in the House of Commons. This obliged Government to release the deported Punjabi patriots. No decision, however, has yet been arrived at

regarding the (release of the) Bengali deportees. But so many questions are showered on the Under-Secretary of State at every sitting of Parliament that not infrequently he feels annoyed and irritated and refuses to answer the questions put to him, which excites the laughter of the House. The paper then goes on to say that, in addition to the deportation of leaders, persons making ordinary speeches or publishing ordinary writings have been prosecuted under Sections 124 A. and 153 A. and most severely punished. Again, the Madras High Court recently afforded proof of its sense of justice by greatly enhancing the sentence passed in the *Swarajya* sedition case. The writer next turns to the house searches which have of late been going on in the Bombay Presidency and publishes a list of the books, pictures, &c., which the Police are said to have taken away from the house of a certain Pleader. Apparently, it adds, nothing explosive is discernible about the patriots and speeches of patriots, the rules of the Vidya Parcharak Mandli, the reports of the Vidya-Griha, and books on Algebra and the History of India. At all events to regard the Bhagvat, the Mahabharat and the Gita with any suspicion is to wound deeply the feelings of Hindus. Government has no right, although it has the power, to penalise patriotism ; to make it criminal to read the speeches of, and even to have a look at, patriots ; to object to education ; to prohibit the study of Indian History ; and to brand even mathematical books as seditious. It has, however, neither the right nor the power to regard religious books with suspicion. Religious freedom is the strongest foundation on which British rule rests in India, and the authorities should not, therefore, forget even for a moment that it will be a serious mistake on their part to regard the people's religious affairs with a suspicious eye, let alone interfering in them. The greater the suspicion with which they regard religious books, the more they will wound the feelings of Indians and the more they will undermine the foundations of British rule in this country. It is only for the religious liberty enjoyed by them under it that the people admire the British Government and wish it well. It is, therefore, advisable, nay, necessary, that Government should urge its officers, both subordinate and highly-placed, not to wound the feelings of any one by speaking ill of, or interfering with, the religion of the people. This is in the interest of both Government and the local authorities. Their other mistakes, weaknesses and repressive acts may be objectionable, but they are not unpardonable.

**An exhortation to natives to love their mother land.**

5. Writing under the heading "My mother," the *Tilak* (Hoshiarpur), of the 22nd April (received on the 1st May) 1909, says:—"The West threw such a spell over us that we forgot overselves. When we were children we were taught stories of parrots and *mainas* at Government Schools. When we grew a little older efforts were made to draw us to England—as if we had been born to worship her—by representing the crafty doings of Clive and Hastings as (acts of) true bravery and daring. I hope, mother, our sins will be forgiven, because we are in no way to blame for them. We have undoubtedly been guilty of the sin of regarding those who do not wish us well as our friends. This was a serious mistake, mother, we have committed the offence of estranging overselves from thee, but (*lit.* and) we are expiating the offence with our own hands. The song of *Bande Mataram* shows us our foolishness and mistakes. We possess the Vedas, the Vedantic

philosophy and Puranas, but the pleasure which we derive from a (certain) Bengali novel (the reference is to *Anand Nath*, which contains the song alluded to) cannot be found elsewhere. All the secrets of life have been collected in this little book with extreme wisdom, and there is in it a song with the aid of which we can attain salvation. It reads new and strange, but is fraught with deep meaning. It is in a way the Marseillaise of the twentieth century. Of course it differs from that song in that it does not appeal to the god of war (*lit.* of arms), but teaches the lesson of worshipping (one's) motherland. It was written by a Bengali Brahman. It was composed not only for Bengal but for the entire country. The Punjabis, Mahrattas, Madrasis and Gujratis regard it with equal love." Continuing, the paper says that the reason for its great popularity is that it gives a true picture of India, describes her beauty and greatness, acquaints her children with her claims on them, and represents her as the source of the greatest power. It tells them that she is their goddess of wealth, of knowledge; that they owe their very life to her, that it is she who creates feelings which inspire their pure hearts today; and that she purifies their desires, reinvigorates them for work, makes them earnest and high-minded, and lends them the strength to overcome others. The song also tells that it is she who loves them best; that she brings them up with a disinterested love to which there is no parallel in the world; that she has sacrificed her comfort for their welfare; that she merges herself in them; and that she does all this to show them how they should lead their lives. Continuing, the paper says that it is not for nothing that the Hindu *shastras* have set one's motherland above even paradise.

Lala Lajpat Rai.

6. The *Hindustan* (Lahore), of the 30th April 1909, publishes a communication from Lala Dina Nath, L.M.S., headed "Lala Lajpat Rai and legal practice." The writer says that during a recent visit to Lahore he came to know that Lala Lajpat Rai had resumed his practice at the Bar. He went to the Lala's house to communicate to the latter an idea which had been suggested to him by the news. He was accompanied by Lala Nand Gopal of the defunct *Inqilab* newspaper, Mr. (Lal Chand) *Falak*, and two other gentlemen. After remarking that Lala Lajpat Rai was out at the time, the writer says that he told several persons at Lahore that the Lala had done wrong in resuming his practice at the Bar, after having once expressed disgust for the legal profession. Continuing, he says that some time back, when Lala Har Dyal was writing against the legal profession, he sent a letter to the *Panjabee* on the same subject. That paper did not, however, publish the communication and thereby disappointed a man (the writer) who had been warned by Government because of (his connection with) it. In conclusion, he says that whether Lala Lajpat Rai has a good opinion of the legal profession or whether he has gone back to it as a diplomatic move or in obedience to his father's wishes, his conduct will have an undesirable effect on the public.

Landlords and the reform scheme.

7. The *Zamindar* (Karnabad), of the 1st (received on the 7th) May 1909, publishes a communication headed "A proposed memorial to the Viceroy from the zamindars of India." The writers, Ali Zaman Khan and Thakar Ranjit Singh, zamindars, United Provinces, request their *confreres*

throughout the country to take steps to submit to the Viceroy a forcible memorial praying for the grant of their legitimate rights. After remarking that they can have no better opportunity of doing so, the correspondents say that the representation should contain the following :—

(1) That the zamindars of India heartily thank the Viceroy and the Secretary of State for having given special consideration to their importance and to the question of their representation in the administration, as also for having regarded their community as an essential factor in the stability of British rule in India.

(2) That they most respectfully pray that they may be granted their legitimate rights and placed above all other sections of the population, being, next to the rulers, the most respectable and important community in the country. They are called "landlords" by Government and should be appointed to high administrative posts befitting their dignity.

(3) That the Indian appointed to the Viceroy's Executive Council should be a zamindar, because an able zamindar can work far better, especially in an administrative post, than an equally competent member of any other native community.

(4) That all the non-official members of the Supreme (Legislative) Council should be zamindars. That Council occupies the place of the House of Lords in India, and the appointment to it of persons other than landlords is both improper and inexpedient.

(5) That zamindars of all the three classes should be taken on Rural and District Boards and on the Provincial and Imperial (Legislative) Councils. They should be given separate electoral colleges.

(6) That peace can be maintained in the country only if their element preponderates on the various Boards and Councils. It is on their services alone that the country's prosperity and the stability of the Empire depend.

(7) That the proceedings of every Board and Council should be conducted in the vernacular which natives can use better than a foreign language (English).

(8) That the present circumtances of the country demand that members of Municipal and District Boards should be appointed, not by election, but by nomination. Only such loyal persons should be nominated to these Boards as have been residing in the limits of a municipality for at least 10 years, and in the province concerned for 50 years.

(9) That the zamindars and the country can prosper only if the land revenue is permanently settled everywhere and irrigation canals are constructed in every district. The existence of different kinds of settlements in the dominions of a just and benevolent Sovereign like the King Emperor is a blot on the government of the country.

(10) That the Education Department should grant special concessions in connection with the education of the sons of zamindars. Arrangements for imparting lessons in agriculture should also be made in every high

school in a district. The zamindars are the most backward native community in education. The reason for this is that the largest part of the education cesses recovered from them is spent for the benefit of the base-born and seditious. The cost of education is daily increasing and all free studentships and scholarships should, therefore, be reserved for the sons of zamindars.

(11) That in order to suppress the prevailing unrest and improve the morals of students, it is advisable and necessary that only well connected natives should be taken in the various branches of the Education Department. The salaries now paid should be increased in order to attract suitable men.

(12) That the sons of zamindars should be enrolled as volunteers (razakar) and that they should thereby be given an opportunity of affording practical proof of their loyalty.

Lala Lajpat Rai.

8. The *Jhang Sial* (Jhang), of the 1st May 1909, pulishes a communication headed "A necessary request to Lala Lajpat Rai." The writer calls the Lala the rower of the sinking boat of the Punjab and enquires from him whether the responsibility for the political life or death of this unfortunate province does not rest chiefly with him. He further asks whether political death is not about to overtake the Punjab and whether Lala Lajpat Rai will let the spirit, nourished by him with his blood, perish before his eyes. The eyes of the whole province are turned towards the Lala and patrictic Punjabis have been dispirited at the trend of events. His brethren have been disheartened at the surrounding dangers and difficulties and are about to fall down the abyss of disappointment. Should a man of the Lala's sense of duty and foresight delay even for a minute in rescuing his disheartened countrymen from the jaws of despair? Many people had felt greatly disappointed even at his going to England, while some went the length of openly charging him with deserting his fellow-countrymen in their hour of danger. But even those who continued to repose faith in him are now giving way to despair. The chief cause of this is his father's letter to him (asking him to abjure politics) and his utter silence in the matter. The general public feel inclined to believe that he has decided to act up to his father's selfish advice, nay command. They have been anxiously waiting for a reply from the Lala, but he has taken a longer time to reply to the letter than a political worker of his sagacity and experience might have been expected to take. They are, therefore, in the throes of despair, and even the most resolute among them are losing courage and spirits. Lala Lajpat Rai should rise and rescue them from the jaws of despair. He should realise his great responsibility and obey his Father in Heaven in preference to his selfish worldly father. God can love him only if he sacrifices his personal interests for the common good of his countrymen. In conclusion, the writer asks him to follow the teachings of Sri Krishna and to continue performing his duty (to his country).

## II.—Afghanistan and Trans-Frontier.

The Kabul conspiracy.

9. The *Paisa Akhbar* (Lahore), of the 3rd May 1909, publishes a communication in which the writer says that part of the paper's information about the edition of the Quran which Dr. Abdul Ghani got printed at

Lahore for the Afghan Education Department (*vide* para. of Selections No. 18) is not correct. It was to the punctuation of the edition to which some *Ulamas* of Kabul took objection, while even in this matter they were over-ruled by an assembly of their learned colleagues summoned by the Amir to given their opinion on the point. There can, however, be no denying the fact that they became hostile to the Doctor and have taken advantage of the present opportunity to intrigue against him. Continuing, the writer says that it is on mere suspicion that Dr. Abdul Ghani has been placed under arrest by order of the Amir. The Doctor is not, however, ill treated in any way, while, if there had been no doubt as to his guilt, he would already have been punished like other conspirators. Indeed, the news of his honourable acquittal is likely to be received from Kabul shortly.

## IV.—KINE-KILLING.

Kine-killing in India.

10. Writing under the heading "Cow Protection," the *Jhang Sial* (Jhang), of the 1st May 1909, says that Hindus, who regard the cow with feelings of great reverence, should consider it the highest form of religion to protect it, remembering how their ancestors sacrificed their all to afford it protection. Again, the country, nay the whole world, depends for its existence on bullocks, which are obtained from the cow and every clime and region is under obligation to that animal. Ungrateful, therefore, are the wretches who kill it on its growing old or do not tend it even when it gives them milk. After remarking that Krishna has, by his example, declared it to be a virtuous act to protect kine, the Editor says that the Rajas of old used to maintain *goshalas* where lakhs of cows were taken care of, but the present rulers of the country, however, who do not belong to the Hindu religion, cannot be expected to support such homes. They should, nevertheless, bear in mind that the question of cow-protection has nothing to do with religion being exclusively one of humanity. Besides, although the English are a very wealthy and powerful people, still they depend on India for their food supply. It is, however, with the help of kine alone that this country produces large quantities of grain. Moreover, India is an exclusively agricultural country and cannot do without cows. Continuing, the Editor exhorts Hindus to loosen their purse-strings and do something to protect kine. If the existing state of affairs is allowed to continue a milk-famine will break out in the country in the near future. The number of cows in India has greatly decreased, with the result that milk, for which no price was accepted by natives, as well as *ghi*, which in the time of Akbar sold at Rs. 2-8-0 per maund, now sell very dear. The frequent appearance of famines, which formerly visited India only rarely, is due to Hindus not affording protection to cows. It is a pity that the country in which cows were once protected with care should now be red with their blood. Hindus should try to put an end to kine-slaughter, paying no heed to the doings of Christians and Muhammadans. Their example will bring others to their side, the question being one of life and death to India.

Colonization and kine-killing.

11. The *Hindustan* (Lahore), of the 30th April 1909, publishes a communication from "A. B. of Montgomery" headed "A coming danger." The writer, who, the paper says, is a Muhammadan, observes that it is neces-

sary before everything else to protect the lives of the people. Indians, he adds, are daily deteriorating in physique, but their leaders pay no attention to the matter. If, however, the people hanker after the privilege of volunteering or after higher appointments under Government, it is necessary that they should be of good physique and possess sound brains. Continuing, the writer says that articles of food like *ghi*, milk and meat were far cheaper in former times than is the case now, and that these articles should enter largely into the dietary of the people, who cannot be physically strong otherwise. If, however, he adds, the price of *ghi* maintains its present upward tendency, the time will assuredly come when even well-to-do natives will be unable to procure this article of food. He then goes on to say that ever since the establishment of British rule in the Punjab Government's highly-placed officers have been anxious to bring the vast Sandal and Ganji *Bars* under cultivation in order to export wheat, the best of the cereals, for the use of their fellow-countrymen, who could till then get nothing but potatoes to eat. Now, the inhabitants of the Sandal *Bar* used to keep thousands of cows, goats and buffaloes, which were grazed in the jungles in the *ilaka* and supplied for the province *ghi* at cheap rates. But the construction of the Chenab Canal led to the destruction of the said jungles and compelled the people to part with their cattle, which were eaten up by the frontier Pathans and others. This has sent up the price of *ghi*, while the bringing of the *ilaka* under cultivation has not also benefited the country in any way, the grain produced being exported to foreign lands. The completion of the Lower Bari Doab Canal will bring the Ganji *Bar* also under the plough, but the grain raised in it also will be shipped abroad. Again, another one or two lakhs of goats, cows and buffaloes will be killed for want of fodder for them. This will be certain to make *ghi* and meat still more dear. The piece of land proposed to be reserved as a *rakh* is too small for the grazing of the large number of cattle now supported by the Ganji *Bar*. It is, therefore, high time that the people of the Punjab unanimously asked Government to stop the slaughter of kine and buffaloes in their province, at least to take steps to increase the numbers of these animals and to reserve the major part of the Ganji *Bar* for those who now maintain kine, &c., for producing *ghi*. After asking his co-religionists (Muhammadans) to abstain from killing cows out of regard for their usefulness, the writer says that Hindus should lay the whole matter before Government, and that, in the event of the last named doing nothing to avert the threatened danger, they should start *goushalas* where lakhs of cows could be kept. In conclusion, he exhorts Muhammadans to unite with Hindus in inducing Government to stop kine slaughter and to reserve at least half of the Ganji *Bar* for grazing purp oses.

Commenting on the above, the Editor recapitulates the disadvantages which the colonization of the Ganji *Bar* is, according to the correspondent, likely to entail on the people. He adds that it remains to be seen whether a request to Government to reserve for grazing purposes a large part, if not the whole, of the *Bar* will have any effect.

## V.—Native Societies and Religious Matters.

The *Baisakhi* day.

12. The *Tilak* (Hoshiarpur), of the 22nd April (received on the 1st May) 1909, publishes a paragraph headed "Commencement of the new year." The paper says that the Hindus (*lit.* we) have forgotten what great

value their *rishis* used to attach to the *Baisakhi* day. Hindus do undoubtedly give alms on this day and lakhs of them gather on the banks of the Ganges to celebrate the occasion, but their joy lacks that spirit of earnestness and devotion which they have inherited from their forefathers. Continuing, the paper writes:—"A new year of our lives begins to-day and we enter on it with new resolutions and new aspirations. Come, let us try to purge our lives of those defects which have so far stood in the way of the success of our mission. O Father ..... give us the strength to learn to love our country, our race, our brothers, our elders and our friends. May our hearts become pure! May we become one and may all estrangement disappear from among us! May we begin to regard as our saviour the country which is the home of every one among its crores of children, ..... which is unconquerable, ..... every atom of (the soil of) which is sacred, ..... and which supplies us (*lit.* me) with food and blood. This country is for us and we have to live to love it and to die in its defence. To-day we pray for the liberty of the nation the past of which was glorious, the future of which will be splendid, the men of which have been truthful and brave, and the women of which used to be pious, disinterested and kind-hearted."

Excommunication of the Aryas of Hoshiarpur.

13. The *Akhbar-i-'Am* (Lahore), of the 5th May 1909, publishes a communication from one Bawa Narain Singh headed "Arya Samajists excommunicated." The writer says that Hindus have been magnanimous enough to over look the excesses of the Aryas for the last 30 years. The shortsighted Arya Samajists did not, however, appreciate the conduct of Hindus, and their excesses have at last compelled the Hindu residents of Hoshiarpur to treat them like Christians and Muhammadans. Their example should be followed by the entire Hindu community, the members of which cannot associate with the Aryas without injuring Hinduism. If a wound cannot be healed, the affected part should be amputated to prevent the injury spreading to the rest of the body. The writer adds that Aryas should begin by sinking their own wells or they will die from thirst. He concludes by remarking that they should be shown no favour.

Excommunication of the Aryas of Hoshiarpur.

14. The *Hindu Sanatan Dharam Gazette* (Lahore), of the 28th April 1909, publishes an article headed "Arya Samajists excommunicated; Hindus beware!" Writing about the excommunication of the Aryas, whom it calls wicked and oppressive, by the Hindus of Hoshiarpur, the paper reports that the local Sanatan Dharam Sabha has even ruled that Arya girls married into Hindu families should not be allowed to return to their parents' houses and that Hindu girls married to Arya Samajists should not re-enter their paternal houses. The decision has been accepted by all the Hindus of Hoshiarpur and they have cut off their connection with the Aryas. This has alarmed the latter and they have been appealing to the Lahore Samaj for help. But what can that Samaj do in the matter, although it is true that the Aryas have established Hindu Sabhas in different places to bring disgrace on the followers of Hinduism. The Editor understands that the Lahore Arya Samaj intends bringing pressure to bear on the Sanatan Dharam Sabha, Hoshiarpur, through the (? local) Hindu Sabha. He, however, makes bold to assert that if the Arya Samajists now try even their

hardest to (re-) unite themselves with Hindus, none of their moves will prove successful. Hindus have come fully to realise that the faith of Dayanand is a fraud and the grossest form of atheism. Again, the Dayanandis speak of Hindus in the same strain as that adopted by Christians, Muhammadans and others with regard to the same subject. Hindus, therefore, see nothing to choose between an Arya Samajist and a Christian or Chamar. Moreover, Aryas are rebels and hostile to the King-Emperor [*vide* the judgments given by the Sessions Judge of Peshawar, Jhansi, Aligarh, &c., (regarding them)]. They are disloyal to their Government and tamper with the loyalty of British subjects. Again, the character of their women is open to objection and they are not fit to have the entry of Hindu households. They are on the lookout not for one or two but for eleven husbands and observe the practice of *Niyog*. Indeed their men themselves spread (? moral) corruption. Some time ago one Pandit Kalu Ram published an advertisement in the *Arya Gazette* that a certain person was desirous of entering into *Niyog* with the wife of some Arya. Continuing, the paper asks whether a sinful and detestable religion, which sanctions such conduct and still professes to follow the Vedas, does not bring those scriptures into contempt. It further enquires how Hindus can eat or enter into marital relation with those who believe in a sinful and filthy book like the *Sathyarath Prakash*, in which their *guru* (the actual word used is *guru ghantal*, which is an opprobrious term) likens the cow to a she-ass and compares Vyas with a butcher; the first-named therefore regard believers in this book as grossly sinful and wicked and as *mlechhas* of the worst description. The paper is also of opinion that those Hindus, who are tempted by the wealth of Arya Samajists to marry their daughters into the latters' families, cannot be true followers of Hinduism; besides, the number of half-castes has greatly increased among the Aryas, while it is the duty of Hindus to give half-breeds a wide berth. The moral courage and bravery displayed by the Sanatan Dharam Sabha, Hoshiarpur, is such that all the other Sabhas should lose no time in holding meetings and passing resolutions ostracising the Arya Samajists The Sanatan Dharm Sabhas in other parts of India, where Hindus have considerable regard for their religion, need no urging to make them do so. Those in the Punjab, however, are afraid of the Aryas, most of whom are not only Government Officers, but also maintain a connection with Hindu Sabhas, using their influence to prevent the poor Hindus from following their religion. It is, therefore, necessary to rouse the local bodies. Proceeding, the Editor urges them and their office-bearers to ostracise the Aryas, who insult Hindus, speak ill of the Hindu Shashtras, abuse Hindu *avatars*, create discord at Hindu places of pilgrimage, disgrace pilgrims and call images stones, little thinking that Hindus can break their wicked heads with the same. Hindus, he adds, regard Edward VII as (the shadow of) God and have, therefore, no cause to fear any one. On the other hand, the Aryas are the killers of kine and the enemies of their Sovereign, and those Hindus who, knowing all this, fear the Aryas are unworthy of being called Hindus. The same may be said of those Hindus who love the Aryas; who do not regard these eaters with Chamars and sweepers with feelings of repugnance; and who do not hate the Aryas for speaking ill of different Hindu institutions. Such Hindus are the mortal enemies of their co-religionists and it is also a great sin to have dealings with such reprehensible persons. The Editor then goes on to say that the

Sanatanists should have nothing to do with Hindu Sabhas, the Punjabi organisers of which consist mostly of Aryas. Strictly speaking these Sabhas are political institutions established by designing Dayanandis, who, however, keep themselves in the back-ground and push Hindus to the front in order to injure the latter and better themselves. As long, therefore, as the Arya element is not eliminated from them, these bodies will prove extremely injurious to the interests of Hindus. All their headmen say that the word "Hindu" means a thief or a robber, eat with Chamars and sweepers, speak ill of the Puranas and are the enemies of Government.

Excommunication of the Aryas of Hoshiarpur.

15. The *Paisa Akhbar* (Lahore), dated the 4th May 1909, publishes a paragraph headed "Hindus have boycotted the Arya Samaj". The paper says that it would go very hard with the Arya Samaj if the Sanatanists throughout India were to treat it as it is being dealt with at Hoshiarpur. The Samaj should, however, rest assured that there is no likelihood of their doing so. Although in ancient times Hindus did not allow the blood of others to mix with theirs, still sweepers, *Chamars* and other low castes will now join their community through the efforts of the Samaj and Hindus will have to eat with converts from all classes. In these circumstances, it would not be out of place if Christians and Muhammadans also were to ask Hindus to eat with them on pain of the former classes discontinuing eating things made by the latter.

Hindus and Muhammadans.

16. The *Rajput Gazette* (Lahore), dated the 18th May 1909, says that a local Islamic newspaper has published a lengthy article under the heading "The treatment of Musalmans by Hindus." After remarking that the periodical alluded to has used abusive language towards Hindus, the Editor says that he wishes to bring to the notice of Government some passages in the article and to enquire why the authorities do not punish mischievous papers like the one in question, which foment feelings of racial ill-will and inflame Muhammadans to wage a *jehad* (against their Hindu neighbours). Continuing, he says that the Muslim journal referred to writes:—"It should be borne in mind that whenever Musalmans unite to set rolling the ball of their feelings against Hindus, all the Lalas (Hindus) in India will turn pale and run away with their shoes on their heads in such confusion and bewilderment that it will become difficult for them to take care of their *dhotis*." Is not this he asks, a clear incitement to Muhammadans to crush Hindus? Such writings are calculated to make it extremely difficult for Government to preserve the public peace. It is, therefore, incumbent on it to take legal notice of inflammatory articles like the one in question. The Prophet's followers seem to be labouring under the illusion that Hindus are a weak community and that they can crush the latter whenever they may choose to do so. There can be no doubt that disunion does exist among Hindus and that it has done them serious injury, still they have not as yet fallen so low as to feel frightened of threats from Musalmans. The latter not infrequently try to intimidate Hindus by dilating on their own strength and warlike spirit. They have also been known to practice the same deception on Government to make it side with them and to gain their selfish ends. After remarking that theirs are only empty threats, the Editor says that the Islamic

paper alluded to next asks Musalmans to hold themselves aloof from Hindus and to eat nothing prepared by the latter, opening their own shops to supply the wants of their community. It is not, however, only this paper which has tried to incite Muhammadans to wage a *jehad* (? against Hindus). A large number of the Mussalmans of Lahore have already established a society called the Anjuman-i-Mujahideen-i-Islam with this special object, although it is a matter of surprise that Government should as yet have taken no notice of it. The Muhammadan paper adds that the Prophet's followers should eat only things made by themselves and the English. The last two words have been thrown in merely to please Government, which, however, is not unaware that Muhammadans do not care for others where their own interests are concerned. Government knows full well how they held meetings to boycott Austrian goods over the recent dispute between Austria and Turkey. In conclusion, the journal in question observes that the only weapon with which Muhammadans can break down Hindu opposition to them is to boycott their opponents. It has, however, intentionally abstained from mentioning the other weapon which they can wield against Hindus, *viz.*, inflaming Government against Hindus by diverse means, as they have hitherto been doing. Indeed, they not only prejudice Government against Hindus, but also trump up different charges against them. The object in view is to break the power of Hindus and to re-establish Muhammadan rule in the country one day, of which consummation the Prophet's followers have been dreaming for the last 100 years. They should, however, bear in mind that their efforts are foredoomed to failure. No nation can succeed in breaking the power of a Government which has the brave Sikhs and Rajputs at its back. As to the threat to boycott Hindus, the Editor contents himself by saying that if Indian Mussalmans do not wish to live at peace (with their Hindu neighbours), they are at liberty to carry out the threat whenever they like. After remarking that this will soon bring them to their senses, he calls upon Hindus to beware of, and hold themselves aloof from, Muhammadans.

Excommunication of the Aryas of Hoshiarpur.

17. The *Akhbar-i-'Am* (Lahore), of the 1st May 1909, publishes a communication headed "Excommunication of the Arya Samajists at Hoshiarpur." The writer reports that, on pressure having been brought to bear on it by the local Hindus, the Sanatan Dharam Sabha of Hoshiarpur recently held a general meeting, at which objection was taken to the conduct of the Aryas in spoiling the Hindu religion by eating with *Chamars* and the like and at which it was resolved that they (the Aryas) should be ostracised from the Hindu community. The event led to (the members of) the Arya Samaj in the town using unbecoming language towards Hindus and fastening (different) charges on the Hindu *Shastras*. This had the effect of enraging the local Hindus and causing them to expedite their decision to excommunicate the Arya Samajists. It was decided that none of the former should eat anything touched by the latter, who should be treated just like other non-Hindus. Accordingly all the Aryas at Hoshiarpur have been boycotted and are not allowed even to draw water from Hindu wells. Continuing, the writer says that Muhammadans and Christians cannot cause Hindu society even a hundreth part of the injury which has been done it by the Arya Samaj. He adds that the Aryas having begun to eat with "purified" *Chamars* and

Musalmans cannot remain in the Hindu community and that this is why the Hindus of Hoshiarpur have felt compelled to excommunicate the local Arya Samajists. Besides, while Hindus give political bodies a wide berth, the Aryas pollute the Hindu religion by setting up such bodies. The entire Hindu press is afraid of the compact community of the Aryas and takes no action in the matter. The Hindus of the Punjab and other provinces had better excommunicate the Arya Samajists, whose conduct has greatly annoyed the authorities also. It remains to be seen whether the Hindus of any other places will imitate the example of their co-religionists of Hoshiarpur.

Imported sugar.

18. The *Jhang Sial* (Jhang), of the 1st May 1909, publishes an article headed "The double-edged sword," in which it remarks that both Hindus and Muhammadans consider it the noblest thing to obey the teachings of their respective religions. Those of them, who do not conform to these teachings, are a disgrace to their faith. Now it is the sacred duty of a Hindu to revere the cow and to serve it as he would his mother. Similarly, Muhammadans are forbidden to eat the flesh and bones of animals not killed after reciting the *takbir*. It is, however, an open secret that imported sugar is refined with the blood of cows and bullocks and the bones of dead animals. Several other things, the use of which is prohibited by both Islam and Hinduism, are also used in its manufacture. Why do, then, the followers of these religions use this sugar? Continuing, the Editor exhorts then to abjure its use and take more kindly to its native rival. He then goes on to say that its consumption also breeds different diseases and that, previous to its introduction into India, the plague was wholly unknown in the country. Nor is this all. Its use injures them financially as well. It impoverishes them and enriches foreigners at their expense. Proceeding, the Editor says that it is owing to the destruction of their country's trade and industries that Indians have fallen on evil days. This has, in its turn, cost them the respect of foreigners. They are driven from every country and abroad they are treated like bad characters. They should, therefore, throw off their sleep and use only articles made in their own country. It is only by favouring *swadeshism* that they can advance and live in comfort. They should take an oath to use India-made articles alone.

Pandit Gopi Nath.

19. The *Parkash* (Lahore), of the 4th May 1909, reprints from the *Akhbar-i-'Am* an article headed, "Let Mahatma Munshi Ram reply." That paper says that the Mahatma knows full well that, in his judgment in the case against Doulat Ram, the District Magistrate of Jhansi has left no stone unturned to prove the Arya Samaj to be a seditious, disloyal and ill-disposed body. The finding has been upheld by the Sessions Judge, who also has come to the conclusion that the accused had done his utmost to tamper with the loyalty of the native troops (at Jhansi). The finding has been strongly condemned even by non-Arya newspapers like the *Advocate* and the *Hindustan* of Lucknow. As to the Aryas themselves, they deny the truth of the charges laid at their door. Lala Munshi Ram, adds the *Akhbar-i-'Am*, must also be aware that even the judgment delivered in the Aligarh *Vedic Ashram* sedition case prefers the same accusations against the Arya Samaj and represents the influence of the Samaj as being wholly seditious and disloyal. Continuing, it asks the Lala whether he would not feel indignant at the conduct of a

wretch who would print thousands and lakhs of copies of the above and similar other judgment and distribute the same broadcast in all provinces. Again, what would he think of the attempts to prove on the strength of these findings that even the Gurukul is a centre of sedition and disloyalty? Would he regard such doings as fair, especially when he considers the Arya Samaj above all suspicion? And yet he has for months and years past been following a similar course with regard to Pandit Gopi Nath, the Editor's brother. Has he not the sense to realise that, just as the judgments alluded to are considered erroneous and absurd by the Aryas, Mr. Calvert's judgment reflecting on Pandit Gopi Nath's character is regarded in the same light by the Pandit's numerous friends. Lala Munshi Ram is distributing copies of this judgment by the thousand, but he raises an outcry over the judgments against the Samaj and "protests after having himself covered with blood" (an obscene expression). The Editor is of opinion that the Lala is, by his conduct, doing the work of a sweeper or pig in removing the dirt of the sins of the Pandit and his family. At all events, if Munshi Ram sets great store by the finding of Magistrates, why do the Aryas raise an outcry over the Jhansi and Aligarh judgments, which holds the Samaj to be a seditious and mischievous body, or over the decision of the Sessions Judge, Peshawar, which says that the Aryas and their women are wholly devoid of shame and chastity.

Commenting on the above, the *Parkash* (Lahore), of the 4th May 1909, says that for a long time past the *Sat Dharam Parcharak* has been publishing an advertisement offering copies of Mr. Calvert's judgment for sale. The result is that if Pandit Gopi Nath speaks against the Arya Samaj at any place, the local Aryas order a few copies of the judgment and the Pandit leaves the place in hot haste. It is with the object of clearing his brother's character that the Editor of the *Akhbar-i-'Am* devoted four columns of his paper to reviling the Arya Samaj and its leaders. After referring to the revalations made in the Court's judgment about Pandit Gopi Nath, the *Parkash* says that if the Pandit had any sense of shame, he would never have shown himself on the public platform again. He has, however, managed to hood-wink Hindus and to join the Managers of the Bharat Dharam Maha Mandal. This has led him to think that his past has been wiped out, and he has again been reviling the Arya Samaj and its founder. The Aryas, however, cannot put up with this and have shown him up in his true colours, which has had the effect of opening his eyes.

## VII.—General Administration.

### (*a*)—*Judicial.*

Case against the Assistant Station Master, Dehra Dun.

20. The *Parkash* (Lahore), dated the 4th May 1909, reports that the European Assistant Station Master, Dehra Dun, is under arrest on the charge of outraging a European girl. After remarking that the case is being tried by the Sessions Judge, Allahabad, the paper says that it remains to be seen how the matter will end. In all probability, it adds, the accused will be severely punished, the aggrieved party also being a European. If, however, the girl had been a native, she would probably have been represented as having been a consenting party, as was done in the Rawalpindi rape case.

(*d*)—*Education.*

The Urdu-Panjabee question.

21. The *Parkash* (Lahore), dated the 4th May 1909, publishes a paragraph headed "The power of agitation." Facts, says the paper, show that agitation is a very powerful weapon. It is with its aid that Indian Muhammadans have of late been gaining victories. The concessions granted to them in the reform scheme constitute a strong proof of the Editor's assertion. Another proof has recently been furnished in support of his contention. On the occasion of laying the foundation stone of the Hindu Sabha School, Amritsar, Sir Louis Dane stated in plain lauguage that Panjabi should be the medium of instruction in the primary classes, especially in village schools. The advocates of that tongue felt pleased at the thought that the Chancellor and the Vice-Chancellor of the local University, as also the Director of Public Instruction in the Province, being in favour of the introduction of Panjabi (into the Primary Schools), the change was bound to take place. They did not, however, take into account the outcry raised by Muhammadans against the proposed innovation. The latter held meetings, copies of the resolutions adopted even at the smallest of them being submitted to the Lieutenant-Governor. These meetings did not, besides, content themselves with opposing the proposal, but even held out the threat that, in the event of Government sticking to its guns, the loyalty of six crores of its (Muslim) subjects would be strained. Further, it was hinted that the Urdu-Punjabi question had been raised at the instance of Government. The controversy has, however, been set at rest for the present. There was a world of difference between Sir Louis Dane's speech alluded to and that made by him recently on the occasion of the prize distribution of the Khalsa College. His Honour has stated in clear words that it is difficult to replace Urdu by Panjabi. The champions of the latter tongue should not, however, relax their efforts, which may one day be crowned with success. The Editor does not share their views, still he cannot help feeling puzzled at (alternate) changes in the policy of Government.

Sir P. C. Chatterjee, Vice-Chancellor of the Punjab University.

22. The *Parkash* (Lahore), of the 4th May 1909, publishes a paragraph headed "*Albashir's* certificate to Sir Protul Chandra." The paper says that Muhammadans have been applying different epithets to Sir P. C. Chatterjee since he delivered his last Convocation address. Continuing, it reports that *Albashir* has suggested that steps should be taken to put an end to the enmity which has been created between Hindus and Muhammadans and between the latter and the Sikhs in the Punjab through the instrumentality of Sir Protul. The paper is of opinion that it is a disgrace to the Punjab University that its Vice-Chancellor should be a man who is so hostile to Musalmans and has raised a new controversy in the country. The *Parkash* ironically remarks that this is exactly the case. It also expresses a hope that His Honour, the Chancellor, will earn the gratitude of six crores of the King-Emperor's loyal Moslem subjects by removing Sir P. C. Chatterjee from his present office. But the difficulty, it adds, is that Sir Louis Dane also shares the views of the present Vice-Chancellor of the Punjab University. It is, therefore, only *his* dismissal that can set matters right. But Muhammadans wish to live on friendly terms with His Honour and have, consequently, been pouring the vials of their wrath on the devoted head of a Bengali Babu. After reporting that *Albashir* suggests that meetings should

be held to condemn the appointment of Sir Protul Chandra Chatterjee as Vice-Chancellor, the Editor says that this is a fitting certificate for a person (Sir Protul) who has always been showing favour to Musalmans.

(*e*)—*Agriculture and questions affecting the land.*

European planters in India.

23. The *Akash* (Delhi), of the 29th April 1909, publishes an article headed "Truly the railway serves all the ends of the English: the railway and Anglo-Indian *zamindars*." The old arts and industries of India, says the paper, have been destroyed, and almost the entire trade of the country is now in the hands of the English. Indians have been left only one great means of earning their bread, *viz.*, agriculture, and that also because the climate of India does not agree with Feringhees, who cannot, besides, do the hard work which devolves on the poor Jat. Nevertheless, the cultivation of tea and indigo is (entirely) in the hands of Englishmen, who employ Hindu coolies to till the land and raise crops, but themselves pocket all the profits. After remarking that but for the existence of railway and telegraph lines, they would have experienced great difficulties in making their occupation a profitable undertaking, the paper says that in 1873 Behar was visited by a very severe famine. An English Officer of the name of O'Donnel, who was deputed to ascertain the causes of the visitation, wrote in his report that it was a matter for surprise to him that even the inhabitants of a fertile tract like Behar should have to undergo privations. He added that one great cause of the evil was that Feringhees wished to carry on the cultivation of tea and indigo in that part of the country; that they were, therefore, in the habit of grossly harassing the local zamindars and ejecting the latter from their ancient holdings; and that they were helped by Government in doing so (*Financial Revolution in India*, page 59). Even the Viceroy admitted without reserve (*vide* Government of India despatch, dated the 8th June 1880) that railways, roads, bridges, &c., had been built with Indian money for the benefit of British traders in the country dealing in tea, indigo, coal, &c., adding that the enhancement of the income-tax levied from them would have led to their raising a grear outcry. As to the British Parliament, which governs India, (not a few of) its members are merchants and their relatives come out here to trade. It has, therefore, been sanctioning all projects for the extension of railways in this country. The paper then goes on to say that the English traders, who deal in tea, indigo, &c., in India, have proved instrumental in causing the country some most serious injuries, a few of which are mentioned below:—

(1) The oppression and high-handedness with which English planters sometimes treat their coolies show that the relations existing between the two are those of masters and slaves. In his *Annals of Rural Bengal* Sir William Hunter has described the methods followed by the planters to find coolies to work on their plantations. May a curse rest on those Indians who use the tea manufactured at English factories, because it is produced by subjecting their fellow-countrymen to undeserved oppression! It is said that the coolies employed by English planters are not ill-treated now; but even if they enter the formers' service of their own free will, the results are still injurious to the nation in every respect. A perusal of the reports

issued by Christian Missionaries shows that these coolies have been embracing the religion of Christ. The Editor does not like the idea that his countrymen should feed on the crumbs thrown to them by foreigners or that they should sell their religion and liberty for the proverbial mess of pottage.

(2) It was stated in a recent issue of the *Pioneer* that a certain Chamber of Commerce had submitted a memorial to the Viceroy, praying His Excellency to allow its constituents to return a member to the Imperial Council to protect their interests against Indians. Do not Government's officers already do more than enough to safeguard the interests of Anglo-Indian traders? A perusal of Colonel Chesney's *Indian Polity* will show that the traders alluded to made a similar demand, which the Colonel has condemned, even when the Viceroy's Executive Council was remodelled. Government has always been ready to help "these handfuls of English settlers" in India. Indeed, it is natural for a person to espouse the cause of his fellow-countrymen. Might is, besides, right. Christians and other non-Hindus have no influence in Hindu States. The followers of Hinduism have everything their own way there and their rights are carefully safe-guarded. In British territory, however, 'we' are a subject people, enjoy no respect and behave like cowards. Christian Missionaries and British traders rule the roost here.

(3) Anglo-Indian traders are opposed to the *swadeshi* movement. They derive every advantage from free trade and it is out of regard for them that Government also does not befriend the above movement. For instance, it imposed a counter-duty on Russian-made sugar, which had the effect of greatly benefiting Indians. The Russian Government, however, retaliated by imposing a tax on the tea imported from India into the Czar's dominions. This entailed loss on Anglo-Indian traders and they hastened to raise an outcry. The result was that the Government of India repealed the duty imposed on Russian-made sugar, which began to sell in India again, thereby causing great loss to natives. It is evident from this that English traders are opposed to the *swadeshi* movement and that it is for this reason that Government's high-placed officers also are unfavourably disposed towards the propoganda.

(4) If Englishmen are allowed to carry on *samindari* in India, it will become extremely difficult for Indians to unite themselves into a nation. English planters and traders are by no means prepared to make common cause with the children of the soil. Whenever Indians (*lit.* Hindus) speak of *Swaraj* and *swadeshism*, these Englishmen are thrown into a state of panic. The settling in India of a people, who are more powerful than natives and can never join the latter as part and parcel of a nation, is extremely injurious to the country. It is highly disadvantageous for a fallen people to be brought into contact with a living and progressive nation. The advent of Feringhees in America proved inauspicious for the aborigines of that Continent. Indeed, it is detrimental to the interests of nationality that different races should live together in the same country. This is why the Canadian Government is averse to Indians residing in its territories. The gross ill-treatment of Indians in the Transvaal is ascribable to the same cause. The

simple fact is that all of them hate foreigners. The paper then goes on to say that a standing British army resides permanently in India in the shape of (English) missionaries, traders and planters. These worthies constantly say to themselves, "We are rulers in a foreign country. Indians are our subjects. It is our duty to maintain our prestige. If Indians (*lit.* Hindus) ever try to obtain liberty, we should put them down." Their residence in India is always fraught with danger to the people who have usually enlarged spleens, which get ruptured at the mere touch of (an Englishman's) shoes. Several statesmen are of opinion that one of the objects of partitioning Bengal was to add to the influence of those Englishmen in Eastern Bengal who carry on the cultivation of tea, &c., in Assam. These European tea-planters desire that Government should make no law to safeguard the rights of coolies, that they should be given the fullest liberty to exact work from Indians, and that they should (have the power to) get a coolie shirking work punished severely in the court (*Financial Revolution in India*, page 188). After the mutiny of 1857 the English took it into their heads to convert India into a British Colony, as they had done with Ireland, and to make natives serve them for ever. In support of this assertion the Editor quotes extracts from Sir Charles Aitchison's *Life of Lord Lawrence* and from Mr. Pillay's *Noted Indians*. The decision to make a British Colony of India rendered it imperative for the English to cover the country with a net-work of railways. Accordingly, they took the work in hand and began to push it forward with great rapidity. They know by experience that their residence in India was not free from danger and that it was extremely difficult for them to retain their footing in the country without the aid of railways. Mr. Gokhale, who is fully acquainted with the British Government's methods of work, stated at the Benares session of the National Congress that the commercial policy of the English had led to the same result in India as their settlement as landowners in Ireland had brought about in the Emerald Isle. After quoting from Lord Clare and Mr. O'Brien to show that the English *zamindars* ousted the Irish peasantry from their holdings, the Editor says that it is clear from all this that the settlement of English merchants in India, and the acquisition by them of tea, indigo and other plantations are extremely injurious to the children of the soil. The connection of the railway with the matter lies in this that it is very nearly impossible for Feringhees to reside, or to engage in trade and agriculture, in India without the existence of railways in the country.

### (*f*) —*Railways and Communications.*

A complaint.

24. The *Hindustan* (Lahore), dated the 30th April 1909, says that, on the occasion of the recent *Ardh Kumbhi* fair, people went to Hardwar in such large numbers that cholera broke out in the place and several lives were lost. Railway arrangements in connection with the festival, it adds, were so unsatisfactory that the less said about them the better. A correspondent writes to say that passengers were so closely packed in carriages that they had to suffer the greatest hardships. Again, they cried for water, but the railway department had made no managements for supplying it to them.

Grievances of railway employés.

25. The *Hindustan* (Lahore), dated the 30th April 1909, publishes a paragraph headed "Grievances of railway employés." A correspondent, it says, complains that the railway authorities have not as yet employed lady doctors for the benefit of the female relatives of their subordinates. The result, he adds, is that those of the women who have to live at out of the way stations have to suffer greatly, nay, some of them even lose their lives, for want of medical aid. Continuing, he says that at (not a few) stations barbers and washermen also are unprocurable and that the officials concerned have to lead the life of savages. Again, some railway servants are kept at the same stations for life, whatever inconvenience they may have to suffer there. On the other hand, some enjoy themselves at good stations for the entire period of their service. The correspondent, therefore, suggests that no railway servant should be allowed to remain at one and the same station beyond a specified period of time, so that all may equally taste of both comfort and inconvenience. They should also be promoted according to seniority, while the officials told off for relieving duty should be employed only in their respective ranks. After remarking that another complaint of the railway employés is that they cannot obtain leave in times of need, the writer calls upon the authorities concerned to redress the grievances alluded to.

### (*h*)—*Miscellaneous.*

The *Tilak* newspaper.

26. The *Tilak* (Hoshiarpur), of the 22nd April 1909, publishes an article headed "Our policy," in which it remarks that India is for the Indians. It desires that Indians should supply their own wants; that their country's trade should be in their own hands; and that the import of foreign-made articles should be prohibited by law. It espouses the cause of *Swaraj* and holds the opinion that a people which does not govern itself cannot preserve its existence for ever. Boycott is a powerful weapon in the hands of Indians, and they can (effectually) protect their industries with its aid. The paper desires that they should boycott not only imported articles but even foreign civilisation and languages.

"*The Tilak.*"

Continuing, it says that Pandit Balgangadhar Tilak, the chief of (Indian) patriots, the apostle of liberty (in India) and the uncrowned king of Maharashtra, has been parted from his countrymen and taken to a place whence, having regard to his old age, he is not likely to return alive. The authorities, it adds, think that their policy of repression will strike terror into the hearts of patriots and lovers of the nation, but they are reckoning without their host, although it is true that the barque of "our" life has come to be caught in the storm of oppression and high-handedness. "We" have to make "our" country prosperous and will very gladly suffer every hardship in the attempt. Government can suppress sedition, imprison rebels and unearth secret societies, but it is beyond its power to combat natural desires and spiritual feelings. The *Tilak*, adds the Editor, has been started to keep alive the name of the Mahratta leader and to carry on the work begun by him.

"*India.*"

He then goes on to say that it is known to all what hardships Lala Pindi Das, the Editor of the defunct *India* newspaper, suffered for his country and what treatment was accorded to him by the authorities. The last words uttered by the Lala before going to jail were a desire that the work which he had been carrying on should never be stopped. "The cases instituted (against us) in 1907 had, however, the effect of so confounding us that we could take no action. Government was then labouring under the impression that we wished to put an end to British rule (in India), although this was not so. This has never been our intention, nor is it our present object.....Whatever injury the effect of the work done by Pindi Das may be said to have produced, we value him not for the evil wrought by him, but for his disinterested love for his motherland. Let it be granted that he started to work on the wrong path and thereby displeased Government for nothing. This cannot, however, mean that we should drive out of our mind all feelings of respect for this martyr in the service of the nation.....Pindi Das was a true son of Mother Bharat. He never allowed himself to deviate from the path of truth..... In the absence of our brother it was our duty to preserve the existence of the *India*. After the conclusion of the cases (in which we had been involved), we thought of resuscitating the *India*. (But) in the meantime Tilak Maharaj was taken away from us. It was still more incumbent on us to preserve *his* name. Pindi Das used to say that the *India* was an organ of the mission of Tilak Maharaj. Its title-page contained the following words every week:— 'The *India* is published under the patronage of Tilak Maharaj.' We consider it advisable to incorporate the *India* in the *Tilak*, so that the sacred work begun by both the *Mahatmas* named may be continued."

"*Bharat Mata.*"

Proceeding, the Editor says that another organ of the nationalists in the Punjab was the *Bharat Mata*, which was started through the exertions of Sardar Kishen Singh. It also has ceased to exist, Government considering it expedient to pluck Kishen Singh from the lap of his motherland, which he used to love excessively and in the service of which he spent every moment of his life. It is, however, impossible for that patriot to forget his duty: he has received such a pure heart from God that, whether in jail or at liberty, he will continue singing the songs of India's freedom. "Government may take him wherever it likes, but the mother (India) is omnipresent. She possesses the means of liberating her children which she will not conceal from us. Her power is based on religion, which as well as her greatness is imperishable. Just now our heart is worked by the mother's hand. Her blood, which is present in every fibre in our body, is drawing us to her. We fight our battle with her strength, which will never be taken away from us. No one can either imprison or hang the mother. She is immortal and so are also those who work for her. . . . . It is her power alone which needs neither us nor a Tilak to increase it. Now that we have been cleared of the charges (preferred against us), we will serve the mother with a new enthusiasm and new aspirations. Instead of starting a separate newspaper of the name of *Bharat Mata*, it will be better to incorporate it with the *Tilak* and the *India*." Some persons, adds the Editor, are in the

habit of enquiring why Sardar Ajit Singh does not interest himself in the defunct *Bharat Mata* newspaper. If, however, they were told the reasons for the Sardar's conduct, they would assuredly exonerate him from all blame in the matter. In the first place, he has no time to undertake the heavy work of editing a newspaper, seeing that he has been in very poor health for some time past. It may be added, however, that his pen is always busy nevertheless. The Editor has frequently seen him doing literary work even when suffering from fever and indigestion. Whenever he is asked to take some rest, his invariable reply is that he has not come into the world to live in ease.

"*Ajit Singh.*"

Indeed, men like Ajit Singh are not born every day. God sends them once in centuries when their countries stand in need of them. It is the sufferings of their countries and nations which bring them into the world and they devote their lives to the service of the people among whom they are born. They lay down their lives, suffer imprisonment, undergo hardships, die on the gallows and are buried alive, but still their countrymen do not value them in their lifetime. In support of this assertion the Editor quotes an extract from Jubert (?)

"*Our Appeal.*"

He then says that he has to make an appeal to his fellow-countrymen, but that he feels shame in doing so, because they seem to possess stony hearts. What, he asks, have they done for the Tilak Ashram and the dependents of Pindi Das? The money required to pay the fine imposed on the *Jhang Sial* also has not been found by them. Who so shameless as they? They laugh to scorn those who are ready to die for them. "All our hopes," continues the Editor, "are centred round you. Who will take care of us? Who can be expected to love this oppressed land? When Guru Gobind Singh had selected five pure and great souls (from among his followers), he declared that the Khalsa had been created by the Guru and *vice versâ*. Your servants stand to you in exactly the same relation at this moment. If you do not realise this, your own understanding is at fault. Every work is done at its appointed time. . . . . It is done by God. We are mere instruments in His hands. He takes us whither he wills. It is not known how this will end. This is God's work and He sends our hands, pen and tongue to the place where they are wanted. He asked us to rebuild a ruined house. We began to collect bricks and mud. He alone knows when the building will be completed. Some brothers (according to the authorities)* began to work on wrong lines. The authorities were displeased with them and placed them in irons. Powerful hands snatched away the true sons of Mother Bharat from her lap..... .....They have been imprisoned by the authorities, (but) will imprisonment put an end to their existence? This is an impossibility. Kill us. Hang us. Send us to jail. (But) when we are in the right, no power can suppress our aspirations or lower our spirits. ..... The sword can easily destroy the body, but nothing can destroy the soil. These bodies (of ours) are made of the earth of India. They belong to the country and have to live for it. We have no right to live in comfort while the mother is in pain. We have come here to work, and will return again and again till the mother is propitiated.

*The brackets are the paper's own.

## *"The paper Tilak"*

Proceeding, the Editor appeals to his countrymen to help the *Tilak* with money, saying that the paper cannot be published without pecuniary help from them. They should give it each Rs. 2 a year (the amount of the paper's annual subscription), but if they are abjectly poor they can pay the amount by quarterly instalments of eight annas each. He has published the first number, but the second issue will appear only if they remit the first instalment of the subscription without delay. He then asks his countrymen why the hunger and oppression which they have to suffer do not make of them human beings (in the true sense of the term). Do they think that God is displeased with them and (therefore) involves them in suffering. No, that is not so. He harasses them in order to make them realise their defects. He has given them a Government which snatches the bread out of their mouths and takes it to England. He has done so with the sole object of making them realise their position. It is, however, a pity that so far they should have failed to realise what path nature is making them tread and what their future is to be. When the Editor sees them plunged in suffering he begins to feel that a very splendid future is in store for them. Misery and pain are always followed by happiness and pleasure. India is visited by famine and plague and Government imposes (different) taxes on her children. Does this constitute a calamity? No, this is a trial for Indians. God wants to know whether or not they have become fit for *swaraj*. They should not come out of the ordeal unsuccessful. If they do not realise their duties even now, they will be undone for centuries. They should learn to work and should acquire the habit of enduring hardships. Their country has touched the lowest depth of ruin and degradation. Lakhs of them die crying for bread, and they should learn a lesson from this. What right, asks the Editor, have they to live a life of luxury when five crores of their fellow countrymen cannot procure even one meal a day? They should live like common people and devote the rest of their money to saving the lives of their (starving) brethren.

The *Tilak* wishes to acquaint them with their defects and to chase away darkness from their path. They should patronise the paper, which should be in the hands of every one of them. They can pay for it by curtailing their wants, which they will have to do, seeing that the country stands in sore need of such a paper. The circulation of the *India* and the *Bharat Mata* was 6,000 and over 1,000 respectively, which means that the *Tilak* can reckon on 7,000 subscribers. They should help the paper with money. Just now it owns only one hand press, which cannot print 7,000 copies. A steam press will have to be bought for the purpose, but it is only with their help that this can be done. The poor among them should pay eight annas quarterly, while the well-to-do should help in preserving the existence of the paper by giving as much money for it as they can. The paper will be the property of the public, every member of which will have the right to interfere with its management. The Editor wishes that his voice should reach 30 crores of his dumb fellow-countrymen. A single paper, however, cannot serve this purpose: different tracts and books also will have to be published to achieve this end, so that the work begun by Tilak Maharaj

may be continued. But the Editor does not own even a press for printing the *Tilak*. How will he, then, be able to publish books? He, therefore, appeals to the public for money, saying that a steam press will cost Rs. 3,000 at least. He concludes as follows:—"Young men, you possess courage (and) enthusiasm. Your blood is fresh and hot. Find this money with the strength of your arms, with your intellectual ability, with the power of your tongue, with your pens (or) out of your pockets. Prove to the world how the devoted (sons) of fallen nations remain firm, in the midst even of misfortunes, in the service of their country and nation. *Bande Mataram*."

The *Tilak* newspaper.

27. Writing under the heading "The *Tilak* of Hoshiarpur," the *Paisa Akhbar* (Lahore), dated the 4th May 1909, says that an Urdu newspaper called the *Tilak*, in which the defunct journals *India* and *Bharat Mata* have also been incorporated, has recently been issued from Hoshiarpur. After remarking that there is no need to refer to the policy which the *India* and *Bharat Mata* used to follow, the Editor says that the new periodical has been started as a memorial of the transportation of "Tilak *Maharaj*" and that its policy is made up of the principles "India for the Indians," *Swadeshi*, Boycott and *Swaraj*. In case, however, it actually follows in the footsteps of "Tilak Maharaj" and of the papers which have been incorporated in it, there is every fear of its going the way they have gone. It has had the good fortune to distribute 7,000 copies of its very first issue among the subscribers to the *India* and *Bharat Mata*. In conclusion, the Editor says that if it steers clear of extremism it can do much for the country.

LAHORE:
*The 8th May* 1909.

D. PETRIE,
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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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20. The *Anand* Marriage Bill (*Thang Sial*) ... ... 446

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Jaswant Rai ... | 2,102 " |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 " |
| 4 | Punjab Times and Frontier News | Rawalpindi ... | C. V. Miles ... | 250 " |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| 6 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| 8 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 700 " |
| | **BI-WEEKLY.** | | | |
| 9 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| 10 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| 11 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 200 " |
| 12 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| 13 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| 14 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 " |
| 15 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 590 " |
| 16 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,395 " |
| 17 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| 18 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 19 | Dost-i-Hind ... | Bhera, district Shahpur ... | Ram Lubhaya ... | 200 " |
| 20 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 500 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST MAY 1909—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—*continued.* | | | |
| | WEEKLY—*continued.* | | | |
| 81 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 300 copies postally. 300 copies locally. |
| 82 | Hindustan ... | Lahore ... | Ram Sarn Datt ... | 13,000 copies. |
| 83 | Jhang Sial ... | Jhang ... | Bhagwan Das ... | 700 " |
| 84 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| 85 | Khair Khah-i-Alam ... | Delhi ... | Mir Hasan ... | 110 " |
| 86 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 " |
| 87 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| 88 | Nazim-ul-Hind ... | Do. ... | Nazim Husain Khan ... | 200 " |
| 89 | Native States Gazette ... | Delhi ... | Nazir Ahmad ... | 200 " |
| 90 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| 91 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 " |
| 92 | Patiala Akhbar ... | Patiala ... | ... | " |
| 93 | Parkash ... | Lahore ... | Soma Deva ... | 700 copies |
| 94 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| 95 | Municipal Gazette and Sada-i-Hind. ... | Do. ... | Din Muhammad ... | 500 " |
| 96 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ulla ... | 392 " |
| 97 | Ditto ... | Rewari ... | Safdar Husain ... | 200 " |
| 98 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| 99 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 " |
| 100 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| 101 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| 102 | Tilak ... | Hoshiarpur ... | Amar Nath ... | 7,000 " |
| 103 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 " |
| 104 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 " |
| 105 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST MAY 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 46 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| 47 | Watan ... | Do. ... | Muhammad Insha Alla... | 1,800 " |
| 48 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 " |
| | FORTNIGHTLY. | | | |
| 49 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 " |
| 50 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 " |
| 51 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 " |
| | MONTHLY. | | | |
| 52 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 " |
| 53 | Azad ... | Lahore ... | Bishan Sahai ... | 500 " |
| 54 | Indar ... | Do. ... | Dharm Pal ... | 3,000 " |
| 55 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 " |
| 56 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 " |
| 57 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 " |
| 58 | Martind ... | Do. ... | Kanaya Lal ... | 250 " |
| 59 | Ishaat-ul-Kuran ... | Lahore ... | Muhammad Chattu ... | ... |
| 60 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 300 copies. |
| 61 | Ganga ... | Jullundur ... | Karm Chand ... | ... |

[ Confidential. ]

[ Vol. XXII. ] [ No. 20. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 15th May 1909.**

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### I—POLITICS.

#### (a)—*Foreign.*

England and Muhammadan States.

1. The following is from a letter contributed by one Kazi Kabir-ud-din to the *Observer* (Lahore), of the 8th May 1909 :—

"Of the forces which are slowly but surely working towards the regeneration of Islam and resulting in the stirring of life in dry bones, unquestionably one of the mightiest is Great Britain's attitude of active sympathy towards Muslim States and peoples. England has striven sincerely to help Muhammadan races in their efforts at self-amelioration, and these efforts are bearing fruit in the general awakening which is at last visible all over the Muslim world. Not merely by virtue of her position as the dominant Power in Islamic lands, but also and mainly because of her far-sighted and philanthropic exertions in uplifting a fallen people, England is to-day the greatest Muslim Power in the world. When the future historian writes the history of Islam and Islamic nations in the nineteenth and twentieth centu ries, he will accord an honourable, indeed a unique, place to English sympathy and help when chronicling the causes which contributed towards the preservation of Islam amid a hostile environment and the awakening of healthy life among Muslim peoples under the impulse of modern conditions of changed civilisation."

The Turkish revolution.

2. Writing under the heading "Revolution in Turkey," the *Hindustan* (Lahore), of the 7th May 1909, praises Abdul Hamid's judgment and foresight. The deposed Sultan, it adds, proved himself a great statesman on all occasions. The Turkish Empire has always been a thorn in the side of European Powers. They have ever hankered after dividing it among themselves, but Abdul Hamid had been checkmating them all along. It was therefore but natural that a ruler of his sagacity and judgment should not have disregarded the wishes of his subjects for the establishment of a parliament at Constantinople. It was not, however, the will of God that Turkey should receive a precious boon like the parliamentary form of government without shedding a single drop of blood. The Goddess of Liberty always thirsts for blood and cannot be propitiated without receiving her appointed offering. After remarking that the Turks also have had to appease her, the paper publishes an account of the recent revolution in Turkey.

3. Writing under the heading "Revolution in Turkey" the *Nazim-ul-Hind* (Lahore), of 1st (received on the 11th) May 1909, says that the deposition of Abdul Hamid is an act of ingratitude on the part of the Turks. The deposed Sultan, who gladly gave up his personal powers to establish a parliament in his dominions, has not been treated with the consideration to which he was entitled. After praising his statesmanship, administrative ability and experience of men and things, the paper says that Persia and Turkey, the two largest Muslim countries in the world, have come to grief for similar reasons, and that, if the existing state of affairs in them is not reversed, both of them will be weakened to a certainty. The reins of government in Turkey, it adds, have been wrested from the hands of a veteran, and it remains to be seen what is in store for the Turks.

The Turkish revolution.

4. The *Tribune* (Lahore), of the 12th May 1909, publishes the following:—

Ill-treatment of Indians in the Crown Colonies.

"A short time ago we had to criticise the constitution of a committee appointed by the Government in England to enquire into the question of emigration from India to the British Colonies. As stated then it was very much to be regretted that the scope of the enquiry entrusted to the committee had been confined only to those colonies which were not self-governing—colonies where our countrymen had been put to no end of trouble, worry and inconvenience. Later and fuller accounts which this week's English papers have brought to India fully confirm the anxiety felt by us regarding the futility of an enquiry the scope of which has been very considerably restricted. In a reference made touching the subject in the House of Commons the Colonial Secretary is reported to have said that 'a committee had been set up because the Government considered that the question was one of great Imperial importance.' He maintained further that 'self-governing dominions were excluded from the scope of the enquiry because by common consent they were best judges of the extent to which they would permit or forbid immigration of Indians or other persons of different race.' We are afraid that these words emphasise a principle which is dangerous, and strikes at the root of the real spirit of the principle of Imperialism. As subjects of the great and world-wide British Empire the Indians should have the right to reside wherever they like in the vast dominions of the King Emperor. To forbid their entry into any country under the British flag on any pretext whatsoever is certainly in utter variance with the Imperialistic idea. We think we take up a correct position, and one which is perfectly unassailable, when we hold that the treatment which has been accorded to our countrymen in the South African Colonies, in Australia and in Canada is open to grave objections. The British Government ought not to make light of its duty as the guardian of the Imperial interests, and as such they should try to bring every possible pressure to bear upon the colonists in order to induce them to revise an arrangement which has, to say the least, inflicted such serious trouble upon a large section of the loyal and law-abiding subjects of the British Crown. It is true that the colonists at present are not quite disposed to listen to reason. But that is no reason why Government should abdicate their functions of control and accept arrangements which have been dictated by race prejudice of the blackest dye. It is certainly necessary in the best interests of the Empire that Indians should not lose faith in the justice-loving instincts of the British race, and it is the duty of Mr. Asquith and his colleagues in the Cabinet to do all that lies in their power to bring the colonists referred to above to their senses."

### (*b*)—*Home.*

5. The following is from a letter contributed by one Kazi Kabir-ud-din to the *Observer* (Lahore), of the 8th May 1909:—

Muhammadans and the reform scheme.

"Of greater and even more momentous importance to the Muhammadans is, however, the question of the reforms, where their demands for adequate and separate

representation at all rungs of the ladder have not yet been fully and explicitly conceded. It is known that their wishes were accepted as reasonable and legitimate by the Viceroy of India and the Secretary of State, who gave their word for the recognition of Muslim claims. Under this impression the Indian Councils Bill went through the House of Lords. But we must admit that the promises of the highest authorities at the head of Indian affairs had rather lulled us to sleep, when we were rudely awakened from our sense of security by the shock of Mr. Hobhouse's statement in the House of Commons. This verily came like a bolt from the blue. Our rivals had stolen a march upon us. Lord Minto retracting from his promise—we could not believe such a thing, and yet what had transpired was not very agreeable, and it looked as if the British Government was about to try the novel experiment of establishing Hindu government in India. The pendulum has, however, again taken a swing in the right direction, and Lord Minto has stuck to his position, though the details of his proposals are still unknown and all anxiety is not yet ended."

The coming session of the National Congress.

6. The *Akash* (Delhi), of the 6th May 1909, publishes an article headed "The sleepy Punjab," in which it says that if this province is not dead, it is also assuredly far from being alive. The soul, adds the paper, has not left it yet, but it is misguided. Those who invited the National Congress to meet in the Punjab in December next are amusing themselves by riding elephants in Viceregal processions. (The reference is to the Hon'ble Lala Harkishen Lal.) It is true that a few persons will use their wealth and influence to make the (coming) Congress a success, but the movement does not aim at this kind of work, which can, besides, confer no benefit (on the people). There can be no doubt that the Hindus of the Punjab, not merely of Lahore, are struggling to obtain their communal rights, while Muhammadans are making similar exertions in their own behalf. Cannot, however, the Congresswallas, who used till quite recently to advocate the cause of unity, create a united body (of Hindus and Muhammadans) to make the (coming) Congress a success? After remarking that no signs of political activity are visible in the different cities, the Editor asks who will make arrangements for the next session of the Congress. Srijut Lajpat Rai, the renowned leader of the Punjab, who has recently returned to Lahore, may throw some light on the point, but the people will have to wait for some time before they are enlightened in the matter. There is no other lawyer at Lahore who can be expected to do any (useful) work in connection with the coming Congress, although a large number of Barristers and Pleaders will assuredly attend the sittings. At any rate, it is to be hoped that Lala Duni Chand, Barrister-at-Law, will lay aside his present pursuits and step into the arena. Srijut Amolak Ram and Sardar Khazan Singh, of Rawalpindi, should not also keep silent at a critical time like the present. Continuing, the paper says that the President of the next Congress should not be a man who would not value the trust reposed in him by the nation and would accept invitations to dine with the Lieutenant-Governor. It then writes, "Men of the Punjab, shows are over now..... Infuse a new spirit into the dead Congress. Bring it back from the cremation ground and breathe new life into it. Do not allow a spiritless man to be made (its) President. Spirited persons alone are entitled to 'the national throne.' Cast aside the leaders who indulge in flattery and are the enemies of the nation. You say you cannot get a spirited man for your President. We, however, say that when you work (with earnestness) and when the river of your sacrifice is flooded, it will become impossible for common people to oppose you and

your (true) President will arise automatically..... Lose no time in deposing from 'the national throne' a person who proves false to his principles and throw him aside. Awake from your sleep. Punjabis, shake off the mesmeric influence (under which your have come) and fill your veins with the sacred blood which will lead you to salvation." Continuing, the *Akash* says that the public are unaware that the Extremist (*lit.* the other) party (in the Punjab) includes in its ranks young men whose sighs will melt mountains and stop rivers from flowing. They, however, treat their elderly leaders with respect and are waiting to see what turn events will take. This party is led by Sardar Ajit Singh, who should rally his scattered forces and bring the Congress into the right path or stifle what little breath is still left in it. The paper concludes as follows :—" Ye men of the Punjab, will you prove yourselves cowardly and spiritless before the entire country? Will you tell (the people of) other provinces that the leaders of the Punjab are at loggerheads or that this province is without a leader, or that the blood of Punjabi youths has cooled..... Young men of the Punjab, bestir yourselves (in connection with the coming Congress)."

The new spirit in India.

7. The *Hindustan* (Lahore), of the 7th May 1909, publishes a communication headed "The Ganges," in which the writer, Pandit Ram Chandra, Editor of the *Akash*, refers to the feeling of reverence with which the river named is regarded by Hindus. He adds that bathing in the Ganges awakens feelings of nationality in one's heart. Are not the bathers in it, he asks, reminded of their ancestors, whose bones rest in its lap? Do not the latter's memories appeal to them? Are not their hearts set on fire? Do they not feel the flame of truthfulness kindle in their hearts and brains? Do they not feel disgusted at their sins? Are they not reminded of the greatness of their ancestors? The Ganges, adds the writer, is "our national river," bathing in which awakens feelings of nationality in "us" and thereby washes away "our" sins. He then writes as follows :—" Wild waves of the Ganges rise and wake sleeping India from her sleep. Sky-piercing summits of the Himalayas, ..... why do you not ask Heaven to treat the descendants of the *rishis* with love and kindness? Verdant Valleys of India,..... why are you silent? Weep (and) raise a commotion. Sleeping India,..... in what are thou wanting? Bharat, awake or weep till water should be visible on all sides and the world should come to an end."

Reform scheme and Muhammadans.

8. The *Paisa Akhbar* (Lahore), of the 12th May 1909, publishes an article headed "The reform scheme and Muhammadans," in which it says that Mr. Hobhouse's first st atement in the Commons on the subject was viewed by Musalmans with feelings of dissatisfaction. Their object, however, in holding meetings to protest against it was not to intimidate the authorities by a display of unbecoming excitement and vehemence, but to help Government in giving effect to the scheme and to prevent it from being misled by the noise made by "the selfish party" (of Hindus). That this was so should be evident from the fact that, as soon as Mr. Hobhouse had withdrawn his statement, they abandoned the idea of holding sever al protest meetings which they had decided to convene. Again, the assurance (that their demands would be met in full) had an electric effect in filling their hearts with grati-

tude towards Government. The latter's sense of justice assures them that they will not be disappointed in their just expectations.

9. The following is from the *Khalsa Advocate* (Amritsar), of the 8th May 1909:—

Reform scheme and the Sikhs.

"We are glad that in the matter of representation in the reformed Provincial Legislative Councils His Honour has made a definite statement. There are communities that are just at present proving their importance because they have other monarchs to look to if their exorbitant demands are not satisfied, whose loyalty will tremble in the balance if out of purely academical reasons the Government effects a change in the scheme of studies. But the Sikhs will not and cannot have recourse to such hypothetical reasons. They could put forward their claims of historical importance because it was from them that the English took over the government of this province; but out of sheer modesty they have not done so. They will not, however, refrain from appealing to sterner facts. Since the battle of Gujrat they have never swerved a hair's breadth from their oath of allegiance and have always been ready to help the British Government by shedding their life blood. We fully trust that the claims of such a community will not be kept in the background."

10. The following is from the *Tribune* (Lahore), of the 14th May 1909:—

The reform scheme and the educated voice.

"Then again it is men of this class, Hindu, Muhammadan or Sikh, who generally secure entrance into the Municipal Committees through the back door of official nomination, and backed by official prestige and influence may be trusted to make a dead set for the Municipal seats on the Legislative Councils. The numbers and relative proportion of the Hindus and Muhammadans are no doubt equally divided in the case of the larger Municipalities, but it cannot be unknown to Government that most, if not all, of these bodies are official-ridden and for all practical purposes departments of State where the Deputy Commissioner can, and generally has, his wishes acceded to in all matters relating to Municipal administration. Lord Ripon recently complained that it was the position of the Deputy Commissioner in the economy of the Municipal Committees round which the batle of self-government raged, and it was the instalment of the Deputy Commissioner as Chairman that sounded the knell of local self-government. The Government of the present day has the chance of ensuring that the same fatality shall not pursue the reformed Punjab Council of the future and of rescuing it from the risk of disaster. As it is, the likelihood is that landholders and members of the *rais* class as distinguished from men of 'the important classes,' referred to in the Government of India's despatch and the King's message, will get all or most of the elective seats, backed up by official influence and prestige, and any seats that do not fall to the share of the landholders might as likely as not go to a Muhammadan of some other class. The point of our argument is not that we attach undue importance to class representation, though we do maintain that once it is accepted by Government as a basis of distribution of Council seats, it would afford any section of the community that fails to secure an adequate share a legitimate cause of complaint. What we contend is that figure-heads and automatons, Hindus, Muhammadans or Sikhs, are, and can only prove, anachronisms in twentieth century councils, and any system of representation that places men of this type at a premium and educated men of advanced opinion of the same persuasion even at a discount can only be harmful to the best interests of the country and the administration. It is for Government to take the voice of the educated and articulate classes into confidence and account. How far they will do it in the land of the Five Rivers remains to be seen?"

11. The *Akbbar-i-Am* (Lahore), of the 11th May 1909, publishes a paragraph headed "Congratulations to Lala Lajpat Rai," in which it expresses joy and satisfaction at the Lala abandoning political agitation and resuming his legal practice in compliance with his father's advice to him. After remarking that his past experience is not without a lesson for him, the paper says that, if he is really fond of serving his country, he can do much in that direction even in his capacity of a lawyer. For instance, it adds, he could conduct the cases of his unfortunate countrymen or give litigants legal advice without accepting a fee. Continuing, it says that a litigant has to pay more to a lawyer than he spends in court fees, &c. Legal practitioners enrich themselves at the expense of their countrymen, and then charge Government with high-handedness in carrying on the administration. It is due to the British Government alone that lawyers have acquired their present high position, and some of them are earning more than even Chief Court Judges. If British rule were to come to an end (in India), which God forbid, legal practitioners would be ruined more than any other class of natives. It is, therefore, extremely surprising that they should be the most prominent figures in (political) agitation. Again, when they complain at public meetings of their countrymen suffering from poverty and hunger, perhaps they lose sight of their own share in bringing about this poverty. It is to be wished that they would lower the rates of their fees and render their countrymen legal help without asking for remuneration. The paper then goes on to say that before resuming his practice at the bar Lala Lajpat Rai has thoroughly cleared his position. Some time back the *Civil and Military Gazette* published a communication on the subject of the receipt by Sikh soldiers and Sardars of a seditious letter from England. Commenting on the communication, the *Gazette* made some cowardly remarks to insinuate that the letter was the work of Lala Lajpat Rai. The Lala recently denied the charge in a letter to that paper, which also has declared that nothing was further from its mind than to charge him with the authorship of the seditious writing alluded to. If any one casts aspersions on him even after this, his conduct should be considered the reverse of gentlemanly. It is, therefore, deeply to be regretted that the Head Master of the Fattehpur School should have severely punished a boy for having a photograph of Lala Lajpat Rai in his possession. Whoever the Head Master may be, whether an Indian or a European, his conduct is objectionable in the extreme. In the Bombay Presidency also the possession of the photographs of the Lala, Mr. Tilak, and the Bengali Anarchists is regarded with a suspicious eye. Objection may be taken to the possession of the photographs of the Bengali Anarchists, as also of Mr. Tilak, who has been convicted and punished for sedition not once but twice. It is, however, an act of gross oppression and high-handedness to include Lala Lajpat Rai in the same category. It is true that the Lala was deported on suspicion of (causing) unrest, but how can it be permissible and tolerable in any one to run him down after Government has confessed its mistake (in deporting him) and has honourably acquitted him (of the charge laid at his door)? Besides, to the best of the Editor's knowledge, it is no offence to keep a picture of any one, while the possessor of a picture need not necessarily be an admirer or imitator of the person portrayed. People sometimes possess portraits even of murderers and *badmashes* of the worst description, but this does not mean that they entertain feelings of admiration for the latter.

Lala Lajpat Rai.

British rule in India.

12. The *Parkash* (Lahore), of the 11th May 1909, publishes a paragraph entitled "Is India the best governed country?" Reuter's agency, says the paper, is responsible for the news that a book recently published in England claims that India is the best governed part of the world, and that nowhere are the masses so carefully looked after as in this country. The claim is as much devoid of truth as would be one that India is the worst governed country on the face of the earth. It is a well recognised political axiom that even the best (foreign) Government cannot compare with self-government or *swaraj*. John Stuart Mill says that the government of a country cannot be good unless it is in the hand of its inhabitants. If it is claimed, nevertheless, that the form of government now in vogue in India is the best in the world, the Editor would, in the words of the *Modern Review*, suggest that it should be introduced into England also. Parliament should be abolished and the reins of Government should be wrested from the hands of the English and placed in those of the Americans, Germans or French. Again, English manufactures should be taxed to benefit the trade of America, Germany and France. The experiment will show how India is being governed at present.

The reform scheme and Muhammadans.

13. The *Parkash* (Lahore), of the 11th May 1909, publishes a paragraph headed "Fouling one's own nest." The paper says that the grant to Muhammadans in the reform scheme of seats in excess of their numerical strength has had the effect of greatly puffing them up. They should, however, know that the concession is likely to prove the means of their destruction, and that the day is not far off when, because of it, they will find it difficult to preserve their national existence. It is an admitted fact that only educationally advanced nations can hold their own in the present race for progress. But unfortunately Muhammadans are not only dull of intellect, but Lord Morley has, at the instance of their advocate, Mr. Amir Ali, inserted such a spoke in the wheel of their progress that they will one day become unable to advance in education. They feel exultant to-day that (henceforth) ability will not be the sole qualification for service under Government, and that Musalman candidates, as such, will be preferred to their other rivals. This state of things will not, however, last for ever. Mere figure-heads cannot do (Government) work; men of brains are required for the purpose. But the present educational condition of Muhammadans should be clear from the fact that there are only 30 Musalmans among the 120 candidates who have passed the recent B. A. Examination of the Punjab University. And still the Prophet's followers in the Punjab demand that, being more numerous than Hindus, they should have in their hands all the departments of the public service in the province, quite forgetful of the fact that they lag far behind the Hindu community in the matter of education. The paper then ironically remarks that the only way for Muhammadans to bring themselves into line with Hindus in education is to request Government to authorise the Muslim League to confer twice as many degrees on Muhammadan young men as are annually obtained by Hindu students. The concessions made in their favour in the matter of employment under Government can never fit them by their own exertions to beat Hindus in the race for knowledge.

Treatment of political prisoners in India.

14. Writing under the heading "Attempt to commit suicide," the *Parkash* (Lahore), of the 11th May 1909, reports that Ethiraj Surendra Nath, Arya, who was sentenced to five years' transportation on a charge of sedition a few months back, is now being tried for having attempted to kill himself in jail. Will the public, asks the paper, ever come to know of the circumstances which led to the accused preferring death to life. In European countries political prisoners are treated with respect and lodged in a comfortable manner; but in India they consider death preferable to life. This should serve as a lesson to a civilised Government like the British.

Patriotism.

15. The *Ganga* (Jullundur), for April and May 1909, publishes a communication headed "Patriotism," from one Babu Lal, Sud, B.A. The writer remarks that patriotic feelings exercise some sway over the heart of every person, however low his intellectual condition may be. Again, the history of the world shows that patriots have always been regarded with feelings of the deepest respect, which has not infrequently developed into veneration. Some persons may say that religion is superior to patriotism, but they should remember that the two are inseparable from each other; only he who loves his country can be a firm believer in religion. Swami Dayananda was a religious reformer, but who can deny that he was a patriot also? The spiritual, moral and religious faculties of a patriot alone can attain perfection—witness the example of Mr. Gokhale, Mr. Tilak, Lala Lajpat Rai and others. Continuing, the writer says that the more the people of this country advance in industries, education and wealth, the deeper grows their desire to make their motherland superior in every respect to all other countries. They have begun to regard, he adds, India's honour and advancement as their own; nay, they have come to consider that their very life depends on their country achieving progress. After referring to the intense patriotism of the Japanese, he asks why, when the people of every other land are devotedly attached each to their own country, natives should not cherish the same love for their motherland, seeing that India was a civilised country even when the rest of the world was enveloped in darkness. The reason for this is that they do not care for their national history and have forgotten the deeds wrought by patriotic Indians (of the past). It is, however, a matter for thankfulness that of late they have begun to pay attention to their ancient history. Lala Lajpat Rai's History of Ancient India is worth reading, while Bhai Parmanand, a Professor in the D. A.-V. College, is also said to be engaged in writing a book on the same subject. The writer concludes by saying that people can from no other source derive the lessons of patriotism which they can learn by reading the histories of their countries and the stories of the achievements of their ancestors.

## II—Afghanistan and Trans-Frontier.

Tribal raids into British territory.

16. The following is from the *Panjabee* (Lahore), of the 13th May 1909:—

"If Lord Minto and his advisers are taking credit to themselves for having suppressed anarchism in Bengal, they can hardly be congratulated on the effects of their policy on the lawless tribes of the frontier who have established a reign of terror on

the borders. If concessions to the 'gate-keepers' of India have had any effect, it must have been to whet the cupidity and enhance the boldness of their kinsmen, who are evidently acting on the principle that the more audaci ous you become the greater are the chances of your success. And while Mr. Beachcroft's judgment has shown that Bengal anarchism was after all the affair of a number of misguided school boys, circumscribed within a small area, and with not the slightest support from the community at large, the depredations of the Mohmands and Waziris on the borders are increasing in area and frequency, until not even European life and property are any longer safe. The *Pioneer* and the *Civil & Military Gazette* are understood to have wideawake and prompt correspondents in the Frontier districts, but neither of them has published the news that the unhappy town of Tank is in a state of panic, that its people are fleeing their houses to take shelter in other towns and districts, and that the European officers and military are in a fix what to do. In fact, for the time being British rule may be said to be in abeyance there, and British prestige altogether gone in the eyes of both the natives and the Pathans. We have received accounts of a harrowing state of things from two different correspondents whose facts tally very much with each other, while they are both supported by what has been appearing in the *Frontier Advocate*. One of these correspondents writes as follows :—

"'Tank and its neighbouring villages are in the grip of danger. The Mahsud Waziris are now masters of the situation. Some small villages have been looted by the raiders in broad daylight and several persons have lost their lives while defending themselves and their families. The Waziris are now determined to plunder Tank and set the city on fire. The Hindu population have left the city in a state of utter panic and are seeking refuge in Dera Ismail Khan. The Government is quite unable to help the people, and the spectacle now being presented in the city, of old settled families leaving their hearths and homes, is quite disgraceful. A month hardly passes in which some raid is not committed in some village or other. The Mahsuds have found to their satisfaction that the Government is powerless to check them. The Border Militia created for the protection of the people is the weak point of the Government. The very men who are chosen as the protectors of the people turn out to be the creators of mischief, being the kinsmen of the raiders. Much of the mischief would be averted if Sikhs and Dogras were employed for the work. Woe the day when Lord Curzon hit upon the scheme of separating this Province from the Punjab ! Before this separation the people were enjoying the blessings of civilised administration, but now they are eating the bread of bitterness with tears.'"

## III.—Native States.

The Mandi riots.

17. Writing about the recent riots at Mandi, the *Paisa Akhbar* (Lahore), of the 12th May 1909, says that not infrequently the officials of small States subject poor cultivators and other State subjects to the grossest oppression. This, adds the paper, exhausts the latter's patience and prompts them to create disturbances.

Patiala centenary celebrations.

18. The *Parkash* (Lahore), of the 11th May 1909, publishes a paragraph headed "Rejoicings at Patiala." Professions of loyalty, it says, have become the order of the day, and the people miss no opportunity of making such declarations. The Phulkian States, it adds, got such an opportunity on the 6th instant when they celebrated the centenary of their subjection to British rule. After remarking that, among other things, "the national anthem" was sung on the occasion, the paper says that this was England's and not India's national song. A deputation was also despatched to Simla to

present an address to Lord Minto singing, as usual, the praises of the British *raj*. It goes without saying that in reply the Viceroy should have praised the loyalty of the Phulkian States. If a person receives a favour from another, it is not wrong in him to thank the latter; nay, it is his duty to do so. The question, however, is whether the States in question have enough of life left in them to express their gratitude (to Government) in an independent manner (? to make a spontaneous expression of their gratitude to Government).

## V.—Native Societies and Religious Matters.

The Arya Samaj.

19. The *Parkash* (Lahore), of the 11th May 1909, publishes an article headed "The Arya Samaj and Government." After publishing a translation of an article which appeared in the April number of the *Hindustan Review* (the writer of which deprecates Government's hostile attitude towards the Arya Samaj), the paper says that Mr. S. Sinha, the author, is a well known public man and possesses far better means of acquiring correct information about the Samaj than the special correspondent of the *Times* can ever do. Besides, as he is not connected with the Arya Samaj, special weight should be attached to his opinion about that movement. Nor is he an Extremist, who may be suspected of being inimically disposed towards the present rulers of his country. Continuing, the paper says that the leaders of the Arya Samaj have repeatedly declared that their community does not concern itself with politics, a fact which is fully borne out by the past and present conduct of the institution. Many other leading natives also have stated in unmistakeable language that the Samaj aims at religious and social reforms alone. If, however, in spite of all this, the authorities continue to regard it as a political body and its members as criminals of the worst description, they are free to do so. If God's just laws bid the Arya Samaj to live, it cannot be killed by the opposition of Government to it. In case, however, it really uses religion as a cloak to conceal some political design, it will assuredly die even if it is not opposed by Government.

## VI.—Legislation.

The *Anand* Marriage Bill.

20. The *Jhang Sial* (Jhang), of the 8th May 1909, publishes a communication headed "Evil days for the Sikhs," in which the writer says that Indians are perhaps unaware that Government always deputes the Secret Police to mix with the members of every society, sect and samaj. No great notice is taken of a sect, samaj or society so long as it remains in a state of obscurity. As soon, however, as it gains fame and influence, it is weakened by a split being created in it. The traitors to the nation, who bring about the division, are not always common people. They include in their ranks great scholars, as also Government officers, who display active zeal and sympathy (in the cause of the society with which they are directed to connect themselves). And as they are recouped by Government for all the expenses incurred by them, they give thousands of rupees (in aid of the said society). This wins them the complete confidence of the people concerned, and in course of time they make themselves the latter's leaders, which places them in a position to have things their own way. Continuing,

the writer accuses the Secret Police of having created a split in the Arya Samaj, and says that the Aryas have now come to see through this political move, as also to know those through whom the division was effected. He adds that, when the Samaj began its activities in the Punjab, Government was seized with fear lest the Sikhs should also join the movement, some of them having already done so. It, therefore, made a Sikh, whose name it is superfluous to mention (in this letter) join the Samaj. He displayed such zeal and enthusiasm (in the cause of the Samaj) that Swami Dayananda, who was ignorant of Gurmukhi, was led to obtain from him the information contained in the part of the *Satyartha Parkash* dealing with the Sikh religion. This Sikh took advantage of the opportunity to make the Swami use such language towards Guru Nanak that the Sikhs felt deeply wounded and began to give the Arya Samaj a wide birth. After remarking that this worthy is now a leader of the Guru's followers, the writer says that Government is fully aware of the bravery and devotion of the Sikhs. It also knows that they made the life of the Muhammadan rulers (of their times) a burden. It knows further how Furrukh Syar contrived to create a split in their ranks and then made short work of the parties into which they had divided themselves. Ever since Government conquered the Punjab it has been apprehensive of a union of the Sikhs and is, therefore, always devising means to create disunion among them. Its first attempt to separate them from Hindus was made through an Englishman called Macauliffe. The last named became a Sikh, kept long hair and began to call himself Macauliffe Singh. He made a thorough study of the Granth, translated that scripture into English and acquired such influence with the Sikhs that they began to call him a *Gyani*. He tried to impress on them that they formed a sect wholly distinct from Hindus, it being essential for weakening them to separate them from the followers of Hinduism. And, as he had the Sikh members of the Secret Police for his accomplices, the idea began to spread among the Sikhs that they were not Hindus. His untimely speech at Simla, however, in which he told them that Sikhism allowed beef-eating had the effect of showing him up in his true colours. The Sikhs were startled and their ruin was averted for some time. But how could Government have given up the work begun by it? It made educated Sikhs, in whom their ignorant co-religionists repose some confidence, to continue the work; but very little success could crown its efforts. Recently, however, it has made a very deep move and the Sikhs should pray God to avert the coming danger. If the move proves successful, which is fully certain, they will assuredly be overtaken by utter ruin. The move consists in the Anand Marriage Bill, after the passing of which no Sikh marriage, which does not conform to the proposed law, will be considered legal, while the issue of such marriages will not be allowed to inherit their parent's property. The measure will breed an immense amount of litigation among the Sikhs and make them fly at one another's throats. This will enable Government to attain the object which it once tried to achieve through Mr. Macauliffe. At present, the Sikhs enter into marital relations even with non-Sikhs, but this will be impossible under the proposed law, because no Hindu will consent to observe the *anand* form of marriage. This will separate the Sikhs not only from Hindus but also from those members of their own families who do not profess Sikhism. Again, how will it fare with the children of those who have already been married according

to Vedic rites ? To whom will their parent's property descend ? If, moreover, the law in contemplation declares all marriages performed before its passing to be legal, Sikh marriage, the legality or otherwise of which will thus depend on a law passed by a foreign Government, will cease to be a spiritual institution and will degenerate into a contract entered into by a man and a woman for life or for a specified period to enjoy themselves or to obtain children, as is the case in Europe. If, however, these marriages are held to be illegal, quite a commotion will be caused throughout the country, especially in the Lyallpur *ilaka*, in which 95 per cent. of the Sikh marriages have been celebrated according to Hindu or other non-Sikh rites. Continuing, the writer says that the Sikhs are divided into many sects, and that there can be no objection to the party which has fathered the Bill having the tsame passed for themselves. What right, however, has it to force the measure even on those Sikhs—and these form 99 per cent. of the community—who do not share its views ? Those who favour the Bill are very few in number, while the vast majority of them also are knowingly undermining the foundations of the Sikh nation in order to earn their bread. A few simple-minded Sikhs are of course sincere in their support of the measure, but they do not realise what ruin it will bring on their co-religionists. The writer then asks the Sikhs to beware of the wolves who mix with them in sheep's clothing and are thinking of selling them for a mess of pottage or in order to gain false honour. They should not be misled or feel frightened at these worthies mixing with, or being respected by, the authorities. Nor should they care about these men knowing English or be misled by the idea that the latter are exerting themselves for the good of the Sikh community. These rascals are simply deceiving the Sikhs and spoiling their own and their co-religionists' future for the sake of a little worldly success. They care nothing for the *Granth* and the Gurus, and look upon the English and bread as their God and Guru, respectively. The writer then goes on to say that he will show in the next issue of the paper that even the *Granth* does not allow the *Anand* form of marriage, and that all the Gurus were married according to Vedic rites. Are the Sikhs, he asks, who support the Bill under reference, wiser and more religious than the Gurus, and should greater faith be reposed in them than in the founder of Sikhism ? Bhai Mani Singh was cursed for having manipulated some passages in the *Granth*. Do not the Sikhs in question, who would ruin their co-religionists by creating dissensions among the latter, deserve any punishment ? They will assuredly be punished by the Gurus.

## VII.—General Administration.

### (*a*)—*Judicial.*

Libel cases against the *Jhang Sial*.

31. Writing under the heading "Fund in aid of Banka Dyal," the *Jhang Sial* (Jhang), of the 8th May 1909, regrets that, in spite of repeated appeals made by it during the past three months, it should not have been recouped even for the fine imposed on it (in the libel cases instituted against it). It, however, feels thankful to those subscribers who have approved of the suggestion that every subscriber to it should pay eight annas towards the above Fund or who have promised to pay yearly that amount in addition to

their annual subscription while the paper exists. The Editor then acknowledges some further subscriptions, aggregating Rs. 49-11-0, towards the Fund, the total of which now stands at Rs. 61-9-0.

Lala Lal Chand's appointment to the Bench of the Punjab Chief Court.

22. The *Paisa Akhbar* (Lahore), of the 11th May 1909, publishes a paragraph headed "Another Indian Judge of the Punjab Chief Court." After expressing joy at the appointment of Lala Lal Chand as Officiating Temporary Additional Judge of the Chief Court, the paper says that three Hindus have had the honour of being appointed to the Bench of the said Court. Although, it adds, so far only one Muhammadan (Mr. Shah Din) has been similarly honoured, some Hindu Sabhas had the narrow-mindedness to raise an outcry over his appointment to his present office.

Alipur bomb case.

23. The *Parkash* (Lahore), of the 11th May 1909, publishes a note entitled "Release of Arabindo Ghosh," in which it says that the whole country had been anxiously awaiting the Sessions Judge's order about Arabindo. The public were afraid lest he should be proved to have been connected with a movement (anarchism) which disregards the dictates both of morality and religion. After expressing joy at his acquittal and remarking that the event must have gladdened the hearts of his fellow-countrymen, the *Parkash* says that although he has been acquitted by the Sessions Judge, he has, nevertheless, suffered simple imprisonment (so to say) for one year. Does not Mr. Beachcroft's judgment, it asks, show that it was a great mistake not to release Arabindo Ghosh on bail? The laws of Government are such that the police can arrest and lodge in the lock-up any person on mere suspicion. Have not the public the right to ask Government what amends it is going to make for having made Arabindo and seventeen other innocent persons rot in jail for a year? Again, what objection can it now have to restore Babu Krishen Kumar to liberty? The sole offence, if any, for which that gentleman was deported, consisted in his having moved the public to give money in aid of Arabindo Ghosh. When, however, Arabindo himself has been pronounced innocent, there can remain no doubt as to the innocence of Babu Krishen Kumar also.

Continuing his remarks in another paragraph headed "Severity of punishment," the Editor says that, in their joy at the release of Arabindo, the people should not forget that extremely heavy sentences have been passed on some of the other accused. After remarking that in all probability this has been done to create a precedent, he says that he has been regularly reading the reports of the proceedings, and that the conviction of some of the accused has come upon him as a great surprise. As to what effect the infliction of the heavy punishments alluded to will have, he can say nothing positively. It is possible, he adds, that the blow may crush the anarchist movement, while it is equally likely that the severity of the punishment may beget sympathy for the accused and hatred towards Government.

### (b)—*Police.*

The Bengal Police.

24. The following is taken from the *Tribune* (Lahore), of the 12th May 1909:—

"The able and sober judgment of Mr. Beachcroft, the Sessions Judge who tried the Alipur bomb case, cannot certainly be accused of any bias against the Police; on the

contrary, the Judge has tried to give the utmost consideration for the Police and strenuously defended that body from the aspersions cast on it by the defence counsel. And yet indirectly what a scathing condemnation the judgment is of Police methods and Police evidence. It is not merely that the Police were at pains to fish for every conceivable evidence to connect Mr. Aravinda Ghosh with the conspiracy. That would not by itself come under any judicial castigation. The point in this case was that much of the evidence thus got up was of such an unreliable and suspicious character that it could not stand the sifting in a Court of Justice. As regards the evidence of the Police spies, Mr. Beachcroft plainly says: 'I do not place reliance on the evidence of either of these men unless there is material corroboration of it.' The Judge's finding with reference to the famous 'sweets' letter is far more striking. The Judge feels no hesitation to declare that the letter could not have been written by Barindra Kumar Ghosh to his brother, Aravinda. What is then the inference? It is, as the *Statesman* points out, 'the letter is a forgery of the most outrageous character, which had it been more skilful have led to the condemnation of a man now acquitted.' Certainly the Bengal Government cannot rest unconcerned after this clear judicial finding. It should take every step available to trace the history of the exhibits and bring the forger to book. We trust that the Government of Sir Edward Baker will allow no shilly-shallying in the matter. In the Barah dacoity case the Chief Justice of Bengal, who presided at the special tribunal, also disbelieved all the Police witnesses and discharged all the accused. Their Lordships also made severe strictures upon Police methods. Certainly the Police has come out if anything out of these cases with an even more blurred reputation. With the notorious fiasco in the Midnapur bomb case and the failure in these cases, the Bengal Police has earned a most unenviable reputation for inefficiency and something even worse, we fear, than inefficiency."

### *(d)—Education.*

25. The following is from a letter contributed by one Kazi Kabir-ud-din to the *Observer* (Lahore), of the 8th May 1909:—

The Urdu Panjabi question.

"While such is the condition of things in Turkey, Persia and Afghanistan, we in India too are not without our little troubles. Though the language question in one of the most important, as it touches the very foundations of the Muhammadan community in this country, we have no intention of dealing with it at any length in the course of this article. Whatever may be the real intensions of the good people who want to see Panjabee installed as the officiall anguage of the Punjab, there cannot be the least doubt as to the consequences thereof. Urdu is the common language of the Hindus and the Musalmans, and to make it what it is both have contributed their heart's blood during the last three centuries. Yet in spite of its store of knowledge, the beauty of its diction, the terseness of its style, the richness of its modern poetry, and the elegance of its prose, in spite of its being understood and spoken in almost all parts of India, and in spite of its being the written language of the Punjab, the United Provinces and Oudh—in fact, the whole of Northern India—the Hindu declaration of complete isolation and change of front must be looked upon as nothing less than a national calamity. 'Urdu is the language of the Muhammadans' is the cry, and they cannot abandon it, as the Hindus are going to do. By the proposed elimination of Urdu, its enemies are trying to strike at the very root of Indian Muhammadan civilization. By adopting Panjabee, Muhammadans will be required to travel all over again the ground they have been travelling for generations past, a new literature will have to be created and all their books on religion, medicine, poetry, law, and history will have to be translated into Panjabee, the other alternative being to saddle them with two tongues where one was formerly sufficient. This is what is called a real stroke of genius—a double-handed sword, a clever feat of killing the snake but saving the rod. The obvious meaning of this Panjabee cry is to gain one more step towards the goal of Hindu domination in India, to add one more link to the chain which is to make all the

different classes of the Hindus into one common Hindu nationality, while it aims at breaking as under at least one strong tie which unites the Muhammadans in India. The same measure which is calculated to cement Hindu nationality is equally well adapted to injure the nationality of the Muslim community."

*(f)—Railways and Communications.*

A complaint. 26. The *Paisa Akhbar* (Lahore), of the 11th May 1909, reports that some of the benches on the platform at the Amritsar Railway Station have the words "for Europeans only" painted on them. This, adds the paper, puts respectable native passengers to considerable inconvenience. The Railway authorities should always avoid the deplorable mistake of making invidious distinctions between Europeans and Indians in such matters.

*(h)—Miscellaneous.*

27. The following appears in the *Panjabee* (Lahore), of the 8th April 1909:—

Morality in Government service.

"These cases may serve to throw an oblique light on the question of morality in Government service which is discussed in to-day's article by 'OBSERVER,' so far at least as the attitude of the high er authorities is concerned. Newspaper men and memorial writers know of the frequent occurrence, in Government Departments, of instances in which innocent or secondary men are victimised while those in high places, who know more of the game, keep 'mum,' see the fun, and enjoy their 'prospects and promotion' at the hands of the discriminating authorities. The fact is that there are justice and injustice, morali ty and immorality, hr manity aud cruelty, in all spheres of life, and a great deal depends upon indi viduals. But the 'sys'em' is no insignificant factor, at least in India, and is often too powerful for individuals. While in other departments of life the machinations of the wi cked have a chance of meeting with their checks and counterpoises in the workin g of divergent forces, in Government departments rascality often receives a backing of superior forces that makes it invulnerable. Thus it happens that there is the grea test corruption and oppression in the Police Department, the greatest inhumanity and avarice in the Revenue Department, the greatest of senseless harassment and terror sing of people in the Courts of Justice. 'OBSERVER' writes that certain Government officials have the opportunity of doing good so vast in magnitude that many a philanthropist cannot accomplish as much in a lifetime. In theory this may be quite correct, but there are a number of 'ifs' involved in the question. As current facts are, if one day's iniquities committed by the agents of Governments were collected together and the perpetrators were arraigned before the public, there would not be space enough in the jails of the country to accommodate them even if the present inmates, who are mostly saints in comparison, were discharged. We do not wish to be understood as saying this by way of disparagin g Government service, about which our views were expressed clearly enough sometime ago. We believe that there are enconomical and political grounds enough in favour of Government service, but the less a high claim is set up for it on moral grounds the better. In other spheres the honest and independent man may hold his own, but in Government service he must bow the knee to Baal or clear out. Again, it is reasonable to compare the morality of Government service with other departments of life without bringing into the discussion philant hropists and saints and pitting them against District Judges and Police Superintendents. The latter would hardly be able to stand the test. For Virtue herself follows in the trail of the true philanthropist, even if he is powerless to do good with his own hands, while the average Government servant is most interested, willingly or unwillingly, in maintaining a system of abuses and corruptions. Indeed were it not for the beneficent influence shed all round by the philanthropist, most Governments and their agents would make mince-meat of the people they are enjoined to protect.

28. The *Tribune* (Lahore), of 9th May 1909, publishes the following under the heading "A Timely Call":—

Indian Industrial and Agricultural Exhibition, Lahore.

"While on this subject we think the Hon'ble Mr. Harkishan Lal, General Secretary of the Exhibition, which, by the way, will be styled the Indian Industrial and Agricultural Exhibition of the Punjab, the North-West Frontier Province, and Kashmir, has done well to sound a timely call to all interested in the success of the Exhibition and the cause of the industrial regeneration of the country. The self-imposed task which the organisers of the Exhibition have taken upon their shoulders is one which deserves the hearty and willing support and co-operation of all classes of the people. As the Hon'ble Mr. Harkishan Lal says in his letter, the Ruling Princes, the nobility and gentry of the land, the Congress-wallahs, and the non-Congress-wallahs, the officials and the non-officials, Hindus, Muhammadans, Sikhs and Christians, all owe it to themselves to leave no stone unturned to make the Exhibition one worthy of the Provinces and beneficial to the people at large. It is a noble and beneficent cause that demands the whole-hearted support and co-operation of one and all and it is to be hoped that one and all will alike respond to the call. The great magnitude of the task is evident from this that the undertaking will not only embrace the industrial side of the country's progress but also cover the agricultural ground. The importance of agriculture to a country like India can never be exaggerated, the need of placing it on an improved footing to grow two blades of grass where at present one grows cannot be overrated by any means. Any attempt to give the toiling and moiling sons of the land, in the literal sense, an insight into the possibilities of improved and more productive methods of agriculture cannot be in vain. On the industrial side the country has been making rapid strides in the diverse departments of industry, immense progress has been effected in the various articles of daily requirement and use, and it cannot fail to be an object-lesson to those engaged in the task of production and manufacture to see improved processes, to come across more finished articles, to compare notes, and to broaden their own vision and to pick up knowledge that may help them in advancing the cause of the country's progress. All this requires enormous preparation and entails labour and expense of which it is impossible to convey an idea to those who have not visited an Exhibition. Still no one can fail to form some idea, however meagre and inadequate, of the necessity of timely endeavour and preparation. With Sir Portul Chandra Chatterji, Kt., as President of the Exhibition Committee, with Sir Louis Dane as one of the Patrons, and with leading representatives of all sections of the community to support it, the Exhibition must be said to have made a good start. It is now for the Ruling Princes and the People to extend their ready and whole-hearted support, and we trust it will be forthcoming in the ways suggested by the Hon'ble Mr. Harkishan Lal and others, to ensure the success of the Exhibition in a degree commensurate with the position and honour of the Provinces concerned."

29. The *Akash* (Delhi), of the 6th May 1909, announces that Sayad Haidar Raza is about to issue from England a monthly called the *Young Muslim*. He writes to say that the relations between the Hindus and Muhammadans in England also have been greatly strained and that it is with the object of remedying the evil that the new periodical is going to be launched.

"The Young Muslim."

30. The *Jhang Sial* (Jhang), of the 8th May 1909, publishes a paragraph headed "Campaign against rats." The destruction of these rodents, he says, with the aid of poisoned baits is attended by two evils. In the first place, the rats swallowing baits and dying in their holes breed a very unwholesome stench. Again, there is always a fear of small children swallowing some of the baits. Indeed, a number of such mishaps has already occurred at

Destruction of rats.

different places. Only recently a child at Maghiana swallowed a bait and, but for its instant removal to the hospital, very serious consequences would have ensued. The paper is, therefore, of opinion that the use of poisoned baits should be abandoned altogether or that it should be carefully seen that such baits are not picked up by children.

31. The *Khalsa Advocate* (Amritsar), of the 8th May 1909, publishes the following :—

Public service and the Sikhs.

"A passing remark was made in regard to the Sikhs in Government service. We have never doubted the good intentions of Government in welcoming 'Sikhs of education in the Civil and other branches of the administration.' But, as His Honour may be aware, there are other influences which not unoften stand in the way of the Sikhs getting that share which is their due. Near and distant relations already in Government ssrvice help a good deal in getting appointments for their son and relatives. But the Sikhs have so far been 'sluggish' in the matter of quickening their 'intellectual life' and thus got very few posts of responsibility in the public service. So the educated Sikhs now find it very difficult to get into the service, because communities, whose attitude towards them is devoutly wished to become friendly, have already monopolised them. Unless the Government takes special care to see that educated Sikhs are not balked of their due share in the general administration of the country by their more active and more clamorous neighbours, there is not much chance of the Sikhs' own efforts succeeding against such unequal odds."

D. PETRIE,

LAHORE :
The 15th May 1909.

*Asst. to the Deputy Inspector General of Police,*
*Criminal Investigation Department, Punjab.*

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Jaswant Rai ... | 3,100 " |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 " |
| 4 | Punjab Times and Frontier News | Rawalpindi ... | C. V. Miles ... | 250 " |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| 6 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| 8 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 700 " |
| | **BI-WEEKLY.** | | | |
| 9 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| 10 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| 11 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 200 " |
| 12 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| 13 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| 14 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,800 " |
| 15 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 16 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,825 " |
| 17 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 " |
| 18 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 19 | Dost-i-Hind ... | Bhera, district Shahpur | Ram Labhaya ... | 200 " |
| 20 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST MAY 1909—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 21 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| 22 | Hindustan ... | Lahore ... | Ram Sarn Datt ... | 1,800 „ |
| 23 | Jhang Sial ... | Jhang ... | Bhagwan Das ... | 700 „ |
| 24 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 25 | Khair Khah-i-Alam ... | Delhi ... | Mir Hasan ... | 110 „ |
| 26 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 80 „ |
| 27 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 „ |
| 28 | Native States Gazette ... | Delhi ... | Nazir Ali and Ashiq Ali... | ... |
| 29 | Nazim-ul-Hind ... | Lahore ... | Nazim Husain Khan ... | 200 copies. |
| 30 | Nur Afshan. ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 „ |
| 31 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 „ |
| 32 | Patiala Akhbar ... | Patiala ... | ... | ... |
| 33 | Parkash ... | Lahore ... | Soma Deva ... | 700 copies. |
| 34 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 35 | Municipal Gazette and Sada-i-Hind, | Do. ... | Din Muhammad ... | 500 „ |
| 36 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Atta Ulla ... | 392 „ |
| 37 | Ditto ... | Rewari ... | Safdar Husain ... | 200 „ |
| 38 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 „ |
| 39 | Sher-i-Babar ... | Do. ... | Kishen Singh ... | 500 „ |
| 40 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 41 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 42 | Tahzib-ul-Niswan ... | Lahore ... | Miss Mumtaz Ali ... | 240 „ |
| 43 | Tilak ... | Hoshiarpur ... | Bhagat Singh ... | 7,000 „ |
| 44 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 „ |
| 45 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 „ |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST MAY 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 46 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| 47 | Watan ... | Do. ... | Muhammad Insha Ulla | 1,800 „ |
| 48 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 49 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 „ |
| 50 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 „ |
| 51 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 „ |
| | MONTHLY. | | | |
| 52 | Arya Musafir ... | Jullundur ... | Wasir Chand ... | 1,300 „ |
| 53 | Azad ... | Lahore ... | Bishan Sahai ... | 500 „ |
| 54 | Indar ... | Do. ... | Dharm Pal ... | 3,000 „ |
| 55 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 56 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 „ |
| 57 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 „ |
| 58 | Martand ... | Do. ... | Kanaya Lal ... | 250 „ |
| 59 | Ishaat-ul-Quran ... | Do. ... | Muhammad Chittu ... | ... |
| 60 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 copies. |
| 61 | Ganga ... | Jullundur ... | Karm Chand ... | ... |

[ Confidential. ]

[ Vol. XXII. ] [ No. 21. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 22nd May 1909.**

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### I.—Politics.

#### (*a*)—*Foreign.*

Indians in the Transvaal.

1. The *Paisa Akhbar* (Lahore), of the 18th May 1909, publishes an article headed "Maltreatment of Indians in South Africa." The paper regrets that, so far from being ended, the troubles of Indian immigrants in the Transvaal should be cruelly prolonged. It is a matter for deep regret that the inhabitants of one part of the British Empire should be grossly maltreated in another, and that the Imperial Government should take no notice of their pitiable condition. The story of the sufferings of the Indians settled in the *ex*-Boer Republic is pathetic in the extreme. Respectable members of their community have been sent to jail, made to work on roads, and subjected to every indignity and humiliation. Lord Ampthill and other English well-wishers of India have tried their best to invite the attention of the British public to the matter, but their efforts have simply been thrown away. Continuing, the paper says that Mr. Mashir Hussain, Kidwani, has contributed a letter on the subject to the *Advocate* (Lucknow) in which he observes that the return of Transvaal Indians to their native land will swell the ranks of the extremists. He therefore makes the awful suggestion that they should go and settle in the Turkish Empire, large parts of which still lie uninhabited. Cannot, however, Indians, whom Lord Morley calls the Crown's "equal subjects" (with Britons) find protection anywhere under the British flag? Will they be turned out of the British colonies with disgrace, while their return to this country is considered inadvisable? Will not the Imperial Government consider the matter in all its bearings?

Committee on Indian emigration.

2. The following is from the *Panjabee* (Lahore), of the 20th May 1909:—

"In the House of Lords, during the week the last mail to hand left, Lord Crewe, the Colonial Secretary, announced and explained the appointment of a Departmental Committee to enquire into questions relating to Indian immigration into the Crown Colonies. The matter, said Lord Crewe, was of the utmost importance. The question of indentured labour had been the subject of criticism in many quarters. For his own part, His Lordship found many points in favour of the system. It had to be remembered that in

regard to labour native populations like those of India did not possess powers of organisation, and it was reasonable that they should be subjected to a condition of apprenticeship as though they were minors. At the same time all agree that all systems of indentured labour necessarily required careful watching. There was the temptation on the part of the 'natural man'—the employer—to exploit the indentured man and to bring the latter's condition to the border-line of a slave's lot, and this was to be avoided. The Committee, said Lord Crewe, was set up by the India and the Colonial Offices, and the Government hoped it might serve the needs of India as well as those of the Colonies by indicating and directing the places and methods to which and by which Indian immigration could best to carried out. Of many different races of India, some parts of the empire might be suitable to one, and others to another. The last thing the Government wished was to exploit the Indian laborer or 'to do anything but assist in making a free outlet from the Indian Empire for those natives who desired to work elsewhere.' We should say, however, that from the Indian point of view the thing most desired is not to assist in making a 'free outlet' from India into the Colonies, in which direction the recruiters and emigration agents are already doing more than is good for the ignorant labourer. The one thing essential is to secure to the labourer in the Colonies conditions of life and labour worthy of human beings, not to speak of subjects of the British Empire. It is to be feared, however, that the Imperial Government is very little likely to stretch out a helping hand to the Indians in the Colonies, when Colonel Seeley, Colonial Under-Secretary, could stand up in the House and say that as Indians in South Africa are breaking laws 'sanctioned by the Crown,' they must take the consequences, even though Mr. Gandhi be subjected to the indignity of being led through the streets of Pretoria handcuffed. The Colonies rather than the Indian emigrants are, therefore, likely to benefit by the appointment of the Departmental Committee."

(*b*)—*Home.*

British rule in India.

3. The *Tilak* (Hoshiarpur), of the 6th (received on the 17th) May 1909, publishes an article headed "Is the British Government actuated by honest motives ?" The question, says the paper, has seldom suggested itself to the natives of India during the past 150 years. Again, it is very easy to answer it in the affirmative or in the negative, but it is difficult and dangerous to come to a decision in the matter. The paper would like to say in reply that Government is assuredly actuated by honest motives and that it does everything for the good of Indians. This position can, however, appear strong only if one follows the principle that to reason in connection with political matters is an act of heresy, which has taken its birth in the skirt or *pyjamas* of "Sedition Jan" of these days. In former times a person arguing in divine matters was declared a heretic and perished on the gallows. Since, however, the world has been removed from under God's rule and people have accepted "the royal religion" and pinned their faith to the Indian Penal Code, God has been rendered powerless to punish them for blasphemy. (It is argued that) He was a despotic ruler and (that) consequently it is no offence to throw Him overboard. On the other hand, if any one goes against any verse (section) in the Indian Penal Code even by a hair's breadth, he is forthwith hurled into the worldly hell (prison). When, however, people acquire a taste they are bound to develop it. Disobedience to God was certain to be followed by the same attitude towards the sovereign (*lit.* sovereigns). And just as God used to be displeased at people disobeying Him and to send vicegerents, *i.e.*, prophets, to punish them (of which, however, he has now become tired), their wordly Gods also have been displeased at their disobedient conduct and are sending (out) the harshest of officers to punish their "secular heresy." But when even God had to bow to rebels against Him, who can say that the worldly

Gods alluded to will not have to follow His example ? For the present, the rebels against them are being punished and their houses are being searched. The police (*lit* black-habited Indian-Penal-Code-Maulvis) carefully scrutinise the speeches and writings of the rebels with the object of arresting the latter on their penning or uttering a single word of heresy. Nevertheless, heresy is daily on the increase, and the people have begun to regard both the holy Indian Penal Code and . . . (the next word is illegible) with suspicion. This being so, it is not sufficient for the paper merely to say that Government is actuated by honest motives. The people now weigh facts, ask for proof and resort to argument. Only recently it was remarked by a certain (Anglo-Indian) newspaper that the appointment of an Indian to the Viceroy's Executive Council was detrimental to the interests of (Government's) "internal (secret) policy." A heretic, who calls himself a nationalist, to whom the Editor read out the above remark, expressed surprise at Government following such a policy in face of its repeated declaration that it did everything for the good of natives. He wished to know whether the Council also transacted business the nature of which should be known to Englishmen alone and the possession of a knowledge of which by an Indian, however able and loyal, was likely to prove injurious to Government. He added that if some such business is actually transacted at the Council, its object must undoubtedly be to injure Indians and benefit the English. Continuing, the Editor's friend said that Mr. Sinha had been appointed Law Member and that the different laws were passed for the good of the people. If this was really so, what exposure could Mr. Sinha make about Government in the matter ? Evidently the primary object of these laws was not to benefit the people, but to foment dissensions among them, to bring money into the coffers of Government and to increase its strength. Consequently, the Editor's friend added that Government was certainly not actuated by honest motives, or it unwittingly did things calculated to create suspicion as to its intentions. The Editor could not flatly contradict his friend ; all he could say was that Governments only understand secrets of Empire. He concludes by inviting contributions on the subject.

Rulers and the ruled.

4. The *Tilak* (Hoshiarpur), dated the 6th (received on the 17th) May 1909, publishes a few verses by "Ram," who says that the brave do not fear death and imprisonment. Those, he adds, who practise oppression and go strutting about, should bear in mind that they will die the death of a dog. Foreigners enjoy themselves in their shawls, but Indians die from cold. It is grossly unjust that patriots should lose their lives for loving the country. "Ram, why doest thou sit idle ? Look at the pick-pockets (the English) who are robbing the Mother (India)."

Rulers and the ruled.

5. The *Tilak* (Hoshiarpur), of the 6th (received on the 17th) May 1909, publishes a paragraph headed "Who is a rebel" ? The paper says that, according to modern terminology, a rebel is he who is weak and cannot punish his adversary. He who is able to punish is called a King, while he who can be punished is a subject and a rebel. Abdul Hamid, who was the ruler of Turkey up till only a few days back, at whose bidding thousands and lakhs could be and were put to death, and for whose long life prayers used to be

offered to God, is a rebel and is in captivity to-day. There was a time when any one standing by the deposed Sultan was considered a loyal person, but those now loyal (to him) are being put to the sword. Again, those who were formerly called rebels have come to be regarded as patriots and will be appointed to high posts (under the new Government). This should show that (strictly speaking) their exist neither Kings and subjects, nor rebels and loyal persons. The truth is that he who is strong is called good, while his reverse has all sorts of approbrious epithets applied to him. Continuing, the paper says that no one could have imagined a year back that there would arise a nation in Turkey in which Muhammadans and Christians are in the proportion of 1 to 2. Up till only a few days back the two communities used to fly at each other's throats, but now they have been so united that they can set up or pull down Sultans. They call Turkey their motherland and are ready to work shoulder to shoulder (for her good). The paper then reverts to Abdul Hamid's fate and says that even boys laugh at his conduct in abandoning the comfort of his palaces in preference to granting a parliament (to his subjects) and in preferring deposition to giving up the habit of oppressing people, which goes by the name of despotism. He should have thought that when he, a single individual, was averse to parting with his despotism, *i.e.*, liberty, how could he make a whole country relinquish its desire for freedom? The only difference is that Kings wish to be free to practise oppression, while subjects desire liberty to enable them to protect themselves against oppression. In conclusion, the paper says that no one can read the future and that Indians (*lit.* we) also should not give way to despair. It is possible that God may grant their prayer and make them also a free people. May He enlighten them and grant foresight to their rulers.

Government and the Nationalists.

6. The *Tilak* (Hoshiarpur), of the 6th (received on the 17th) May 1909, publishes a paragraph headed "Preparations in connection with the pronouncement of the sentence in the bomb case." Can any one say, asks the paper, why the houses of respectable persons in Calcutta, Madras and Bombay are being searched; why cases are trumped up against natives suspected of loving their nation; and why, if they cannot be so prosecuted, they are closely watched by the police, both openly and secretly. All this, it adds, may be due to Government's determination to stamp out nationalism in the country, which prompts it to try to crush nationalists (*lit.* them) by fair means or foul, just as the Muhammadan rulers of India used to hatch (diverse) plots to destroy the Sikhs and Mahrattas. It is also possible that, just as the Moslem Kings alluded to failed to exterminate the Sikhs and Mahrattas, the efforts of the authorities to destroy the (nationalist) party may prove unsuccessful and the nationalists may have to resort to violence against their wishes. Continuing, the paper says that Government's conduct in making the police indiscriminately watch the Calcutta nationalists of all ranks and their friends and acquaintances, at a time when no new (anarchist) conspiracy has been unearthed in the metropolis and no further bomb outrage has been committed, is perhaps due to the police having, with a view to enhance their value, deceived the authorities into the belief that a rebellion will break out throughout the country and that all Englishmen will be put to death on the day on which the judgment in the (Alipur) bomb case is pronounced. The police have perhaps given Government to understand that the conviction of their leader, Arabindo

Ghosh, will make the nationalists perpetrate the above deeds, and that, consequently, it is necessary to watch closely all their friends and sympathisers. Similarly, although the Punjab is at peace now, the Lahore police recently put another feather in their cap by expelling two or three young men from the capital of the province on the occasion of the Viceroy's visit to that city. After remarking that their conduct was calculated to compromise the dignity of Government and that they paid no heed to this aspect of the matter, the paper refers to the annoyance to which Mr. B. Mitter, a pleader at Calcutta, and his family are alleged to have been subjected by the police (owing to his being one of the pleaders for the defence in the bomb case). Proceeding, it says that it is not known whether any policeman does duty in front of Lala Lajpat Rai's house also. At all events, a proposal has been made to the local municipality by Government to erect a police station near the Arya School, Lahore. The proposal will be sanctioned shortly, which will give the students of the Arya School and College an opportunity of daily witnessing (the doings of) the police, while sedition germs will be driven out of the brains of both the teachers and the taught. If maggots appear in a wound on the body of a cow or buffalo, they can be instantly killed by whispering the names of five *Thanedars* in the animal's ear. Perhaps this is why Government is trying to kill the germs of sedition (in the people's brains) by letting the last-named have a look at the police, although so far the experiment has not proved successful and the germs have been daily on the increase. The *Tilak* next refers to the enquiries alleged to have been made by the Sub-Inspector of Jaranwala (Lyallpur district) about the whereabouts of Sufi Amba Pershad (on the occasion of the Viceroy's recent visit to Lahore). All this activity, it adds, seems to be connected with the coming pronouncement of the judgment in the bomb case. Both the police and the authorities appear, however, to have been utterly confounded. Even if the people believe that it is to the interest of their country that they should take up arms and murder Englishmen, have they not the sense to know that it is foolish in them to think of facing guns and cannons unarmed and on a day on which the authorities will be thoroughly on the alert? Do they not see that, instead of getting those of them killed who are in the bad books of Government, they should display patience on the present occasion and bide their time to revenge themselves (? on the English)? At present no power (*lit.* King) is fit to pit itself against the British Government, and it is therefore impossible for the nationalists, who are acquainted with the history of the whole world and know all about politics, to be so foolish as to create disturbances on the day alluded to, especially when they know that they are an eye-sore to the police; that they are being arrested even] for offences committed by others; that the police are always on the look out to fabricate cases against them; that they are openly called the enemies (of British rule) by all Englishmen from the King-Emperor downwards; and that they should have no hope (of protection) from any court of law. In short, either the police have so warped the judgment of Government that it sees evil spirits on all sides, or this country really stands on the top of a volcano, which will burst one day and which is known to exist only by the police and the authorities. At all events, the state of affairs described above has led even those persons who have nothing to do with politics to interest themselves in the subject. The contagion has spread to native women. If a person who is watched by the police or is interfered with by them in any other way is asked why he has

been so treated, he delivers a sort of lecture to his questioners. This sets people thinking, and Government's present nervousness makes them wrongly infer that it is about to lose its hold on the country.

The reform scheme and Muhammadans.

7. The *Tilak* (Hoshiarpur), of the 6th (received on the 17th) May 1909, publishes a note headed "What Muhammadans will do in the (reformed) Councils." The whole country, it says, is exclaiming that Morley's Reform Scheme has proved a bone of contention between Hindus and Muhammadans (*lit* between two dogs). Both communities are asking for different concessions in connection with the proposed reforms and neither pauses to think that the only business of the native members of the various Councils consists in being subjected to snubbing. These councillors can achieve nothing beyond taking part in discussions, and consequently Hindus and Muhammadans had better stop fighting over the scheme. Continuing, the paper says that Nawab Salimulla's recent Budget speech in the Eastern Bengal Legislative Council shows what part Muhammadan councillors may be expected to play. The Nawab declared that he had full confidence in the Lieutenant-Governor and His Honour's noble-minded subordinates. It is for saying such things that Muhammadans are exerting themselves to secure on the reformed Councils seats (in excess of their numerical strength).

Lala Lajpat Rai.

8. Writing under the heading "We and our Lajpat," the *Tilak* (Hoshiarpur), dated the 6th (received on the 17th) May 1909, says that Lala Lajpat Rai is undoubtedly the most honoured man in the Punjab and that Government itself has been the cause of his attaining this high position. It, however, rests with the Lala himself to maintain intact the bond of love which now exists between him and the people. The latter feel thankful to him for his services to the nation, and the obligation under which they labour cannot be discharged either by themselves or by future generations. After remarking that he has rendered these services with no selfish object, the paper says that, by resuming his legal practice, Lala Lajpat Rai has thrown an indelible blot on the nation. The Lala occupies the position of a god among "us," and it does not become the god of "our" nationality and the apostle of "our" liberty to "stretch his hand to the English Courts for justice" (to practise in these Courts). If he follows a contrary course, he will be disgracing his country for ever. The laws which withhold their protection from a man who cannot afford to pay Court fees are not worthy the name. Similarly, the Courts in which Europeans guilty of killing natives can save themselves by setting up the plea of the ruptured spleen cannot be called judicial tribunals. Besides, will not Lala Lajpat Rai be trampling on the feelings of Hindus by believing in the justice of the Chief Court judgments (*Chief Court ke faislon par imán láte hue*)? Has he forgotten the tragic story of Viranwali, who was robbed of her chastity by the highest Court in the Punjab? The Lala should take pity on his nation and give up the idea of resuming his pratice at the Bar. It is a matter for shame that he should re-enter a profession which he once threw up as evil and irreligious, in which one has to dye one's hands in the blood of one's poor and innocent countrymen, and in which one has to resort to lying and deception to pocket

others' money. If Lala Lajpat Rai wishes to become rich, he should not seek for wealth in such a mean profession. No lawyer who practises in the British Courts can have the courage to say that he makes money by honest means. The wealth acquired by him is obtained by cutting the throats of his poor countrymen.

[*A very large number of words in the article is illegible.*]

Arabindo Ghosh.

9. The *Akash* (Delhi), of the 13th May 1909, publishes an article headed "A great man: Arabindo Ghosh." Strictly speaking, says the paper, a great man is he who does not bid good-bye to his senses in weal or woe and who has the patience or perseverance to keep moving onwards with his eyes fixed on his high goal. He may be pricked to a sieve by thorns, but he should neither extract them nor open his lips in complaint. He should suffer everything in silence, his face should beam with true enthusiasm, and he should have the courage to exclaim loudly, "Mine will be the future religion of the world." He should spurn even the highest post and should exclaim now and then that he has dedicated his body to (the service of) God, and that his brain, tongue and hands will work according to his will alone. He should put on the jewelled crown of truth and address himself to his duty with earnestness of purpose. All the snakes and lions in the world may try to frighten him, and the dagger and the sword may thirst for his blood, but no troubles should drive him away from the field. The paper then publishes a brief sketch of the life of Arabindo Ghosh and says that he could not enter the Civil Service of India owing to his failure to satisfy the riding test. He had, however, been selected by God for a far higher service. Indeed, if Arabindo had joined the Indian Civil Service, who was there to undertake the important national work (begun by him)? God wanted him to advocate the cause of starving natives, to shed scalding tears over the wretched condition of his country and nation, and to sacrifice himself for the future prosperity of his motherland. "Arabindo, dear Arabindo, why art thou silent? Because thy fellow-countrymen do not help thee in (thy) national work (and) evince no interest in it. Never mind! Thou hast done thy work. Thy strong resolution still encircles the terrestrial globe. The arrow of thy thought is certain to hit the mark. The memory of thy constitutional work will endure as long as the sun and moon shine over the world." (*To be continued.*)

Arabindo Ghosh.—A mischievous suggestion.

10. The following is from the *Tribune* (Lahore), of the 16th May 1909:—

"Mr. Arabindo Ghosh has been acquitted after a long and protracted trial by a competent Court of justice of all the charges that have been framed against him, and the generality of Anglo-Indian papers in the country have admitted that the evidence of his complicity in the bomb conspiracy was of the most flimsy and fragmentary kind. But it seems that he is still on the brains of some Anglo-Indian journalists, and one of them, the *Indian Planters' Gazette*, has been urging his name as a fit person for deportation. But the *Planters' Gazette* goes further than that. It makes in reality an appeal to Sir Edward Baker to this effect, saying 'if the Government policy for the suppression of sedition and anarchism is to be characterised by consistency and strength, surely there is here a fresh necessity to use the most powerful weapon in its armoury. Enough transpired in evidence to prove Arabindo Ghosh a revolutionary of more subtle influence than any of the deportees who have excited the sympathy and compassion of Mr. Mackarness.'

Now the suggestion is not only mischievous but is a most absurd one. Mr. Arabindo Ghosh has been acquitted by a Court of Justice after a most protracted and expensive trial. If an acquittal is not be taken as a proof of one's innocence, we do not know what else can. And if Regulation III of 1818 is to have its operation on evidence which is regarded as untrustworthy by a competent Court of Justice, the effect of the Regulation can only be to stultify the administration of justice and judicial decisions. By all means, suppress anarchical crimes and bring their authors to their deserved reckoning, and the community will certainly rally to the side of Government and of law and order, but do not stultify the decision of a Court of Justice. The *Planters' Gazette's* references to the sins of the deportees and to Mr. Mackarness's amendment only shows its want of sense and bad taste. Deportation without trial, as the attitude of an important section of the Liberal party has shown, goes against the grain of British law and British constitution, and we trust that the responsible statesmen who control the destinies of this country will not only treat with scorn the mischievous suggestion of the *Planters' Gazette*, but will set at liberty the persons who are now under detention. We hope that the opportunity will be seized to turn a new leaf over the situation in Bengal, especially as the reform measures are soon coming into operation."

Patriotism.

11. The *Akash* (Delhi), of the 13th May 1909, publishes a paragraph headed "Patriotism," in which it says that the earth of one's own country is more precious in one's eyes than even glittering gold. "We," it adds, "belong to the country (and) the latter belongs to us. All the things in (our) country are for us and all our goods are for it. Our country is therefore our home, our soul, our life and our property, and the lives of our selves and of our future generations depend on its prosperity." Continuing, the paper regrets that natives should, unlike their forefathers, be guided by motives of selfishness and that they should be averse to serving their motherland. Is it not a matter for sorrow, it asks, that whereas at one time *ghi* and grain used to sell very cheap in the country, thousands of natives are now dying for want of a crust of bread, while their fate fails to rouse their fellow-countrymen.

How natives can rise.

12. Writing under the heading "Nation," the *Akash* (Delhi), of the 13th May 1909, says that the strength or weakness and the rise or fall of a people does not depend on the largeness or smallness of its numbers. Just as a pile of bricks cannot be called a building, a collection of individuals also does not make a nation. Similarly, it is a mere waste of time and energy to try to unite different races and religious with a view to making a people strong. The existence of a variety of races and creeds among a people cannot in itself be an obstacle in the way of that people achieving progress. After quoting instances from history in support of the assertion, the paper remarks that it is by entertaining high and noble ideas that a people grows strong and can move onwards. Only that nation can prosper and advance the members of which—although they may not be very numerous—are actuated by such ideas, believe in themselves and their work, do not care for praise or blame, think only of doing their duty and work earnestly to obtain their rights, caring nothing for the smiles or frowns of others. It also frequently happens that the members of a nation regard themselves as incapable of making progress, although they possess all the requisites for moving onwards. This is exactly the case with Indians at present. They are descended from brave men like Rama, but still they look upon themselves as cowards and weaklings. Again, although the blood of a statesman of the calibre of Krishna flows in

their veins, they consider themselves unfit for the work of government. In spite, moreover, of their being the descendants of Rajas and Maharajas, they regard themselves as fit only for a slaves' status. Although they inherit the blood of national Martyrs like Partap, still they consider themselves incapable of serving their nation, while not a few consider it a sin to be of service to their country. Although they profess to be the followers of men like Guru Tegh Bahadur, who used to befriend the helpless and oppressed, they are always ready to cut the throats of their brothers and relations and of the friendless and oppressed. In conclusion, the paper exhorts natives to discard despair and cowardice, to believe in themselves and their cause, to work unselfishly and with a true heart to make their nation prosperous, to bear in mind that no earthly power can stand in the way of their progress, to care nothing for good clothes and bodily comfort, and to develop their internal powers. They should thank their stars for having been born at a time when their country stands in need of their bodies, minds and wealth, which, indeed, belong to their motherland.

Muhammadans and the Congress.

13. The *Hindustan* (Lahore), of the 14th May 1909, publishes a communication headed "The Indian National Congress and its favours to Muhammadans." After remarking that the promulgation of Lord Morley's Reform Scheme is ascribable solely to the exertions of the Congress, the writer asks Muhammadans to feel grateful to that body and to join hands with Hindus in placing it on a firmer footing. He regrets that, so far from doing so, they have the ingratitude and foolishness to go against the movement. Continuing, he says that the laws passed by the Legislative Councils affect Hindus and Musalmans equally, and that the establishment of separate electorates for the latter will create estrangement between the two communities. He would therefore ask the leaders of the Muhammadans to ponder over the question whether their co-religionists will not gain more by working with than by separating themselves from Hindus. It was by holding themselves aloof from Hindus that the Prophet's followers lost the sceptre of India, and their present attitude towards the latter is as little likely to benefit them. The two communities have to live in the same country, and it is, therefore, impossible for them to give each other a wide berth. They had better unite in carrying on political agitation and in trying to push forward the Congress movement, bearing in mind that ten men cannot achieve individually what they can accomplish together.

The law of change.

14. Writing under the heading "The change of times," the *Jhang Sial* (Jhang), of the 15th May 1909, says that great and innumerable changes take place in the world every moment. Every visible object on the earth's surface is subject to change, and old things are always replaced by new. In short, revolution or change is a manifestation of nature and takes place in every country, being no respecter of colour, wealth or intellect. Nothing can escape its effects, and nature works a change in everything when this appears necessary. Man is wholly helpless in the matter and has simply to bow to the laws of nature. After remarking that changes are for the better or for the worse and that they raise or drag down a man according as his deeds are good or bad, the paper says that great and mighty empires have fallen in the past and

that powerful monarchs have been cast aside to make room for others. Nature sends up those whom it considers fit for the rise, while those who prove themselves unfitted for it are dragged down to the dust. Japan was an obscure power up till quite recently, but now she ranks among the great powers of the world. The deeds of her people fitted them for advancement, and nature has placed them on the way to progress. Again, Abdul Hamid, who till but yesterday had the destinies of the Turks in his hand, is now a prisonef of the latter. He who could hang or banish whomsoever he liked has himself been sent into exile. It has been rightly said that, when in power, one should not forget the time when one was weak.

The *Swadeshi* movement.

15. Writing under the heading "Profits swallowed by iron," the *Jhang Sial* (Jhang), of the 15th May 1909, says that the *Swadeshi* movement has undoubtedly been successful in reducing the import of cloth, sugar and other articles into India. It is, however, equally true that the profit realized from the sale of *Swadeshi* articles, as well as a large part of Indian capital, go out of the country, being spent in buying iron (machinery). Machines are no doubt required for manufacturing different articles; still the fact remains that many times the amount of money saved by not patronising foreign manufacturers of cloth and sugar goes into the pockets of their relatives in the shape of the price of machines. Instead therefore of realizing any profits, Indians are growing poorer in pocket because of the *Swadeshi* movement. Those natives who import different machines from abroad not only confer no benefit on their motherland, but also throw a number of their fellow-countrymen out of employment. Many widows who used to live by grinding corn, and a number of persons who used to earn their broad by cutting crops, are now starving owing to the import of flour-mills and crop-cutting machines. The Editor does not mean to say that the employment of machinery retards the progress of a people. He only wishes to convey that its use in this country, at a time when lakhs of Indians are starving, proves a source of injury and not of benefit to the people. Unless therefore his countrymen begin to make their own machines, the *Swadeshi* movement cannot prove beneficial to them. Continuing, the Editor exhorts Indian youths to go to foreign countries to learn the various arts and industries. There is no dearth of iron ore in the country, and, on the return of these young men, their moneyed fellow-countrymen should find the capital required for the manufacture of machinery. The indifference displayed by Indians in the establishment of the proposed Tata Iron Works has been taken advantage of by a foreign firm to decide to manufacture different machines in India. Iron is the best and most useful metal, and if Indians wish to prosper and to save themselves from famine and poverty, they should learn to work it and to manufacture machinery.

Western civilisation in India.

16. Lala Dina Nath, formerly Editor of the *Hindustan*, contributes to the *Jhang Sial* (Jhang), of the 15th May 1909, an article headed "A special phase of Western Civilisation." The Lala begins by saying that considerable misconception about the civilisation named exists, not only among illiterate natives, but also among those of their young countrymen who have received some education. After remarking that everything has a dark and a bright side, he states that there is a general tendency on the part of Indians

to look only at the dark side of Western civilisation. Question any Hindu and he will say that the English, which expression he confounds with the civilisation under reference, have polluted Hinduism. The Aryas also are not among the admirers of Western civilisation and wish to replace it by the civilisation which obtained in Vedic times. Even the Brahmos, who owe their rise to this civilisation, consider it highly detrimental to the interests of India. As regards Muhammadans, their attitude towards it is no secret. The late Sir Saiyid Ahmad was branded a heretic simply for his championship of English civilisation and education. The writer for one, however, regards the attitude of Indians towards Western civilisation as objectionable in the extreme. After remarking that the railway, telegraphs, the post office, the printing press, public lectures and meetings, &c., are the peculiar products of this civilisation, he expresses surprise that even those natives who make use of, nay cannot do without, all these things should be in the habit of denouncing European civilisation. This civilisation, he adds, enters largely into every part of the daily life of Indians, and it is, therefore, anything but fair in them knowingly to speak ill of it. He would not have penned this article if the matter had been only of academic interest, and if its solution, correct or otherwise, had nothing to do with the practical side of the people's life. As it is, 30 crores of Indians have been in the hands of one lakh (of Europeans) for a long time past. The fact that they are governed by the latter must be due to their rulers being in some way superior to them. If European civilisation had been as weak as Islamic civilisation was in comparison with its Hindu rival, there would not have been much danger in it to "our" national existence. It cannot be wise to brand as defective, objectionable and injurious a civilisation which rules the whole world and which has destroyed the trade of India, changed the course of the country's industries and revolutionised the social life of the people. If the weapons wielded by the west are really powerful, they cannot be rendered useless by being spoken ill of. If they can enable natives to fight the battle of life, freer and more unhesitating recourse should he had to them. Indians had better take this view of European civilisation and have the broad-mindedness to purge their own ancient civilisation of some of the defects in it, or they will fare as (badly) in the battle of life as did the Romans, the Greeks, the Egyptians and certain other ancient peoples.

17. The *Tribune* of May 19th publishes the following under the heading of "The Red Rag" :—

Mr. Ramsay Macdonald's intended visit to India.

"Reuter's announcement that Mr. Ramsay Macdonald, the well-known M. P., with his wife comes to India on a long holiday in the autumn has served as the red rag to the bull to certain Anglo-Indian journalists. Mr. Keir Hardie's visit threw not a few of our nervous contemporaries off their balance and some of them got hysteric fits. And the worst of it was that whenever there was the least mention of Mr. Keir Hardie's name there was bound to be a relapse of the troublesome malady. Others, again—happily their number was not large—turned stark mad for the nonce and raved and ranted at the top of their voice, and wild indeed were their gestures and gesticulations. Had Mr. Keir Hardie taken it into his head to prolong his stay in this country, some at all events of the scare-factory would have had to deliver their ghosts. Happily for the mischief-mongers this was not to be, and with the departure of Mr. Keir Hardie the spirits and the senses of the mischievous fraternity gradually revived. Alas! for their peace and equanimity, Mr. Ramsay Macdonald has resolved to come out 'to increase his knowledge of the administration of

the British Empire.' And we may soon expect a recrudescence of the dangerous symptoms in the mind of certain classes of mischief-makers. We can afford to wait for Mr. Macdonald's opinion till he has been to this country. We are aware that he has taken a deep interest in this country and its people and may be trusted to look at things with a sympathetic and broad outlook. That will suffice for our purpose and he may form his own impressions of men and things in this country."

## IV.—Kine-Killing.

Kine-killing in India.

18. The *Hindustan* (Lahore), of the 14th May 1909, publishes a communication headed "Cow-protection and the serving of *sadhus* by Hindus." The writer, one Baba Dhanpat Rai, a Pleader at Kasur, says that the killing of cows and the feeding of *sadhus* are going on side by side in India. If, he adds, the slaughter of thousands of cows daily is rendering milk and grain rare in the country, the lakhs of *sadhus* supported by the people are making things worse still. Simple-minded Hindus have been endeavouring to protect the cow by opening *goshalas* and by the employment of some other means. So far, however, they have failed to hit on the right solution of the problem. The *goshalas* established by them support only lean and old cows, which butchers will never think of accepting. On the contrary, young, strong and barren but serviceable kine taste of the butcher's knife and never reach *goshalas*. The only effective way to prevent such cows from being killed for food is to use them as plough animals (which Hindus are now unwilling to do).

The Arya Samaj and cow-protection.

19. The *Parkash* (Lahore), of the 18th May 1909, publishes an article headed "The question of cow-protection: the Arya Samaj and Government," in which, in continuation of its previous remarks (*vide* paragraph 15 of Selections No. 18), it says that it has always been a riddle to it why the Aryas, because they advocate the cause of cow-protection, should be called a political body. It also quotes extracts from the last census report of the United Provinces in which Mr. Burns and Mr. D. C. Bali (? Bailey) pick holes in the argument. The quotations, it adds, leave no room for doubt that it is a great mistake to call the Arya Samaj a political body for its advocacy of the cause of the cow. There can be no denying the fact that Swami Dayanand was a strong champion of the cow-protection movement. It was, however, never his intention to convert it into a cause of enmity between Hindus and Muhammadans. He wished to carry it on in a legitimate and constitutional manner. After quoting an extract from his biography in support of the contention, the paper says that the Swami established many cow-protection societies in order to keep the movement alive. The rules of the associations, which are reproduced, were framed by himself, and a perusal of these will show that he had no political object in view. The Editor contends that the Aryas espouse the cause of the cow, not because they consider it a sacred animal, but because of its usefulness, adding that the elimination of the religious element from the movement renders it perfectly harmless. After quoting extracts from the *Satyarth Parkash* and the *Gau-Karuna-Nidhi* to show that Swami Dayanand did not establish cow-protection societies to serve any political object, it says that bigots alone can believe the contrary. Those Government officers also, who call the Arya Samaj a political body by

reason of its attitude towards the cow-protection movement, are labouring under a mistake. There would have been some truth in the charge if the Swami had launched the movement to win the sympathy of Hindus by inflaming their passions, to gain which end he would have laid the matter before the (Hindu) public not as an economic, but as a religious question.

## V.—Native Societies and Religious Matters.

The excommunication of the Aryas of Hoshiarpur.

20. The *Tilak* (Hoshiarpur), of the 6th (received on the 17th) May 1909, publishes a note entitled "Rivers of blood were shed." The lectures, it says, (recently) delivered by Ala Ram have had the pernicious effect which it feared they would exercise. The Jats of Bahadarpur, who, like some other persons, refused to act up to the resolutions adopted (by the Hindus of Hoshiarpur) to excommunicate the Aryas, have been ostracised by the local Hindus. The paper then reports that some members of the Hoshiarpur Arya Samaj, who volunteered to fetch water for certain co-religionists of theirs, were assaulted with bludgeons by about 40 Sanatanists led by one Thakar Das, Sud. Three of the assailants, named Ghasita, Telu and Thakar, were armed with brass tubes (*nalian*) with pointed ends. The men broke the earthen pitchers brought by the above-mentioned Aryas and also gave the latter a severe beating. The Aryas were driven out of the Shivala, to which they had gone to fetch water. Pandit Amar Nath (the Editor) went in to bring back their shoes, upon which a voice was heard to say that he was doing a *chamar's* work. He, however, replied: "It is a source of pride to me to carry the shoes of those who can shed their blood for the nation."

Continuing its remarks in another paragraph, the paper enquires how long Arya (*lit.* our) youths will be subjected to such oppression and when Government will break its silence in the matter. After alleging that the ignorant Hindus of Bahadarpur are harassing Arya Samajists (*lit.* good and religious persons) at the instance of Ala Ram, it reports that Pandit Amar Nath has been ostracised by the Hindus of Hoshiarpur for being an Arya, and that, on the evening of the day of the incident described above, he was severely beaten by some (Sanatanist) *badmashes*. He received several serious injuries, while his pockets were rifled and he was robbed of the note-book and other papers which he had in his hand. He has been advised by several friends to file a complaint, but he is not the man to seek for justice in British Courts. Besides, if he follows the advice, he will be bringing himself down to the level of the mean men who assaulted him. Blessed, says the paper, are those who do not abandon truth in the midst even of such troubles.

In another paragraph headed "Triumph of truth," the paper says that it was given out by the leading Hindus of Hoshiarpur that Government was prejudiced against the Arya Samaj; that it had been devising means to crush that body; and that Hindus would only please it by oppressing Aryas, which they could do with impunity. It adds that, instead of the Aryas who were beaten by the *badmashes* filing a complaint against the latter, the Hindus instituted legal proceedings in the hope that Government would send the Aryas to jail. After remarking that the Aryas cannot be cowed in this way and that no earthly power can crush the Samaj so long as God is on its side, the paper praises Mr. Campbell, Deputy Commissioner, Hoshiarpur, for dismissing the complaint. But for the sense of justice displayed by that officer, it adds,

much blood would have been shed in the town. In spite, however, of the dismissal of the complaint, the Hindus are being exhorted to continue boycotting the Aryas on pain even of death. In conclusion, the paper alleges that the Hindus of Bahadurpur have organised a secret society called the Sudhar Sabha. The Sabha consists of about 32 members, who have been directed to parade the streets in groups of from 5 to 10 persons and to belabour with *lathies* solitary Samajists they may meet. If the rumour is true, the Aryas should be on the alert and the local police should make enquiries into the matter.

## VI.—Legislation.

The Arms Act.

21. The *Akhbar-i-Am* (Lahore), of the 15th May 1909, publishes a communication in which the writer says that it is due partly to a misconception on the part of the authorities and partly to the disloyalty of a certain class of natives that the people of this country are not allowed to keep arms. And the result is that each of the residents of Native States, who labour under no disability in the matter of carrying arms, is equal to 10 inhabitants of British India. It is, besides, tantamount to doubting the loyalty of Indians and constitutes a blot on the fair name of Government to deny them the privilege of keeping arms at a time when they are thoroughly loyal to the Crown and when peace reigns in the country. The time when Government could not have safely trusted them has long passed away, and they are now fully deserving of the privilege alluded to, as also of being trusted with higher posts in the army. The repeal of the Arms Act will not only seal the lips of the discontented, but will also (effectually) protect the country against foreign invasion. There is no fear of the step leading the people to rise against their present rulers. The Hindu and Muhammadan rulers in India did not come to an end because of natives having been free to keep arms. The hand of God and not the will of man is discernible in the rise and fall of dynasties and kings. Besides, Indians being a peaceful people and the country also being at peace, the repeal of the Arms Act will result in no harm. When, moreover, 8 crore residents of Native States do not break out into rebellion in spite of their possessing arms, there can be no fear of their ease-loving countrymen in British India bringing ruin on themselves by behaving differently. It may also be mentioned that very few natives can afford to enjoy the luxury of keeping costly rifles, &c. After remarking that a just Government can have no cause to fear its subjects, the writer says that the British Government has proved a veritable blessing to India, and that only natives ignorant of its great strength and vast resources can entertain the utopian notion of driving it from this country. In conclusion, he says that, the number of ignorant people in India being yet very large, the Act should not be repealed so long as natives have not sufficiently advanced to understand their duties.

## VII.—General Administration.

### (*a*)—*Judicial.*

Lala Lal Chand and the Chief Court Bench.

22. Writing under the heading "Justice Lal Chand," the *Parkash* (Lahore), of the 18th May 1909, refers to the selection of Lala Lal Chand to officiate for three months as Additional Judge of the Chief Court,

Punjab. The fact, it adds, that the appointment has been gazetted shows that the offer must have been made to, and been accepted by the Lala. If this is really so, it is to be regretted that Lala Lal Chand, should have forgotten the insult offered to him and his community (on a former occasion) and should have consented to officiate as Additional Judge. If he had refused the offer, Government would have come to know that Hindus were not yet a dead people. If, however, the mouths of the leading members of the community water at offers of service under Government, it is idle to say that it has any life left in it.

23. The following is from the *Tribune* (Lahore), of the 22nd May 1909 :—

Wanted a High Court in the Punjab.

"The Judges of the Chief Court of Lower Burma, supported by the Rangoon Bar Association, the Chamber of Commerce and other public bodies have addressed to the Government a strong representation on the question of having a High Court for Burma. The representation makes out a strong case for the establishment of a High Court, and public opinion, official and non-official, is unanimous on the point. Yet the Chief Court of Burma is only of a few years' standing, and if Burma can, as it has no doubt done, make out a strong case for a High Court, how much more strong is the case of a High Court for our own province, which has had a Chief Court for nearly half a century and towers head and shoulders over Burma in educational, industrial, commercial and political progress. There cannot indeed be the least justification in condemning this province to a subordinate status in the matter of its highest judicial tribunal and meting to us an invidiously inferior treatment. But alas! our province in spite of its go-ahead activity in the matter of progress in every walk and sphere of life has yet been the scene of an unseemingly melancholy exhibition of official niggardliness. All the more the pity of it. Take whatever measure and standard of progress you please, progress in education, industry and so forth, our province is decidedly ahead of the United Provinces as well as the New Province. Yet an archaic and patriarchal type of Legislative Council is all that it got some years after the passing of the Indian Councils Act, 1892—a sad contrast to the treatment meted to the United Provinces—and even under the new reforms scheme our province will not only get an attenuated Legislative Council in comparison with the United Provinces and the New Province but it is much to be apprehended that the elective element in the provincial Council will be whittled down to only one-fifth proportion of the whole, while other provinces will have as much as two-fifths of the whole by election. And in the matter of the highest tribunal, it will be a crowning humiliation to us to condemn to the present system, while conceding a High Court to the benighted province of Burma. Surely, the time has come to raise our Chief Court to the status of a High Court. Justice and fairness demand that the authorities should no longer overlook our long-deferred claims."

## (*b*)—*Police.*

24. The following is from the *Tribune* (Lahore), of the 19th May 1909:—

Inefficiency of the Travancore Police.

"The strong and scathing condemnation of Police and Magistracy in the Tenali riot case in Travancore State must come as another and a powerful eye-opener to those who are accustomed to look upon the watchdogs of the peace as the embodiment of efficiency and the incarnation of justice, pure and unadulterated. Sixty-two men were in the dock, and must have undergone a mountain-load of anxiety and suspense as the trial wore on and the grim tragedy was enacted of shoals of prisoners who have rotted in jail for months being condemned to incarceration for various terms of imprisonment for alleged participation in riots which occurred in June last. All honour to Mr. Justice Hunt and Mr. Justice Sankara Menon for their courageous decision acquitting all the

accused, but far more so for the righteous indignation they have expressed at the magistracy and the fearless and undaunted exposure they have made of the inefficiency and worse of those responsible for the gross miscarriage in the first court. The Assistant District Superintendent, both the Judges agreed, had suppressed important evidence, the prosecution evidence was a tissue of lies, the Sessions Judge's judgment had ignored many cardinal principles of law and his judgment was largely based on inadmissible evidence and teemed with inaccuracies. The magistrate's action was severely condemned. The methods of the police, declared the Judges, compared unfavourably with the Russian way of doing things. The Judges ordered the arrest and the prosecution of C. Swaminatha Sastri, Assistant Superintendent of Police, for attempting to suppress evidence, and the prosecution of seven other policemen for perjury, and expressed the hope that the Government would take serious notice of the conduct of both investigating and trying officers. What a glorious triumph of right and justice! What a record of inefficiency, incompetency and misconduct on the part of the Police."

Inefficiency of the Bengal Police.

25. The following is from the *Tribune* (Lahore), of the 20th May 1909 :—

"We have already commented on the judgment of Sir Lawrence Jenkins, the learned Chief Justice of Bengal, who presided over the Special Tribunal which tried the Barrah dacoity case. But the judgment of the Chief Justice is only one of the many judicial decisions revealing the amazing Police incompetence in both Old and New Province. For more than a year we have been hearing of the so-called 'Swadeshi' or political dacoities which were committed in both Bengals by misled Bengali youths who wanted money, it was said for their country's cause. There can be no doubt that a number of dacoities, some like the Barrah one, of a gruesome character have been committed and police forces were sent all over both the provinces, scouring all likely places and keep a vigilant watch and ward over all suspects. Yet what is the offshoot of all this? It is true that nearly seventy lakhs of special expenditure have been incurred by the Governments of the Old and the New Province in furtherance of their campaign against anarchism and anarchical crimes, but the results have been not at all commensurate with the expenditure. The Police seems to have been invariably on the wrong track in spotting and bringing the culprits to book and have only harassed a number of innocent persons who had to be mostly acquitted by the courts. In the Naira dacoity case, over thirty or forty young men, some of them in their teens, were hauled up and after months of detention in police custody and jail, all except one have been acquitted, and even this one accused has been let on bail pending appeal, which shows that the evidence against him was not perhaps of a conclusive character. The result in what is known as the Morchalt dacoity case has been similar. This dacoity was of a horrible character, but all the accused persons, except one after months of detention have been let off by the Court, and in the case of this one, the Court, disagreeing with the verdict of not guilty of the jury, has referred his case to the High Court. In the Natore mail robbery case one of the accused died in police custody, but the other two were finally acquitted by the Court. Last comes the Barrah dacoity case, with the result well-known to the public. Now these cases reveal a glaring record of Police incompetence and Police inefficiency attended with the incidental harassment of a number of innocent young men. It cannot be said that the people, who are robbed of all their belongings and in some cases violently dealt with by the dacoits, are not willing to help the Police. The inference is natural, that the Police in both Bengals are not sufficiently competent and up to the mark potent and that they have been following the wrong track in detecting crimes."

Police surveillance on public workers.

26. The following is from the *Panjabee* (Lahore), of the 20th May 1909 :—

"It was none other than Mr. Gokhale who in one of his public lectures in England spoke of the character of the Government in India being such that it felt necessary to keep under surveillance men who cherished noble and patriotic

ideals. This was we believe in 1906, and although since then Mr. Gokhale's opinion as to the attitude and intentions of the Government has undergone a remarkable change, the attitude of the Government towards public workers, instead of improving, seems to have become more and more distrustful and annoying. No more offensive illustration of this attitude could be found than the account of his being shadowed by the police given by Mr. Devadhar, M. A., Mr. Gokhale's trusted lieutenant, in the *Indian People*, from which we quote elsewhere. The reader is aware that Mr. Lajpat Rai has narrated similar attentions paid to him by the police during his famine work in the United Provinces. From this it would appear that, however anxious some of our friends in the Moderate camp may be to keep aloof from the Nationalist or so-called Extremist, the police make no difference between a man who has incurred the displeasure of the Government to the extent of being deported and the Congress worker of the type approved at head-quarters as being the pink of moderation and answering the standard measurements of loyalty. The most curious part of Mr. Devadhar's story is that it made very little difference in the treatment meted out to him by the police although in one case (at Aligarh) the District Magistrate gave him a most courteous interview, while in another (at Allahabad) the Collector declared his innocence of the police doings. The annoyance went on in spite of sympathy from one quarter and disclaimer from the other. This would make it appear that such attentions paid to public workers do not depend upon the peculiar temperaments of particular District Collectors, but have become a part of the policy of the Government. So much the more serious thing it is, and by no means happy augury for the new *régime* under the Reform Scheme. The fact is that the status of the people, so far as the enjoyment of personal liberties is concerned, has been rendered worse than before by the puffing given to the Reform Scheme. The people are expected to put up with a good many indignities in mute gratitude for the sake of Lord Morley's gift, which comes as an offer of peace with the one hand while the sword is held with the other. His Lordship has plainly declared that repression would be kept up vigorously alongside of the reforms. The *Indian People* must therefore not be surprised if "activity of any kind, organisation of any kind, is looked upon as dangerous." And it is because we have protested against Congress leaders making terms with bureaucrats who keep up such a policy of suspicion and distrust, of espionage and surveillance, of police high-handedness and uncalled for repression, that our Allahabad contemporary has thought fit to make us the target for some of his choicest invectives."

Shadowing public men.

27. The following is from the *Tribune* (Lahore), of the 21st May 1909 :—

"We cannot say how the responsible statesmen at the helm of affairs in this country and in England will take the details of Mr. Devdhar's narrative regarding the police surveillance of the movements from place to place and from house to house. It is not for us to say whether Lord Morley and the Cabinet will accept full and reserved responsibility for the disgraceful exhibition of official pettiness and pigheadedness. We are not concerned with the attitude they take in the matter or the apology they choose to trot out before the world. All that we need say in the matter is that the Indian heads throughout the country will hang down in shame and humiliation at the reflection that even a man of Mr. Devdhar's position and culture, public spirit and patriotism is not safe from the prying and impertiment attentions of men who are not fit to unloose the latchet of his shoes. Do the myrmidons of Police think that the esteem and affection in which Mr. Devdhar is justly held by his countrymen can suffer a diminution or undergo an eclipse because it please the watchdogs of the police to shadow his footsteps as if he were the veriest criminal or the blackest of mortals or was contemplating an offence against the state or society. Whatever stupid or hare-brained people might think or say, Mr. Devdhar is, it goes without saying, not only the gentlest of mortals, but also the truest of patriots who has consecrated his life to the service of his motherland. A devoted disciple of the Hon'ble Mr. Gokhale, and indefatigable member of that noble institution, the Servants of India Society, Mr. Devdhar, is to the fore whenever there is scope for work, wherever

there is a call to duty. Whether it be famine or plague, whether it be Congress work or social reform propaganda that makes a demand upon his time or energy, Mr. Devdhar may be trusted not to spare himself. To say more of Mr. Devdhar would be to place him in an awkard position.

"Surely the Government would be paying itself or its agents a poor tribute if it professed ignorance regarding the opinions and views entertained by Mr. Devdhar or the esteem and affection in which he is held by his countrymen, and we trust it will not fail to realize that a slur cast upon Mr. Devdhar is a slur cast upon his countrymen and the cause he so nobly and selflessly serves. That such a man as Mr. Devdhar can be put to inconvenience and subjected to humiliation is a thing that must come as a revelation to the whole country, and a protest respectful but emphatic must go from the whole country to the representative of the Throne against the disgraceful and petty-minded exhibition made in the case. Shadow the criminals and suspects if you will, hunt out the anarchists and the evil-minded if yon choose—give them a fair opportunity to explain their position and attitude—but that a man of Mr. Devdhar's type engaged in establishing District Committees of the Indian National Congress can be annoyed and inconvenienced; that his hosts find their dwelling kept under watch and ward; that he cannot be permitted to travel in railway train without showing his ticket at every step,—are experinces that must be painful not only to Mr. Devdhar, but also to his countrymen all over the land. For the good name of the authorities concerned we trust some explanation will be forthcoming of the hare-brained persistence and pig-headed obstinacy by which he was tracked from place to place, for we cannot make ourselves believe that we are already within sight of the time when every public worker may have to work at the sufferance of the petty officials who run the show towards the bottom of the ladder and to carry a passport in his coat-pockets to be able to move without let or hindrance."

### (e)—*Agriculture and questions affecting the land.*

How to improve the peasantry's lot.

28. Writing under the heading "The zamindars of India and natural calamities" the *Zamindar* (Karmabad), of the 8th (received on the 19th) May 1909, says that the misfortunes which the Indian peasantry have to suffer are most intolerable and are peculiar to this country alone. If the daily-increasing poverty of the tillers of the soil continues, they will assuredly turn thieves, dacoits and highwaymen and prove a source of great danger to the State. The poverty from which they are suffering should, therefore, be immediately remedied, which can be done by adopting the following measures :—

(1) The *punchayat* system should be introduced by law, so as to relieve agriculturists of the ruinous expenditure entailed on them by litigation.

(2) The unnecessary tours now undertaken by Government officials should be prohibited without loss of time. There is no necessity for all Revenue Officers, from the Naib-Tahsildar up to the Revenue Assistant, to remain on tour for fifteen days in each month and to suck the life-blood of the people.

(3) Some law should be passed at once to prevent money-lenders from charging exorbitant rates of interest and compound interest to zamindars.

(4) The present frequent settlements, which involve zamindars in ruin, should be done away with and the land revenue should be settled for longer periods than is the case at present.

The Editor concludes by promising to revert to the subject at some future time.

(*g*)—*Postal matters.*

A Postal complaint (*Tilak*).

29. The *Tilak* (Hoshiarpur), of the 6th (received on the 17th) May 1909, says that a declaration has to be filed in the (District Magistrates') Court before a newspaper can be brought into existence. The Editor had, through the trickery of the clerks concerned, to wait two months in connection with the filing of a declaration regarding the *Tilak*. And now that the paper has begun to be published, the Postmaster-General is delaying registering it, which is causing the Editor considerable loss. Will not the Post office, he asks, accord the *Tilak* the privilege of registration? The authorities should answer the question.

(*h*).—*Miscellaneous.*

Lala Dina Nath and the *Hindustan* newspaper.

30. The *Jhang Sial* (Jhang), of the 15th May 1909, publishes a communication headed "The *Hindustan* and Lala Dina Nath." It is now a settled fact, says the writer, that Pandit Rambhaj Datt does not wish to place Lala Dina Nath in editorial charge of the *Hindustan*, let alone handing back the paper to the Lala. In other words, the Pandit would keep the *Hindustan* an organ of himself and is averse to again converting it into a public journal. The correspondent, therefore, suggests that some leading members of the public should request the Pandit either to give back the paper to Lala Dina Nath or at least to make the Lala joint-editor with himself. In the event of his refusing to agree to this, the subscribers to the *Hindustan* should, with Dina Nath's consent, collect Rs. 23,000 and hand over the amount to Pandit Rambhaj Dat at a public meeting,—Rs. 13,000 on account of the principal (? the price paid by him for the press) and Rs. 10,000 as a *douceur*. After Lala Dina Nath has obtained the necessary papers from the Pandit, he should start a newspaper of his own. This will, however, render it difficult for the Pandit to preserve the existence of the *Hindustan*, 98 per cent. of the subscribers to which will withhold their patronage if Dina Nath has no connection with it. The Pandit had therefore better hand back the paper to Dina Nath or associate the latter with him (? in editing it).

Paucity of Muhammadans in the Punjab Provincial Service.

31. The following is from the *Observer* (Lahore), of the 15th May 1909 :—

"The Hindu Sabha. in its address to the Viceroy complained 'that in the matter of giving appointments in the public service merit is often overlooked for class consideration, *with the result that the Hindus suffer thereby.*' Perhaps the Sabha would not be wrong if the idea be to maintain complete Hindu monopoly in the public service, where their overwhelming numbers already afford a sharp contrast with the small share which the Muhammadans enjoy. In almost all departments of the public service the Hindu element is preponderant; and we have illustrated this on more occasions than one by reference to concrete facts. To-day we shall ask the Sabha to follow us into a careful examination of the figures relating to the Punjab Provincial service. The present strength of this branch of the service, as far as can be ascertained, is 184 (of whom 30 men are on deputation). These, when classified according to creed, give the result as follows :—

| | | | | |
|---|---|---|---|---|
| "Hindus and Sikhs ... | ... | ... | 97, or 53 | p. c. |
| "Muhammadans ... | ... | ... | 67, or 36 | p. c. |
| "Anglo-Indians ... | ... | ... | 20, or 11 | p. c. |
| Total | ... | | 184 | |

"The Hindus and Sikhs together thus carry off more than half the posts, leaving the rest to be distributed between the Muhammadans and the Anglo-Indians. But evidently the Sabha considers this grievance of the Hindus and is not content with the Hindus and Sikhs holding 53 per cent. posts against only 36 per cent. held by the Muslims. Below is given a statement of the salaries drawn by officers as classified according to race :—

"(1) *Rs.* 500 *to Rs.* 800.

| | | | |
|---|---|---|---|
| "Hindus and Sikhs ... | ... | ... | 28, or 54 p. c. |
| "Muhammadans ... | ... | ... | 19, or 36 p. c. |
| "Anglo-Indians ... | ... | ... | 5, or 10 p. c. |

"(2) *Rs.* 250 *to Rs.* 400.

| | | | |
|---|---|---|---|
| "Hindus and Sikhs ... | ... | ... | 69, or 52 p. c. |
| "Muhammadans ... | ... | ... | 48, or 36·5 p. c. |
| "Anglo-Indians ... | ... | ... | 15, or 11·5 p. c. |

"Here again the Hindus carry off the palm, and the statistics given above go a long way to show that the alleged 'sufferings' of the Hindus are only imaginary, facts on the other hand establishing a real grievance on the part of the Musalmans, who form the majority of the population and yet enjoy considerably less than half of the total emoluments of this branch of the service. The small number, as compared with the population, of 67 Muhammadans and 20 Anglo-Indians against 97 Hindus is a huge beam in the eye of the Hindhu Sabha, who, according to its own fancy, would vehemently oppose its monopoly being broken by the Muhammadans, who have found way into this branch of the public service. Muhammadans may be an eye-sore to it, but we rely on the benevolent intentions of Government, who have earned the gratitude of all by their fair and liberal treatment towards them and who in future too mean to continue treating their subjects with scrupulous impartiality."

Paucity of Sikhs in the Civil Department.

32. The *Khalsa Advocate* (Amritsar), of the 15th May 1909, publishes the following communication :—

"SIR,—It is a pity that our community has never paid attention to the employment of Sikhs in the Civil Department, which is the most important branch under Government, else they would have come to know ere long that they are practically nowhere in the department. Not long ago the Muhammadans were in the same position as the Sikhs now are. But thanks to their continual efforts they have now secured more than half the appointments for Muhammadans. Alas, the Sikhs are in deep sleep, and their rights are being run over by their sister communities without their uttering a word by way of protection. The Government, there is no doubt, is prepared to help the Sikhs; but what can the Government do when we do not claim our due?

"I am going to show by figures the present position of the Sikhs in this Department.

| *Name of post.* | *No. Sanctioned by Government.* | *No. of Sikhs.* | *Nos. of Hindus and Muhammadans.* |
|---|---|---|---|
| "Extra Judicial Assistant Commissioners ... ... | 21 | None. | 21 |
| "Extra Assistant Commissioners | 133 | 14 | 119 |
| "Munsifs ... ... | 81 | 2 | 79 |
| "Candidates for the post of Munsif | 33 | 2 | 31 |

"The above figures are sufficient to show our deplorable condition. But how can the state of things be mended now? To begin with, as was done by our Muhammadan countrymen, the Government should be approached with a request to issue suitable instructions to the officers concerned to accept more Sikh candidates for the posts of Munsifs and Tahsildars than they are at present. It will be surprising to know that in a district like Amritsar not a single Sikh candidate has been accepted for the post of Munsif by the Chief Court for the last 15 years. It was in 1894 that one Sikh candidate

was accepted, and since then, though there have been several vacancies, and Sikh candidates have often been recommended, none of the vacancies has been filled up by any Sikh candidate.

"In the recent reply by His Honour the Lieutenant-Governor of the Punjab to the address of the Chief Khalsa Diwan, His Honour assured us that the Government is always ready to welcome Sikhs of education in the Civil and other branches of the administration. His Honour may graciously issue necessary instructions to the Hon'ble Judges of the Chief Court and the Financial Commissioner, Punjab, to make up the deficiency in the number of Sikh candidates for the posts of Munsifs and Tahsildars respectively by more liberally accepting qualified Sikh candidates till the number comes to an adequate proportion.

"I shall next revert to the employment of Sikhs in the subordinate Civil Courts in each district and shall likewise prove the paucity of the Sikhs there as well.

"I hope my other Sikh brothers will support my view.

"Yours &c.,
"A Sikh."

Untimely merry-making.

33. The following is from the *Panjabee* (Lahore), of the 15th May 1909 :—

"To check the flow of good feeling is churlish, but one must know the reason of apparent exhilaration, when things around do not seem to favour it, to find out whether it is assumed or genuine: a real flow of the soul, or a play of the calculating intellect, or an exhibition of bamboozled innocence. A number of Hindu gentlemen of Lahore, in high position, have begun holding parties, to which invitations are issued evidently by a process of selection and elimination, but no reason is given in the card as to the occasion of this sudden outburst of hospitality and display of fellow-feeling. 'So-and-so' request the pleasure of the company of 'So-and-so.' Why this sudden manifestation of kind attention, pray? Is it for the sake of the latter or the former or both, so as to draw them closer to each other? Or is there a third party between, for whose sake both you and I are to prove altruistic and cultivate the virtue of cosmopolitanism, in the fashion the Congress politicians are shown by *Observer* to have so foolishly done in respect of the Muhammadans? We put this query, because our information is that the card is very misleading to the ordinary humble Indian who may be favoured with one. It is not for 'the pleasure of *your* (humble) company' that the distinguished hosts are really, if at all, anxious, for the card may often miss you and but occasionally honour you with its attention. The great objective of these parties is to meet certain European gentlemen, and the organisers evidently wish to give you a surprise by suddenly juxtaposing you with a Commissioner or a Judge and thus making your cosmopolitanism pierce through your mailed coat of prejudice before you know it. It is said that the functions are meant to be a return for certain similar entertainments given by the aforesaid European gentlemen or their friends to *your* friends. That is good, for one good turn deserves another. But can the distinguished hosts, whose names are printed in bold letters on the card, enlighten us if the same kind-hearted European gentlemen would be equally glad to have a *return of the hard knocks* they so often delight in giving to the Punjab Hindu. Surely, the Muhammadans, the chosen people, do not make such an exhibition of their abundance of fellow-feeling! Is it specially incumbent on the Hindus to go out of their way to exemplify the Christian virtue of 'turning the cheek?'"

His Honour and the Khalsa College, Amritsar.

34. The following is from the *Khalsa Advocate* (Amritsar), of the 15th May 1909 :—,

"The speech of His Honour Sir Louis Dane at the prize distribution ceremony of the Khalsa College on the 29th ultimo, which we published in full in our last, was very happily worded and would go far to reassure the Sikhs that the leading educational Institution associated with their name is not after all intended to be entirely officialised. The words of His Honour 'There was not, and is not, the least desire (on the part of the Government) to officialise the College' must have been read by the whole Panth with satisfaction and relief. They will tend to remove a lot of misunderstanding and

wipe off many an unpleasant recollection. The Sikhs are not loth to, nor do they consider themselves in any way above the desirability of, official co-operation; but the passing of the reins of the government of the Institution from the hands of the old constitution into those of the new had come upon them with such force and surprise that they had taken it as a great slur on their intelligence and patriotism. The Sikhs are greatly indebted to the Government for the warm interest and active sympathy which it has manifested in the start, development and betterment of this Institution, from its very inception, and it would be no exaggeration to say that but for the whole-hearted co-operation of the Government the Institution might have been something wholly different from what we find it at the present day. The Governments of Sir Alfred Lyall and Sir Mackworth Young did all they could to water and nurture the sapling until it grew up into a full-sized tree under the wise and sympathetic patronage of Sir Charles Rivaz. Its rapid growth excited jealousy within the camp and outside, and according to an Oriental idea it caught the evil eye of the busy-bodies who began to malign it and imagined seeds of sedition sprouting on the sacred grounds of the Institution saturated with the proven loyalty of the sons of the Guru. This dodge was successful, and for a time it created an episode which threatened to wipe the College clean out of existence. But the Guru wished it otherwise, and so the danger was averted; and we are glad to see that the College has again won back the regard it once enjoyed in the eyes of the Government. It is now for the Panth to take up the assurance so kindly given by His Honour and once more come up to the help of their premier Institution and make it a meeting ground of mutual good-will, trust and co-operation between the Government, the Sikh States and the Panth. As for the Government, we would advise it to see that efficiency is not the only criterion of the successful running of an institution, but that sympathy is a necessary element in it. This being assured, the Sikhs will hail with delight the words of His Honour that 'it was absolutely imperative to regain the confidence of the Sikh States, and of the Sikh Panth generally, by ensuring that the College remained a Sikh College, teaching the pure principles of the Khalsa, purity, charity, freedom from sectarian prejudice, honesty and loyalty.' We are confident that the whole Panth must have been filled with hope to learn that His Honour will not be satisfied with remaining merely an honorary Patron of the Institution. To us these words, so opportunely uttered, are of great promise and hope, especially when the Main Building Fund is so inadequate and the teaching of Science and Engineering in the College has to be placed on a sounder footing. As His Honour so aptly remarked, the Sikhs have a special aptitude for the study of Science and Engineering, and the College would not be worth the trouble and sacrifice that are being spent on it if it did not fulfil the expectations of the Sikhs in this respect." * * * *

35. The following is from the *Tribune* (Lahore), of the 20th May 1909:—

Bonus for Military men.

"In celebrati n of the Jubilee of the assumption of Government by the Crown which took place last cold weather bonus of a week's pay was given to all public servants getting Rs. 50 or less a month. It was, however, restricted to men in civil employ and it has now been decided to extend this concession to men in military employ, both combatants and non-combatants, except those who benefit by improved pay and prospects announced on January 1st. Official orders will arrive directly. We think this is a move in the right direction. The bonus of one week's pay to persons in civil employ getting Rs. 50 or less a month was a veritable boon to that class of hard-worked and low-paid men and was highly appreciated by those who benefited by it. The idea then was that it was not necessary for the military employees who were announced to receive an increase of pay. It seems, however, from the present information that there is a large class of men in military employ who have not benefited by the increased pay and prospects, and it seems only reasonable that they should be remembered even at this distance. Better late than never, and the recipients ought to be doubly glad at this unexpected decision."

SIMLA: *The 22nd May* 1909.

D. PETRIE,
*Asst. to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

Punjab Government Branch Press, Simla.—26-5-09—No. 22—97.

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[ Vol. XXII. ] [ No. 22. ]

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|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Jaswant Rai ... | 3,100 „ |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 „ |
| 4 | Punjab Times and Frontier News | Rawalpindi ... | C. V. Miles ... | 250 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 „ |
| 6 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 1,000 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 „ |
| 8 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 700 „ |
| | **BI-WEEKLY.** | | | |
| 9 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 „ |
| 10 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 „ |
| | **WEEKLY.** | | | |
| 11 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 300 „ |
| 12 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 „ |
| 13 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 „ |
| 14 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 „ |
| 15 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 „ |
| 16 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 „ |
| 17 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 „ |
| 18 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 „ |
| 19 | Dost-i-Hind ... | Bhera, district Shahpur | Ram Labhaya ... | 200 „ |
| 20 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 „ |

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| 21 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| 22 | Hindustan ... | Lahore ... | Ram Sarn Datt ... | 1,300 „ |
| 23 | Jhang Sial ... | Jhang ... | Bhagwan Das ... | 700 „ |
| 24 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 25 | Khair Khah-i-Alam ... | Delhi ... | Mir Hasan ... | 110 „ |
| 26 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 „ |
| 27 | Mister Gazette ... | Lahore ... | Ali Bakhsh ... | 150 „ |
| 28 | Native States Gazette ... | Delhi ... | Nazir Ali and Ashiq Ali... | ... |
| 29 | Nazim-ul-Hind ... | Lahore ... | Nazim Husain Khan ... | 200 copies. |
| 30 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 „ |
| 31 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 „ |
| 32 | Patiala Akhbar ... | Patiala ... | ... | ... |
| 33 | Parkash ... | Lahore ... | Soma Deva ... | 700 copies. |
| 34 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 35 | Municipal Gazette and Sada-i-Hind. ... | Do. ... | Din Muhammad ... | 500 „ |
| 36 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Atta Ulla ... | 392 „ |
| 37 | Ditto ... | Rewari ... | Safdar Husain ... | 200 „ |
| 38 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 „ |
| 39 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 „ |
| 40 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 41 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 42 | Tahzib-ul-Niswan ... | Lahore ... | Miss Mumtaz Ali ... | 240 „ |
| 43 | Tilak ... | Hoshiarpur ... | Bhagat Singh ... | 7,000 „ |
| 44 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 „ |
| 45 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 „ |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST MAY 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 46 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| 47 | Watan ... | Do. ... | Muhammad Insha Ulla | 1,800 „ |
| 48 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 49 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 „ |
| 50 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 „ |
| 51 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 „ |
| | MONTHLY. | | | |
| 52 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 53 | Azad ... | Lahore ... | Bishan Sahai ... | 500 „ |
| 54 | Indar ... | Do. ... | Dharm Pal ... | 3,000 „ |
| 55 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 56 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 „ |
| 57 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 „ |
| 58 | Martand ... | Do. ... | Kanaya Lal ... | 250 „ |
| 59 | Ishaat-ul-Quran ... | Do. ... | Muhammad Chittu ... | ... |
| 60 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 copies. |
| 61 | Ganga ... | Jullundur ... | Karm Chand ... | ... |

[ Confidential. ]

[ Vol. XXII. ] [ No. 22. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 29th May 1909.**

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### I.—Politics.

#### (a)—*Foreign.*

The Czar's intended visit to Constantinople.

1. The *Paisa Akhbar* (Lahore), of the 21st May 1909, publishes a paragraph headed "The Czar's intended visit to Constantinople." A long time ago, says the paper, the Kaiser of Germany went to Constantinople to pay a visit to Abdul Hamid. His Majesty made such a show of friendship for Turkey that he succeeded in fleecing her in different ways. A recent cablegram announces that the Czar also intends paying a visit to Constantinople shortly. Russia has always been considered the mortal enemy of Turkey, and as she is desirous of profiting by the present opportunity to enhance her influence in the Balkans, the Czar has thought it expedient to pay a visit to the new Sultan. Abdul Hamid was fully aware of the foxy ways of Russia, and the Czar would have found it difficult to achieve any success in the time of the deposed Sultan. Under the present altered circumstances, however, it is not impossible that the Czar may succeed in gaining his object. The paper then suggests that if the King-Emperor, who can claim the allegiance of the largest number of Muhammadans, were also to visit Turkey, he would not only please and oblige the Prophet's followers in all quarters of the globe, but would also secure several political benefits for the British Government.

Foreign politics.

2. Writing under the heading "Indian representatives at the Press Conference, London," the *Paisa Akhbar* (Lahore), of the 22nd May 1909, says that Babu Surendra Nath Banerji, Editor of the *Bengalee*, has alone been invited to represent the native press at the conference. This can on no account be considered satisfactory, seeing that native newspapers represent a very vast country and numerous communities of conflicting interests. Again, the seven crores Muhammadans and their organs have been wholly lost sight of in making the selection. Continuing, the paper says that, on the eve of his departure for London, Babu Surendra Nath stated at Calcutta that he was going to England with the sole object of agitating against the partition of Bengal and trying to have that measure reversed. If a real representative of the Islamic Press, it adds, had also been invited to the Conference, he would have shown that the partition had not only facilitated the administration of Eastern Bengal, but had also proved a veritable blessing to the local Muhammadans, who constitute the majority of the population of the new province.

Indians in the Transvaal.

8. The *Paisa Akhbar* (Lahore), of the 24th May 1909, publishes an article under the heading "Miserable condition of Indians in the Transvaal." It is a matter for sorrow and regret, says the paper, that the condition of helpless and friendless Indian immigrants in the Transvaal is going from bad to worse. Apparently, it adds, they have been left to their fate both by the Imperial Government and by their brethren in this country. There passes hardly a day on which one does not hear of their having been subjected to some new form of oppression. They, however, deserve praise for the patience and courage with which they are facing their daily-growing troubles. The British Indian Association and the Hamidia Islamic Society, Transvaal, have circulated a pathetic letter, which says that perhaps the reform scheme has so charmed Indians that they have become incapable of feeling for their suffering countrymen in South Africa. In referring to the unbearable hardships to which leading Indians in the Transvaal are being subjected for the offence of safeguarding their rights and *izzat*, the letter reproduces Mr. Gandhi's statement that he is being involved in trouble with the sole object of weakening his body and breaking his spirit. After remarking that nothing could be more tyrannical, the paper says that, according to the letter in question, the Indian population of the *ex*-Boer Republic has been reduced by one-half; that a large number of Indians have been nearly ruined; and that excessive oppression has made some to bow to fate and hold their peace. The declaration by the Transvaal Government, therefore, that the Indian immigrants have accepted the oppressive (registration) laws is a deliberate falsehood, intended to deceive the world. Probably Indians are not fully aware of the heart-rending sufferings of their fellow-countrymen in the Transvaal, or they would not have kept silent after adopting resolutions at different places (on the subject). The letter alluded to will tell them what is the actual state of affairs and how deserving the question is of attention from the political as well as the religious standpoint. Public meetings should be held everywhere to condemn the maltreatment of Indians in the Transvaal, no thought being paid to General Botha's misleading cablegram to the Imperial Government regarding the subsidence of agitation among the Indian immigrants. Indeed, as has been reported by the *Indian Opinion* of Durban, the Indian residents of Johannesburg recently held a meeting to controvert the General's statement.

## (*b*)—*Home.*

Clause 3 of the reform scheme.

4. Writing under the heading "A Council for the United Provinces," the *Vakil* (Amritsar), of the 15th May 1909, says that the proposed creation of an Executive Council for Bengal is likely to be viewed with feelings of unnecessary jealousy not only in the new province (Eastern Bengal), but in other parts of the country as well. There is, therefore, a fear of Lord Curzon and other opponents of the reform scheme having their hands strengthened and of Lord Morley being put to deep shame. That the fear is not unfounded is evident from the *Hindustani* of Lucknow having already begun to demand, in plain forcible language an Executive Council for the United Provinces. Again, the *Tribune* (Lahore) has of late been writing on the Punjab Legislative Council and the educational condition of this province in a strain

which leaves no room for doubt that it will also shortly make the same demand on behalf of the Punjab. The Editor fully recognises the advantages of Executive Councils, and it is his earnest desire that such Councils should be created for both large and small provinces. The question, however, is whether these provinces have made such advances in education, &c., that they can be considered ripe for the change. It is, besides, a sign of inexperience to make the above demand before the experiment proves a success in Bengal, nay, even before the Indian Councils Bill has become law. The demand made by the *Hindustani* and the *Tribune* is not unreasonable, but it is certainly premature. So far, moreover, from benefitting the Punjab and the United Provinces, it is calculated to strengthen the party of violence. The only wise course for the people to follow consists, as remarked by the Hon'ble Mr. Gokhale, in gladly accepting whatever has been given them and in trying their utmost to make the reform scheme a success, waiting for Government of itself to grant further concessions, or laying their case before it in a proper and well-argued form.

The new spirit in Bengal.

5. Writing under the heading "Dawn of light," the *Martand* (Lahore), for May 1909, says that it has no sympathy with bomb-throwers, but that it bows before the noble (*lit.* true) sentiments which make for humanity, religion, patriotism and philanthropy. Again, although it has not a good opinion of noisy agitators, it cannot refrain from praising their truthfulness if they possess that virtue. If a person is ready to sacrifice himself and his comfort in the attempt to gain an object, he must be presumed to have truth on his side. After remarking that truth always triumphs, the journal says that of late feelings of unrest have prevailed among the Bengalis. It does not wish to discuss whether or not the Bengalis are in the right, but contents itself with remarking that every one has been led to acknowledge that signs of an awakening are becoming visible among them. What they want is known neither to themselves nor to the outside public. The sentiments at work among Bengali young men are not those of Hindus, whose ideals have always been spiritual. These youths are working in the Western manner, under the influence of Western ideals and with the aid of Western methods. They will be brought into the right path one day, because the constitution of Hindu Society does not correspond with that of a European nation. It pleases the Editor to see them throw off their sleep. Rise and fall alternate in the life of every people, and it is but natural that the Bengalis should now wake from their long sleep. They have not, however, fully opened their eyes as yet, and this is why they have been foolish enough to resort to anarchism and to seek their salvation in the bomb. But this does not matter in the least; they will mend their ways and take to the right path. Their hearts have begun to pulsate and the motion will assuredly lead them to some object. What that object will be God alone can tell, because man can never know whither he is going. As to the cause of this awakening, it is ascribable to England alone. It was not of their own accord that the English came here to govern Indians. It was the worthlessness of the latter which led nature to send the former to this country. British rule possesses some virtues which are not to be found in any other Government; this is why Providence entrusted the administration of India to the English in preference to the Dutch, the Portuguese or the French. The Editor for one is of opinion that the English are governing

and can govern aliens better than any other nation in the world. This should not expose him to the charge of being a sycophant. He prefers national to foreign rule, and is of opinion that, even if the former is characterised by a thousand and one defects, it is always far preferrable to the latter. He cannot, nevertheless, abstain from praising the British as the best of foreign Governments, and it is his sincere desire that so long as Indians are not fit to stand on their own legs, God may keep them under the English Government. Continuing he says that the signs of a national awakening visible in Bengal are traceable directly to England. Although Bengali youths are now treading the wrong path, still the day is not far off when they will realise the value of righteousness and philanthropy, and will understand the real requirements of the nation. They are a promising band; with the exception of bomb-throwing, their impulses are by no means reprehensible. Feelings of nationality, trust and respect are taking birth in their hearts. They are becoming virtuous, unselfish and fearless, which qualities lead to religion; and no one should doubt that God will take their side. The nature of their virtues, which compel the Editor to acknowledge their greatness, should be evident from the instances of sacrifice and philanthropic work performed by them. They work as Volunteers on the occasion of fairs, attend on pilgrims, protect the lives and property of the poor, look after the sick in times of need, supply food to the hungry and rescue the drowning. Can human beings with such noble impulses be swept off the earth's surface? No, they are bound to live. Bengali young men are turning human beings (worthy the name), which leaves no room for doubt that light is about to dawn among them. In conclusion, the Editor advises native youths to eschew misplaced agitation and afford practical proof of their love for the nation. They should remember that it is by means only of virtue and righteousness that they can raise their nation to a higher level.

Rulers and the ruled.

6. The *Akash* (Delhi), of the 20th May 1909, publishes a communication headed "Authority," in which the writer *Khasta*, observes that when a person says that he is his own master, he means that he has forced himself to conform to some specified laws, *i.e.*, his reason rules his grosser self. Indeed, a person who so subordinates his passions to reason is respected by the world, while his reverse cannot be called a human being and has his life in constant danger. A similar law applies to a family the members of which have to obey its head, because otherwise they will find it difficult to live in peace and comfort even for a single day. The same is the case with a nation; and if those selected for the task of governing it work on lines which spell danger to it, the people must look for protection to God alone. A nation suffers a fall if it selects a wrong form of government, or if those selected to carry on the administration turn selfish and sacrifice the interests of the nation to benefit themselves. It is for this reason that Manu has said that no value should be attached to the views of a tyrannical or unjust ruler. Man is free by nature, being subject only to the few laws to which he voluntarily decides to conform. The same is the case with a nation, which is only a collection of individuals. The laws, which it consents to obey to facilitate its government, are the result of its collective opinion, and it has the completest authority to alter the same, as also to change the legislators. Every person seeks for comfort, prosperity and justice, and the same is the case with a nation which accounts for all struggles between the rulers and the ruled. In the heyday of Hindu civilisation its votaries used

to elect their own rulers, and these were compelled by their ministers to frame only laws which would be acceptable to the nation. The Governor of every province also used to keep the well-being of the people in view, while even the Maharaj-Adhiraj had to be guided by the opinions of his subordinates. Continuing, the writer says that the Muhammadan conquest of India was due to disunion among Hindus, and that their conduct in having fought the Moslem invaders shows that they wished to remain free. Again, although they were subdued, they were acquainted with the elective system and knew with what laws they would like to be governed. The Muhammadan rulers of India could not, therefore, have things their own way and had so to mend their ways that one of them, Akbar, became half a Hindu, for it is a truism that it is difficult to govern a people without valuing their opinions. Akbar knew that India belonged to Hindus and that by ruling them in an arbitrary spirit he would only injure himself. When his successor changed his policy, the struggle between the rulers and the ruled was renewed, with the result that several States became independent and the Punjab and the Maharashtra repassed into the hands of Hindus. In the meantime, however, Feringhees had come to India in quest of bread, and in course of time their longing for food changed into one for the sovereignty of the country. The first Englishman to entertain the ambition was Dr. Boughten, who obtained from Shah Jehan a concession which enabled the English to obtain possession of the whole of India. In short, after emerging from the slavery of Muhammadans (out of which state, however, they ceaselessly struggled to free themselves), Hindus became slaves of the English. But the cupidity of the last named could not be satiated, although they entailed starvation on the entire population. No amount of taxes and land revenue could gratify their craving. Sir William Hunter wrote in 1883 that the collection of land revenue did not leave agriculturists sufficient grain to feed themselves and their families during the year. After quoting another extract bearing on the miserable condition of the peasantry, the writer observes, "Either we made a mistake in the matter of the selection of government, or the laws framed by the rulers have not proved beneficial to the nation, or the eyes of the rulers have been so covered with the film of selfishness that even a sight of our condition does not make them change their views ; or they think that India, not being their country, they govern it with the sole object of making their own nation prosperous, although Indians may be involved in ruin. The present unrest is due to the objectionable laws affecting the rulers and the ruled, and the same thing has been happening among every people." Continuing, he refers to the struggle which the English had to make to obtain the elective system, and goes on to say that it is but natural that a nation should consent to conform to those laws alone which are passed in accordance with its wishes and with due regard to its comfort and well-being. The English should not, therefore, think that they can cast out unrest and poverty from India with the aid of repression. In order to achieve that object they should frame laws to promote the welfare of the people, or the latter will have to seek their own remedy, just as every people has been doing in view of the principle of the selection of Government.

7. Writing under the heading "The *Paisa Akhbar's* logic," the *Akash* (Delhi), of the 20th May 1909, says that its love of lucre has always led the *Paisa Akhbar* to follow a crooked policy. It was recently remarked

The *Paisa Akhbar's* politics.

by the *Englishman* of Calcutta, adds the paper, that the concessions granted to Muhammadans in the reform scheme had greatly enraged the Hindu nationalists; the latter by the traditions and loyalty of the Prophet's followers had been led to fear that the inauguration of the proposed reforms would not afford the desired opportunity of ending British rule in India. If the *Paisa Akhbar* (which quoted the remark with approval) had not been wanting in common sense, it would not have failed to realise what value the Hindu nationalists attach to the concessions alluded to. Not one of them attaches the least importance to the reform scheme, which is intended to serve only as "eye-wash." They do not care a brass farthing as to which and how many persons are appointed members (of the various Legislative Councils). It is also a matter of perfect indifference to them as to who votes for whom. They regard the whole business with disgust and look upon the scheme as a bone of contention. The favour shown to (*lit.* the deception practised on) Muhammadans has had the effect of creating the desired disunion (between them and Hindus), even before the passing of the scheme, while the introduction of the projected reforms will assuredly be followed by bitter quarrels (between the two communities), this being indeed the real object which Morley and Co. have in view. Such being the case, there is nothing to enrage the (Hindu) nationalists at the concessions granted to their Muslim fellow-countrymen. They do not like that the able men in the country should be converted into images of stone and should serve as mere figureheads in the councils of the Empire. The concessions like those referred to may, therefore, please Muhammadans and other sycophants, who are fighting for the same (but they cannot enrage the Hindu nationalists). As to the conduct of the *Englishman* in booming up Muhammadans, apparently that paper is ignorant of the true character of the traditions and loyalty of its *protégés*. Does it not know of the crusades, of the relations between Musalmans and the English in Egypt, Turkey and Persia, of the Sepoy Mutiny and of the institution of *jehad?* Both it (the Englishman) and Muhammadans are aware of all this, but, since the outbreak of unrest in Bengal, a veil has been thrown over the past, so that Muhammadans may be used as a tool in serving the purpose (of Government). It may be added that this change in policy of Government synchronises with the Prophet's followers having ceased clamouring for public posts to which they are now appointed in preference to Hindus. It is now considered necessary to befool them, while formerly the policy of Government consisted in gulling Hindus. The English like neither Hindus nor Muhammadans, and patronise whichever of the two can serve their purpose best at a particular time. Whoever believes their kindness to be genuine is a fool. Continuing, the Editor tells the *Paisa Akhbar* that it is not manly to sell one's religion, nation and country for a mess of pottage. The scheme, it adds, will lend power neither to Hindus nor to Muhammadans, and the former have, therefore, no cause to feel alarmed at the concessions granted to the latter. Again, the present love of the English for Musalmans does not emanate from the heart and is connected with the politics of Kabul, Turkey, Persia and Egypt and with the existing situation in India. And when the present difficulties are over, things will become worse still. The Editor then goes on to say that the *Paisa Akhbar* avers that Hindus themselves question the loyalty of the extremists among them. Will that paper, however, he asks, define loyalty and say why a king is considered entitled to loyalty from his subjects. Referring to the deposition of

Abdul Hamid, it observes that a King is a servant of his people, and that if he does not serve them well, they can dispense with his services. Any other King also, who does not obey his subjects, may share the fate of Abdul Hamid. It is owing to some of the masters (subjects) being still ignorant of their rights and obeying their servants (Kings) that they are called disloyal by the latter, who would not otherwise have ventured to do so. Cannot God, like the Turks, asks the paper, compel both masters and servants to perform their respective duties? If the young Turks had failed, it adds, they would have been called rebels, but now that they have come out successful it is the deposed Sultan who has become a rebel. The propriety or otherwise of the means employed depends on their success or failure. It is not impossible that the *Paisa Akhbar* may to-morrow call its own those whom to-day it denounces as rebels, extremists and agitators. Whoever asks for loyalty from the nationalists should first prove himself deserving of the same. If the Editor of the *Paisa Akhbar* is a true Muhammadan and reposes more faith in the Quran than in the Indian Penal Code, will he place his hand over his heart and say whether the professions of loyalty made by him through his bread-earning machine (in the columns of his paper) are genuine and honest? Does he wish that the Muhammadan rulers in the world should be replaced by the British Government? Again, if he were offered a throne, would he make it over to the English? How would he, moreover, like it if his printing press, &c., were handed over to a Hindu and he were made to work as the latter's servant? Would he serve his Hindu master loyally? If not, everything said by him is hypocritical and intended only to help him in deceiving the people and serving his selfish ends. The chief fault of the nationalists is that they speak the truth, wish to give everyone his due, and would obtain what is due to them. If a person so wills, he can keep them loyal, but if they are not adequately paid for this (*agar thik qimat ada na hogi*), he can retain their loyalty only by force and not by right. None of them, however, wishes to kill the English or to drive them out of the country. They simply ask to be treated as human beings, if not as the equals of their rulers. If, however, on a deaf ear having been turned to their cries, some of the young men became impatient and had recourse to violence, at whose door should the blame be laid? The majority of them utterly dislike violence (*lit.* rage) and wish to employ only legitimate means in their efforts to gain their end. But what till but yesterday were lawful means have been penalised to-day. It has been made an offence to deliver public lectures, to write to the papers and to prefer requests in addresses (of welcome). It is not easy to understand what means can be called lawful and at what point the party in power will stop its right to declare means to be lawful or otherwise. In these circumstances, the other party has to decide, according to its own lights, whether the means adopted by it are legitimate or the reverse. There is thus a great likelihood of a mistake being committed. The only means of asking for justice from Government is to submit petitions to it, but it rests with the authorities to grant or reject the same. They can reject a petition by saying that it does not emanate from the entire nation. In order, however, to obtain the nation's verdict on any question, it should be discussed at public meetings. But it is an offence to convene such meetings. No express orders, of course, exist on the subject, but everyone is afraid to convene a public meeting from the thought that the reports submitted by the secret police (about such meetings) are accepted as gospel truth. After remarking that the *Paisa Akhbar*, which is

now denouncing the nationalists, will one day have to weep for the nation and that it will meet its deserts from the hands of the future generations of Muhammadans, the Editor refers to that paper's suggestion about the filling of the post of Prime Minister, Kashmir (*vide* paragraph 12 of selections No. 18). In discussing the reform scheme, he adds, the *Akhbar* requested the English to ignore numbers and to deal with Muhammadans according to their loyalty and political importance. In the matter of the filling of the above vacancy, however, it dilates on the great numerical strength of the muslim subjects of Kashmir. Have not the Hindus of the happy valley, asks the Editor, stronger claims to the post on grounds similar to those advanced by Muhammadans for preferential treatment in connection with the proposed reforms. He then endeavours to show that, with the exception of Hyderabad, in no Muhammadann State does a Hindu hold any responsible post, whereas many Muhammadans occupy high positions in Hindu States. After enquiring whether Muhammadan States contain a larger population of Musalmans than of Hindus, he says that if public posts were distributed according to the census figures not only in Native States, but even in British territory (in which, according to Muhammadans, even-handed justice is done) thousands of the Prophets' followers, who are now enjoying themselves by usurping the rights of Hindus, would be thrown out of employment. Besides, if the *Paisa Akhbar* is prepared to apply to British India also the reasoning to which it resorts in the case of Kashmir, it should first tell the English that, although they have been enjoying themselves on the wealth of 30 crore Indians, still they leave nothing undone to trample on the latters' rights ; that not a single native has so far been appointed Viceroy, a Governor or a Colonel or General in the army ; and that they are lauding themselves to the skies for having conferred the post of Law Member on a native, who will, however, be a mere puppet (in the hands of his colleagues). The Editor of that paper does not, however, say anything about British territory (*lit* home) for fear lest he should be deprived of the means of earning his bread. Continuing, the *Akash* says that the vocation of the *Paisa Akhbar* consists in crying over the troubles of Turkey, Persia, Egypt and Afghanistan, and in singing the praises of the present masters of this country. Its Editor does not trouble himself about his nation, country or religion. After taking him to task for his opposition to the proposed appointment to the premiership of Kashmir even of a Hindu like Sir P. C. Chatterji, who has been showing favours to Muhammadans all his life, it asks whether he can name any Muhammadan possessing larger administrative experience than the Bengali gentleman in question. The *Paisa Akhbar* desires that in Kashmir Muhammadans should be appointed to public posts in proportion to their numerical strength. As regards British territory, however, it is of opinion that the sole qualifications in a candidate for Government service should be that he is a Muhammadan, has been circumcised, eats beef and makes professions (genuine or otherwise) of loyalty on all occasions. The publication of such writings in it should lead the British Government at least to the conclusion that in its heart of hearts that paper has no liking for the English, and that its approval of a constitutional Government for Turkey, Persia and Egypt shows that it wants India also to be governed on the same lines. And if it flatters the English or professes a liking for them, it does so merely through fear, from selfish motives or from feelings of jealousy for Hindus. No wise man can trust a hypocritical person whose deeds do not agree with his professions.

8. The *Hindustan* (Lahore), of the 21st May 1909, publishes an article headed "Hindus, Muhammadans and Government on the question of election." The paper says that the Reform Scheme was conceived in an inauspicious moment, seeing that since the day of its conception both Government and the people have been a prey to anxiety and confusion. It next refers to the agitation carried on by the Muslim League to secure for Muhammadans separate representation and seats in excess of their numerical strength. The promise of Lord Morley and Lord Minto, it adds, to meet the Muslim demands in full had the effect of confounding non-Musalmans, the vast majority of whom consists of Hindus. They could not understand what the Prophet's followers had done to have greater political importance attached to them than to any other section of the population. They requested Government, at public meetings and in memorials, to undo the mischief, saying that justice and the interests of both the rulers and the ruled demanded that feelings of nationality and union should be kept alive in India and that the prevailing system of election was the best for the country. Mr. Hobhouse's statement in Parliament on the 20th April in support of joint electorates had the effect of reassuring non-Muhammadans a little. The statement had, however, to be modified a week later in response to the opposition evoked by it among the supporters of the Muslim League. Continuing, the paper says that at present all the three parties concerned with the Reform Scheme, *viz.*, Government, Muhammadans and non-Muhammadans, are dissatisfied with the measure, and that the only way to please the last two is to shelve the scheme. Indeed, when the people do not want the proposed reforms and Government can derive no particular benefit by introducing them, the adoption of the above suggestion will be the easiest way to appease both Hindus and Muhammadans. In case, however, Government is generously inclined and is determined to confer some reforms on the people, it should do so in an impartial and straightforward spirit. It does not become it to favour, to be amenable to pressure from, and to murder justice out of regard for, one particular community. This is the opinion not only of non-Muhammadans, but even of all sensible Musalmans, in proof of which the paper quotes an extract from a Muhammadan periodical. It next exhorts Hindus and Musalmans to join hands and to vow to serve the nation and the country, including the British Government.

The Reform Scheme.

9. The *Hindustan* (Lahore), of the 21st May 1909, publishes an article headed "The next Session of the Congress." The paper says that it was reported recently by a correspondent of the *Panjabee* that the local Congress-workers had requested the All-India Congress Committee to change the *venue* of the coming Congress to some other place. Some other newspapers, however, have contradicted the report and preparations for holding the next Congress (at Lahore) have been taken in hand. But a local journal has given out that almost all the well-known supporters of the Congress in the Punjab have refused to join the reception committee. If this is so, the coming Session of the Congress can never be a success, which event will be ascribable solely to Lala Harkishen Lal's mistake in inviting the Congress to this province without consulting the Punjabi supporters of the movement. If he had taken them into his confidence before hand, all of them would have worked heart and soul to make the coming Congress a success. As it is, with the exception of only a few, all the (political) workers in the Punjab have betaken themselves to the

The National Congress.

back ground, while the influence of the few is so limited, and they have so many calls on their time, that it is idle to depend on them to make the next Congress a success, especially when opposition to the movement, from both within and without, is at its zenith. Educated Hindus have begun to regard the Congress as injurious to their co-religionists; while others are bent on proving it to be a means for the dissemination of seditious propaganda. Although the two previous Lahore Sessions of the Congress were a success, things have greatly changed since then. On those occasions the leaders were determined to prove themselves equal to their responsibilities, while students and (other) young men also devoted themselves heart and soul to the Congress cause. Again, the general public had no fear that they would excite Government's suspicion by attending the Congress, and consequently hundreds of delegates and visitors came from every *ilaka*. The Congress continues to be a harmless and peaceful movement, but the people have been bereft of their former spirits. No successor to the late Bakhshi Jaishi Ram is to be found among the (political) workers' in the Punjab, although there is no dearth of pseudo-patriots in the province. The students also are bound tight in the shackles of University regulations, while the general public have grown extremely spiritless. In these circumstances extraordinary courage and labour should have been put forth to make the coming Congress a success. This has not, however, been done up to the present. One hears now and then that preparations are being made in connection with the Industrial and Agricultural Exhibition. But great indifference is being displayed in the matter of the Congress meeting, which is a matter for shame not only for the leaders but also for the whole of the Punjab. Will, however, the Punjabis put up with this disgrace? Can they tolerate that the Congress should die in their province? They should realise their duty in the matter. They should urge the leaders to discharge their duties or to vacate their places, and should thus save their province the blot which is likely to be thrown on it through the latter's indifference. Although the Congress was invited to the Punjab by Harkishen Lal alone, every Punjabi must share the disgrace for its sitting not proving a success. The Punjab is noted for its courage, and it is the duty of all Punjabis to keep up its reputation. They should forget their mutual and personal differences for the sake of their province and country. It is not the birthright of any particular person to serve the nation. Again, every one is free to sing his own praises, but he alone will be considered a national leader who renders service to the nation. This is a time of trial and he alone will win laurels who boldly steps into the arena, whether he is an old or a new worker. If the old leaders perform their duty, they should assuredly be treated with respect. In case, however, they have lost all energy, there is no reason why their places should not be occupied by new men. There has never been a dearth of men in the Punjab, and this province always has produced the stamp of men required by the times. There is, therefore, no cause for despair and the Editor feels convinced that there will arise workers demanded by the necessities of the hour whether they may belong to the old or to the new army (of Congress men).

The National Congress.

10. Writing under the heading "The National Congress," the *Jhang Sial* (Jhang), of the 22nd May 1909, says that the Congress was established to deepen the feelings of nationality in India and to help forward the cause of

the people's advancement. Does it, however, asks the paper, try to fulfil the above object? Does it work on lines calculated to foster a national spirit in the country. Again, if its existence is beneficial to their interests, the entire population must be on its side. After enquiring whether this is really the case, the paper says that the Congress was brought into existence not by Indians but by the kith and kin of the authorities. It was launched and nurtured by Englishmen like Mr. Hume and Sir Henry Cotton. This being so, is it not an official institution? A consideration of the fact that the leading Congresswallas were feasted by the Governor of Madras last year, as also of the manner in which some of the Congress magnates have been conducting themselves of late, shows beyond doubt that the authorities are in sympathy with the movement. This has had the effect of making not a few leaders shut their eyes to the real object of the Congress. It must, however, be added that the authorities tolerate only Congressmen of the type of (Dr. Rash Behari) Ghosh, (Sir P. M.) Mehta and (Mr.) Gokhale. That this is so is evident from the fact that the very first tract issued by the Committee, which has recently been formed to look after Indian students in England, says that there is not a single grain of truth in the Congress ideas about British rule in India. Continuing, the Editor says that it was thought that the Madras Congress would discuss the question of the poverty of India. So far, however, from doing so, it confined itself to singing the praises of Lord Morley, Lord Minto and the British Congress Committee. It was a gathering of the rich, who alone, indeed, could attend it, seeing that the admission fee had been fixed at 15 or 20 rupees. The Committee alluded to has not denounced such a Congress, but the one which, in view of the unbearable miseries of the poor and starving in the country, has been crying out "Under British rule we are falling victims to famine and poverty. It has (undoubtedly) conferred (different) blessings on us, but British trade and the British methods of government have snatched the bread out of our mouths." Such a Congress is assuredly an objectionable institution and cannot be liked by the authorities. This was why the proposed Nagpur Congress was stopped. It was not allowed even to voice its complaint, let alone the redressing of the same. The poor and the afflicted were not permitted even to assemble in one place. Indeed, why should they not have been treated in this manner? The sighs of the afflicted have a knack of piercing hearts. If the proposed gathering had not been stopped, it is possible that the piteous cries raised at it would have forced the authorities to do what they are and will ever be averse to doing. They see no harm in witnessing the pleasantries indulged in by the rich, who do not tell harrowing tales and content themselves with singing the praises (of Government). The Editor then enquires whether the Punjabis, who have invited the Congress to meet in their province this year, will hold a meeting of the Congress or of the rich, and whether they will voice the sufferings (of the people) or will praise and thank the authorities. They should bear the shame of holding no meeting of the Congress, but should not disgrace their province by converting the Congress into a show and a farce. Continuing the paper writes:—"Young men, why are you silent? Why do you not forthwith commence preparations for the Congress? Tell your elders that you are ready to take the entire burden on your shoulders; that they need not trouble themselves . . . . (and) should only guide you (and) that you will do all the work." (*To be continued.*)

Natives and politics.

11. The *Jhang Sial* (Jhang), of the 22nd May 1909, publishes a communication headed "The question of our life and death." The writer says that of late the outcry has been raised in India, especially in the Punjab, that natives have nothing to do with politics. He knows that this view is held by those who do not understand what politics means, or by people who can sell their beliefs for lucre or can part with the same on a show of force by the strong. Even a man of common understanding, he adds, will not admit that a person can have no concern with his native land and that natives should hold themselves aloof in the Government of the country from its present rulers, who not only control their strength and wealth, but have the very honour of Indians in their hands. He is of opinion that, just as man has the natural and inherent right to be free, he must also have some connection with politics. As it is, he cannot help regretting that even natives possessing high education and character should preach the ruinous doctrine that a conquered people can have no politics, and that consequently the people of India should take no part in the matter. After remarking that such people lose sight of the real condition of their country, the writer says that, according even to Lord Curzon, the average daily income of Indians is 9 pies per head. In his '*Prosperous British India*' the late Mr. Digby says that at the commencement of British rule in India this income stood at two annas, but that by 1900 it had been reduced to 8 pies. He adds that the frequent appearance of famines in the country is ascribable to the present *régime* and that in the ten years (preceding 1900) as many as ten crores of natives died from hunger. He also quotes a French Journalist and Mr. Naoroji to emphasise the abject poverty of India, and goes on to say that, if the existing state of affairs continues, the average income of natives per head a day in 1975 will stand at nothing. He can, therefore, unhesitatingly prophesy that old India will cease to exist before the end of the present century. Where is, then, the native, he asks, whom the prospect cannot cause to put everything else aside and to cry out in dismay to be rescued out of the jaws of death. Continuing, the writer quotes an extract from an article contributed to the *Hindustan Review* by M. Augustine Filon, who says that two hundred years back India was the richest and most fertile country in the world. He also quotes Bernier to show that in the days of Aurangzebe the trade and industries of this country were in a most flourishing condition and that all classes of natives were in affluent circumstances. With the advent of the English towards the end of the 18th century, however, he adds, the country began to grow poorer from day to day. After describing how they destroyed the trade and industries of India, he says that they have been draining away billions of rupees from the country every year. The result is that a quarter of the population of India, which was the wealthiest country in the world only two centuries back, can hardly procure one meal a day. Its starving inhabitants pick up and eat undigested grain in the dung of cows and buffaloes, and sell their beloved children for two dry *chapatis* a head or, failing to strike the bargain, leave the poor things on roadsides or river banks. Lakhs are thinking of committing suicide, and not a few residents of the famine-stricken parts of Rajputana have been seen eating the vomit of dogs, &c., or roasting their children for food. Can natives have the heartlessness to say even after this that they should have nothing to do with politics? Can the inauguration of a few social or religious reforms save them from death and solve the question

of bread, which should be attended to first of all and is one of life or death to the people of India. The writer concludes by promising to show in his second letter that this important question can be solved not by eschewing, but by evincing deep interest in politics because it is a political question and can be solved with the aid of politics alone.

The Reform Scheme.

12. The *Akhbar-i-'Am* (Lahore), of the 26th May 1909, publishes a communication headed "Changes in the times." The writer says that these changes are of such an unusual character that no careful observer can overlook them. On the one hand, he adds, natives are making successful efforts to achieve progress, but, on the other, the rains are insufficient and do not fall at the right time. As a result of the latter phenomenon land is deteriorating in quality, and the nutritive power of the fruits, grains, and vegetables yielded by it has greatly decreased. This, in its turn, has caused to deteriorate the physique of the present generation of natives. It has also dulled their intellect and converted them into cowards. They have come to lack the brains to understand the advantages of unity and love, while they have become a shameless and selfish people. Continuing, the writer says, that Muhammadans consider it a source of pride to have separate electorates (in connection with the Reform Scheme), which means that, in the matter of safeguarding their interests, they do not trust even neighbours and fellow-countrymen, and this is wholly against the teachings of their religion and constitutes clear proof of their moral weakness. They should bear in mind that children of a common motherland cannot sever their connection with one another. The establishment of separate electorates for Muhammadans at the instance of a few selfish and vain Musalmans residing in cities cannot affect the feelings of the crores of the Prophet's followers who reside in towns and villages and who are bound to Hindus more closely than to their own brethren in faith. Hindus need not, therefore, feel offended at Muhammadans having been accorded separate representation.

Advice to natives.

13. The *Akhbar-i-'Am* (Lahore), of the 22nd May 1909, publishes a communication headed "*Bande Mataram!*" After referring to the past riches of India, the writer laments the present poverty of the country. Not a few natives, he adds, have recently girt up their coins to improve the condition of their fellow-countrymen. Some ignorant minds among them, however, think that they gain the desired end by creating disturbances, indulging in useless talk, making use of the bomb, posting newspapers like the *Yugantar* at different places, singing *Bande Mataram* and killing Englishmen. This is a mistake, for the reason that the British Government not only does not prohibit the people from following their religion, but is always busy devising means to promote their prosperity. In order to better their lot natives should tackle the question of bread first of all, bearing in mind that they can make a living in an independent manner by engaging only in trade. After remarking that the indifference of educated natives to trade has resulted in the entire wealth of the country being taken across the seas, the writer urges the people to take more kindly to trade. Continuing, he deplores the prevalence of irreligion among them and exhorts the Brahmans and Ulamas

to bestir themselves to remedy the evil. He also laments the conduct of the Rajputs in preferring pleasure and debauchery to manly pursuits, and says that they have become unfit to protect their country against enemies and to add to its glory. In conclusion, he exhorts the people to promote union in their ranks.

A lash for the Moderates.

14. The following is from the *Observer* (Lahore), of the 26th May 1909 :—

"In Mr. Beachcroft's judgment in the Alipore case, says a contemporary, some hard but well-deserved things are said about the Bengali Moderates. The learned Judge felt that the persons who ought really to be in the dock were those responsible for filling the prisoners with the ideas which they entertained; 'persons who, whether they call themselves Moderates or whether, having the courage of their convictions, they call themselves Extremists, are alike in this that they constantly attribute to Government the worst possible motives and vilify its officers, regardless of fair criticism; such persons who held public meetings in honour of, and exalt as a national hero, a boy who has been whipped for assaulting the police in the execution of their duty.' The latter part of the quotation refers only to the Bengalis, but can the Moderates of any province prove themselves not guilty of the first remarks? Attributing the worst motives to Government has been one of the chief features of the Congress campaign throughout India, and those who have done this, says Mr. Beachcroft, ought to have been in the Alipore dock."

## IV.—Kine-killing.

Kine-killing and high prices.

15. The *Zamindar* (Karmabad), of the 16th (received on the 26th) May 1909, publishes an article headed "Dearness of *ghi*, milk and flesh in the Punjab," in which it endeavours to controvert a communication which appeared in a recent issue of the *Hindustan* on the same subject (*vide* paragraph 11 of Selections No. 19 of 1909). It begins by questioning the truth of the *Hindustan's* assertion that the writer of that paper's article is a Muhammadan. Continuing, it says that the number of low-caste Hindus, *e.g.*, chamars and sweepers, who eat beef, is equal to, if not larger than, that of Muhammadan beef-eaters. Again, if Government were to prohibit kine-killing, Muhammadans as a community would not object to the step. The Editor is, however, of opinion that the prohibition is not possible. Nor would it have the effect of cheapening milk and *ghi*. Beef is eaten mostly by British soldiers in the country and hundreds, if not thousands, of cows and bullocks are killed daily for the purpose. It is, however, impossible to make Thomas Atkins turn a vegetarian, while Government cannot afford to waste money in supplying to him mutton instead of beef. Again, the present high prices of *ghi*, milk and flesh are not due solely to the slaughter of kine. If this had not been so, leather at least ought to have sold far cheaper than it actually does. Quite the reverse is, however, the case. The prices of kine, buffaloes, goats and sheeps have also greatly risen. The dearness of milk and *ghi* is not, therefore, ascribable wholly to the slaughter of kine, but is due to some other causes also, which the Editor will discuss at some future time. After referring to what Government has done to increase the breed of cows and buffaloes, he contends that the number of these animals has not decreased in

the Sandal *bar* since the cultivation of that part of the Punjab. He considers that the present number of these animals is not sufficient for the requirements of the country, but he ascribes this to the following causes :—

(1) The larger part of cultivable land has passed out of the hands of those (zamindars) who used to increase the numbers of cows and buffaloes. Most of the land in the canal colonies, also, has gone to non-agriculturists. The only way to add to the number of animals and to cheapen milk and *ghi* is that both Hindus and Muhammadans should request Government to have the land, which has passed into the hands of non-agriculturists, returned to zamindars on payment of its price in instalments. They should also urge the authorities to grant the land in the Ganji *bar* to zamindars alone.

(2) The cost of living having largely increased and the work of agriculture not being sufficiently remunerative, not a few zamindars and others, most of whom used to tend cattle, have taken to a labourer's life, with the result that the breed of cows and buffaloes tends to decrease. Government should therefore devise means to increase the produce from land, so that those engaged in agriculture may stick to it and may thus be able to increase the stock of cows and buffaloes.

(3) A considerable part of the grazing lands owned by zamindars has been confiscated by Government and included in Government forests. If the same were restored to its original owners it would help them in maintaining a larger number of cows and buffaloes than it now does. This in its turn would bring down the price of milk and *ghi*.

(4) It is only unserviceable animals that are supported at the *goshalas* maintained by Hindus. If the money now wasted on these homes were utilized for keeping good cows, bullocks and buffaloes and for establishing dairies, not only would the breed of these animals increase, but *ghi* and milk would also become cheap.

As to the suggestion that the major part of the Ganji *bar* should be reserved for grazing purposes, the Editor says that the congestion of population in the Punjab is so great that hundreds of Punjab zamindars and cultivators are migrating to Sind, Kashmir and other places. In these circumstances, it will be anything but wise to reserve for grazing purposes culturable land in the Ganji *bar*. It would have been wiser on the part of the *Hindustan's* correspondent to request Government to demand no revenue for land sown with fodder for cattle. The Editor then goes on to say that the prevailing high prices of food-grains in the Punjab are due (not to the slaughter of kine, but) to the question of population, to the produce of the province being shared by other parts of the country and to the export of grain from it to Europe. He concludes by taking the *Hindustan's* correspondent to task for blaming Government and the railway for the last-mentioned cause.

## V.—Native Societies and Religious Matters.

The Aryas.

16. The *Hindu Sanatan Dharam Gazette* (Lahore), of the 19th May 1909, publishes an article headed "Victory to Hindus and defeat to the Dayanandis!" The timid Dayanandis, says the paper, howl like jackals, abuse Hindus and feel no shame in marrying their daughters to sweepers and *chamars*. On the other hand, it adds, Hindus are calm and dignified like lions and care nothing for the howling of jackals. After praising the vitality of Hinduism, it says that one roar from Swami Ala Ram has proved sufficient to send the Aryas to the right about. Its readers will be glad to learn that, just as the Hindus of Hoshiarpur boycotted the Dayanandis and decided to treat the latter like *chamars* and sweepers, their co-religionists of Bahadurgarh also have ostracised Arya Samajists. Continuing, it says that Arya newspapers are springing up like mushrooms on all sides and that the *Tilak* of Hoshiarpur is the latest addition to the list. After remarking that the *Tilak* has recently made a scurrilous attack on Swami Ala Ram, the Editor says that the Dayanandis feel no shame in speaking ill of Hindu *Sadhus* and Saints. How, he asks, can they behave differently, seeing that, in spite of their being descendants of the Hindu Rishis, they marry the daughters of Christians, Muhammadans, *chamars*, and sweepers, and give their own daughters to these non-Hindus for wives? Proceeding, he says that, being supporters of *niyog*, they cannot tolerate that their daughters and daughters-in-law should be prevented from observing that practice. They have been thoroughly exposed by Swami Ala Ram, and there can be nothing surprising in the fact that both they and their newspapers heap abuse on him. In conclusion, the Editor expresses surprise that the Aryas should try to bring odium on Shriman Tilak by starting a newspaper called after that hero. They do not share the views and beliefs of Tilak Maharaj and have used his name only to make money.

Elsewhere, writing under the heading "new light of the new civilisation," the paper deplores the prevalence of irreligion in India. There have arisen people in the country (the reference is to the Aryas) who do things which are looked down upon even by the *Sudras* and savages. Low-caste Hindus have been re-marrying widows, but they do not hand over their wives to others on hire in *niyog*. There have, however, now risen also men who observe the latter practice. There have begun to be passed resolutions permitting (Arya) wives to enjoy like prostitutes as many as eleven husbands. Nor is this all. An Aggarwala Bania, a native of Furrukhnagar, in the Gurgaon district, who resides at Jullundur at present and is a supporter of the re-marriage of widows, has recently married a Christian girl of 23 during the lifetime of his first wife. Do those who would have widows re-marry consider it permissible to cast aside their living wives and enjoy themselves with widows or divorced women?

Aryas and Hindus.

17. Lala Lajpat Rai contributes to the *Arya Gazette* (Lahore), of the 20th May 1909, an article headed "Opposition of the Sanatanists to the 'purification' of the Kabirpanthi Hindus at Hoshiarpur." The pride of birth, says the writer, is in no small measure responsible for the existence of jealousy and disunion in the world. It has caused more bloodshed than anything else; the prevalence of the *Varna* (caste) system among Hindus is also

ascribable to it. After remarking that this system is one of the chief causes of the national and social ruin which has overtaken Hindus, the writer says that in olden times the system was not characterised by its present rigidity. The result was that the four castes considered themselves limbs of the same body, and the Aryans were always successful not only in subduing non-Aryans, but also in absorbing the latter into their religion and society. Although, he adds, the *Smritis* preach a rigorous system of caste, they contain internal evidence to show that inter-marriages between different castes, as also between Aryans and non-Aryans, prevailed even at the time of their compilation. It was due to the lightening of the chains of the caste system in later times that crores of harassed and oppressed Hindus abjured their ancestral religion and embraced other faiths. The followers of no other religion are so much divided as the believers in Hinduism. The only way of bettering the condition of Hindus, nay of preserving their existence, is that they should give up the caste system and consider themselves members of the same body. Continuing, Lala Lajpat Rai refers to the excommunication of the Aryas of Hoshiarpur and regrets that brothers should fight among themselves. He, however, feels pride and pleasure at the members of the Hoshiarpur Samaj bravely enduring every hardship for the sake of their religion and nation. Proceeding, he exhorts his co-religionists to continue their work, bearing in mind that the seed which they are sowing is being sown by order of God. The seed will fructify and the fruit will be such that the Sanatanists, who now thirst for the blood of the Aryas, will eat of it and offer prayers for the latter. The Sanatanists resemble a foolish child, who does not know what is good or bad for him and who is rendered beside himself at unpleasant advice from his kindly elders or well-wishers and prepares to work himself injury. The Aryas should not, therefore, mind the troubles, difficulties and opposition which they have to face. Similar sufferings have ever befallen the preachers of (new) religions and the protectors of the nation in the sowing of the seed of truth. This sacred task has, besides, been rendered so difficult in the *Kali Yuga* that no one can accomplish it without sacrificing his life. If, therefore, the Aryans consider themselves in the right, they should continue their work, caring nothing for the opposition offered to them by foolish Hindus and feeling convinced that God will grant them success. Proceeding, the writer says that Hindus threaten the Aryas with excommunication from their *baradari*. Will they, however, say where Hindu *baradari* is to be found and where it exercises its sway? Does not the Sanatan Sabha(s) contain men who eat with Muhammadans and Christians and are still considered members thereof? Are the Sanatanists unaware that the utensils out of which their leaders eat with Englishmen are cleaned by sweepers? Lala Lajpat Rai does not mean to say that no members of the Arya Samaj eat with Christians and Muhammadans. All that he desires is to invited attention to the fact that "our" *baradaris* dare not now excommunicate any one. Dare the Sanatan Sabha, he asks, which can assign the position of *guru* to English ladies (? Mrs. Besant and others), place the Aryas under the ban of excommunication? Again, can it point the finger of scorn at the Samaj when it admits Englishmen, Americans and Australians, as its members and regards them as an ornament to it? The Lala would respectfully request the sanatanists not to be blinded by passion and to abstain from injuring themselves. The Aryas may be good or bad men, but they are well-wishers of all Hindus. They regard the latter's daughters and wives in the light of sisters and

mothers, respectively, and endanger their *izzat* to protect the women against (the followers of) non-Hindu religions. They sacrifice ease and comfort in order to serve Hindu boys, whom they regard as their own sons. Again, in order to maintain the prestige of Hindu society, they quarrel with those of their co-religionists who consider it extremely injurious for the Aryas to remain connected with the said society. They have, moreover, established orphanages, widows' homes, schools and different funds for the benefit of the Hindu community. Their excommunication by Hindus will prove injurious not to them but to the latter. The time has gone by when a Hindu could not do without his *baradari*. A man needs the support of his *baradari* on the occasion of deaths and marriages and in times of suffering and misfortune. The Aryas, however, can not only help one another at such times, but can even render help to Hindus when the latter suffer from plague, earthquake and the like. It is a mistake on the part of Hindus to think that the Aryas still stand in need of protection from Hindu society. It is Hindu *baradaris* which have now to look up to the Arya Samaj, which serves as a shield to them in several matters. Lala Lajpat Rai then goes on to say that the reason why Hindus feel angry with the Aryas is that the latter have "purified" some low-caste Rajputs and have commenced eating with them. Do not, however, there exist Brahmins and Kshatriyas who are engaged in weaving, who deal in leather, sell and manufacture liquor and import and sell tinned beef? If therefore the Aryas have taken into their fold some Hindus who neither eat or sell beef nor take or deal in liquor, what offence have they committed? Nay, they have done what should have been undertaken by Hindus themselves, who should now follow the example and absorb low castes into their society in order to prevent a diminution of their numerical strength. The number of Hindus is lessening daily and their progress is being retarded in consequence. This is due to vanity and pride on their part. They possess no political power and should have nothing to do with these vices. They should, for God's sake, take pity on themselves, stop internecine feuds and put their house in order. If they do not do so, the epithet "Hindu" will come into such bad odour that, instead of Hindus excommunicating any one, people will of their own accord leave Hindu society. The writer concludes by promising to revert to the subject at some future time.

## VI.—Legislation.

The *Anand* Marriage Bill.

18. The *Zamindar* (Karmabad), of the 16th (received on the 26th) May 1909, publishes a paragraph headed "The Sikhs and the *Anand* Marriage Bill." After remarking that the Bill was introduced by the Tika Sahib of Nabha and that he has been thanked by a very large number of Sikhs for having done so, the paper says that the *Jhang Sial* has published a communication in which the writer alleges that the measure is a move on the part of Government to work the ruin of the Gurus' followers (*vide* paragraph 20 of Selections No. 20). It next publishes a summary of the letter and expresses surprise that the Government should be charged with making the alleged move in face of the fact that the Bill has been introduced by no less a personage than a Sikh Prince. Is the Tika Sahib, it asks, an enemy of his co-religionists?

The *Anand* Marriage Bill.

19. The *Jhang Sial* (Jhang), of the 22nd May 1909, publishes an article headed "The *Anand* Marriage Bill," in which, in continuation of its previous remarks on the subject (*vide* paragraph 20 of the Selections No. 20) it says that Bawa Narain Singh, a Pleader at Amritsar, has sent it a Gurmukhi tract condemning and exposing the illegality of the *Anand* form of marriage. The tract purports to have been published with the permission of the Raja of Nabha and is addressed to all the followers of the Gurus. The Bawa writes that it was published nearly a year ago, but that the Neo-Sikhs tried to prevent its circulation among the general Sikh public. One or two Sikhs also published replies to it, but they could not rebut the arguments advanced. Indeed, how could they falsify truth? The Editor then quotes extracts from the tract, in which the writer says that it is not proper on the part of the Neo-Sikhs to abjure old customs and introduce new ones; that all the ten Gurus were born to defend the Hindu religion and sacrificed their lives for it; that none of them was married according to *Anand* rites; and that widows alone can perform *Anand*.

## VII.—General Administration.

### (*a*)—*Judicial.*

Lala Lal Chand and the Chief Court bench.

20. The *Akhbar-i-Am* (Lahore), of the 24th May 1909, publishes a paragraph headed "Lala Lal Chand and the Chief Court Judgeship." It has pleased the paper to know that the Lala has flatly refused to act as temporary Additional Judge of the Punjab Chief Court. Indeed, he could not have acted differently, seeing that his claims were overlooked in filling the permanent vacancy (caused by the retirement of Sir P. C. Chatterji). He does not hunger for a temporary Judgeship and earns more by his practice than he can on the Chief Court bench. His refusal of the offer argues great contentment on his part, which well befits his high position. The fact that the appointment was notified in the *Gazette of India* shows that Government was fully convinced that Lala Lal Chand would gladly accept the offer. His refusal, however, must have opened the eyes of Government and shown it of what stuff he is made. It was only for the sake of the honour (which a Judgeship brings) that he once felt inclined to (seek for) that position. When, however, the opportunity of gaining that honour passed away, he, too, became careful. All the Arya Samajists will praise the manly course adopted by him. All the members of the Hindu Sabha also will feel pleased with him and the Punjabis will praise him (for his conduct).

Libel cases against the *Jhang Sial*.

21. The *Jhang Sial* (Jhang), of the 22nd May 1909, acknowledges a further sum of Rs. 35-4-0 towards "The Fund in aid of Banka Diyal," the total of which now stands at Rs. 396-14-0.

### (*b*)—*Police.*

The Bengal Police—A pertinent question.

22. The following is from the *Panjabee* (Lahore), of the 27th May 1909:—

"The question which the *Hitabadi* of Calcutta asks with reference to the situation brought about by Police rule in Bengal must also have struck many observers of events in that Province. Is it not incredible that in a country where 90 per cent. of the population do not know what a full meal is like, where men are not wanting who will

barter self-respect for petty profit—no one should come forward to help the police to find out assassins even at the prospect of rewards running to four figures? It has been announced over and over again that all that people have to do to earn five thousand rupees in hard cash is to *secretly* furnish the investigating authorities with some clues. But appeal might as well have been made to the monuments in the *maidan*! Why? What is the secret of this invincible resolve on the part of the people to give a wide berth to the Police? Ten years ago, though the Police were never fully trusted, the people were not so indifferent. Why this change? Has the Government enquired why? The *Hitabadi* offers the following explanation. Formerly, the Police, though hated, had some position in society. Their employment to suppress the national movement in Bengal, and the manner in which they have been doing their duty—from the breaking up of the Barisal Conference to the finding of the 'sweets letter'—have had the result of their being for all practical purposes excommunicated from society. Not that the people or heads of society are not being persecuted. Venerable Pandits, harmless old fellows, have been driven from post to pillar and from pillar to post on charges of throwing bombs at running trains and cutting telegraph wires! But the people are still impassive. Things indeed have gone so far that relatives of Police officers, says the *Hitabadi*, are ashamed to recognise them, and people refuse to sit with them in the same tram cars or Railway compartments! The *Hitabadi* pertinently asks the Government whether the Police under these circumstances will serve any useful purpose in the affairs of the land. The question is of *national* importance, not only to Bengal, but to all India."

### (*d*)—*Education.*

A complaint.

23. Under the heading "Government School, Gurdaspur," the *Siraj-ul-Akhbar* (Jhelum), of the 18th May 1909, publishes a communication in which the writer says that the Headmaster of the above school and all the English (-knowing) teachers employed in its High and Middle Departments are members of the Arya Samaj. After stating that only the Additional Master is a Muhammadan, he says that as the existing state of affairs "prejudicially affects the tenets of Islam," the Director of Public Instruction should look into the matter. He is of opinion that, according to the general rule, half the (English-knowing) teachers in the departments named should be Musalmans. Continuing, he alleges that, thanks to the Arya teachers in question, Muhammadan boys are not admitted into the school on the pretext of want of accommodation, whereas Hindu students are (always) taken in. As an instance in point, he reports that two Muhammadan students named Abdul Haiy and Khuda Bakhsh were refused admission into the fifth high class on the 1st instant, but that two Hindu boys called Dina Nath and Gauri Mal were taken in without any objection. The same invidious distinction is made between Hindu and Moslem students in the matter of granting exemptions from the payment of tuition fees. Fazl Din, a student of the IV High Class, was promised exemption from this payment with effect from the 1st March last. As a matter of fact, the concession went to an Arya student named Gauri Mal. Recommendations for remissions of tuition fees made by Muhammadan teachers in the Primary Department are not forwarded (to the higher authorities), which is anything but just.

### (*e*)—*Agriculture and questions affecting the land.*

Government and famines.

24. The *Jhang Sial* (Jhang), of the 22nd May 1909, publishes a paragraph entitled "Away with famine." The Editor ironically remarks that the severity of the prevailing famine has led Government to think of putting an end to such visitations. It has appointed a Committee to devise means to

facilitate the export of wheat from India. As soon as the Committee has met, famine will depart from the country in hot haste. The chief cause of the frequent appearance of famines in India is that the foreigners have to face numerous difficulties in exporting grain from the country. The removal of these difficulties will enable foreigners to export more grain than they do now, which will be certain to better the lot of Indians. Besides, the sale of wheat at cheaper rates in England will enable the local delicate potato-eaters to eat their fill, which should leave no room for complaint. It will be no small gain in return for what little the Committee will cost the Indian exchequer that the present masters of Indians will be placed in a position to buy wheat cheap. It is the same thing whether food goes into the latter's or the former's stomachs. If the labours of the committee prove a success, the people of India will attain a state of perpetual bliss. Continuing, the Editor suggests that the committee should also devise means to facilitate the import of Austrian (? Australian) wheat and its sale in packets in India, when the local supply happens to run out. He takes God to witness that if the committee solves both questions satisfactorily, Indians will leave for their "home" (next world) at no distant date. He then writes as follows:—"We will not complain to our Father against you, nay, will feel thankful to you. Only send us there and enjoy yourselves here .... But you cannot do even this, because although Indian soil will continue as fertile as it is now, you will be able neither to labour like us nor to produce so much wheat and eat your fill .... We loyal Indians cannot tolerate this .... You should, therefore, ask your scientists to drive the craving of hunger from our bodies. We will then live to minister to your comfort .... Either divest us of hunger or let us shuffle off our mortal coil."

High prices.

25. The *Army News* (Ludhiana), of the 22nd May 1909, publishes an article headed "The question of high prices," in which it says that the generality of natives are perhaps under the impression that Government does not care for the consequences of the dearness of grain. As was, however, pointed out by the Finance Minister on the occasion of the recent Budget debate, the evil is a source of great anxiety to Government, which has to spend lakhs of rupees in paying famine allowances to sepoys and other low-paid servants. Ignorant people may, however, ask why Government does not stop the export of grain from the country, just as the Amir of Kabul and the Maharaja of Nepal do in times of famine. But every person cannot be expected rightly to understand a difficult question of Political Economy like the export of grain. It is not easy to decide whether the export of grain from India is beneficial or injurious to the interests of the country. Again, barely 5 per cent. of the grain raised is exported abroad, which alone cannot injuriously affect prices to any great extent. It is, moreover, impossible for the British Government, which favours free trade, to interfere in commercial matters. It must also be remembered that the greater part of the exported grain goes to England, the home of the present rulers of India, and that, so long as the former country governs the latter, grain must continue to be exported to it. After remarking that the stoppage of the export of grain will prove injurious to zamindars, who will not then be able to sell their produce at the present high rates, the paper says that the prevailing high prices are ascribable to Government's currency policy and to the daily-growing increase in the number of wheat-eaters in the world.

*(g)—Postal matters.*

A postal complaint.

26. The *Victoria Paper* (Sialkot), of the 24th May 1909, publishes a paragraph headed "Sunday Mails at the Sialkot city." After remarking that Sialkot has made rapid strides in trade, industries and agriculture during the last twenty years, the paper complains that the city post office distributes letters, &c., only once on Sundays. The result is that the letters received by the Calcutta Mail on a Sunday are delivered the following day, which seriously inconveniences the people, especially traders. After stating that two deliveries take place in the Cantonment, the paper says that it is argued that this is possible because two sets of postmen are employed in the Cantonment. Cannot, however, it asks, a second set of postmen be employed for the city also. Income from the city Post Office is larger than that from the cantonment office, but even if this is not the case, the postal authorities should not grudge spending a few rupees to add to the convenience of the public. It is to be hoped that the Postmaster-General will earn the gratitude of the Sialkot public by ordering that there should be two deliveries—morning and evening—on Sundays in the city also.

SIMLA :
*The 29th May* 1909.

D. PETRIE,
*Asst. to the Deputy Inspector-General of Police,*
*Criminal Investigation Department, Punjab.*

Punjab Government Branch Press, Simla.—2-6-09—No. 37- 97.

[ Confidential. ]

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Jaswant Rai ... | 3,100 ,, |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 ,, |
| 4 | Punjab Times and Frontier News | Rawalpindi ... | C. V. Miles ... | 250 ,, |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 ,, |
| 6 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 1,000 ,, |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 ,, |
| 8 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 700 ,, |
| | **BI-WEEKLY.** | | | |
| 9 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 ,, |
| 10 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 ,, |
| | **WEEKLY.** | | | |
| 11 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 200 ,, |
| 12 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 ,, |
| 13 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 ,, |
| 14 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 ,, |
| 15 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 ,, |
| 16 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 ,, |
| 17 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 ,, |
| 18 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 ,, |
| 19 | Dost-i-Hind ... | Bhera, district Shahpur | Ram Labhaya ... | 200 ,, |
| 20 | Hakam ... | Kadian, Gurdaspur district. | Yakub Ali ... | 900 ,, |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST MAY 1909—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 21 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 200 and 300 posted locally copies. |
| 22 | Hindustan* ... | Lahore ... | Ram Sarn Datt ... | 1,300 ,, |
| 23 | Jhang Sial ... | Jhang ... | Bhagwan Das ... | 700 ,, |
| 24 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 ,, |
| 25 | Khair Khah-i-Alam ... | Delhi ... | Mir Hasan ... | 110 ,, |
| 26 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 ,, |
| 27 | Mister Gazette ... | Lahore ... | Ali Bakhsh ... | 150 ,, |
| 28 | Native States Gazette ... | Delhi ... | Nazir Ali and Ashiq Ali... | 200 ,, |
| 29 | Nazim-ul-Hind ... | Lahore ... | Nazim Husain Khan ... | 200 ,, |
| 30 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 ,, |
| 31 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 ,, |
| 32 | Patiala Akhbar ... | Patiala ... | ... | ... |
| 33 | Parkash ... | Lahore ... | Soma Deva ... | 700 copies. |
| 34 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 ,, |
| 35 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 ,, |
| 36 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Atta Ulla ... | 392 ,, |
| 37 | Ditto ... | Rewari ... | Safdar Husain ... | 200 ,, |
| 38 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 ,, |
| 39 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 ,, |
| 40 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 ,, |
| 41 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 ,, |
| 42 | Tahzib-ul-Niswan ... | Lahore ... | Miss Mumtaz Ali ... | 240 ,, |
| 43 | Tilak ... | Hoshiarpur ... | Bhagat Singh ... | 7,000 ,, |
| 44 | Vakil-i-Hind ... | Delhi ... | Ahmad Mirza Khan ... | 2,416 ,, |
| 45 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 ,, |

* Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST MAY 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 46 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| 47 | Watan ... | Do. ... | Muhammad Insha Ulla | 1,800 „ |
| 48 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 49 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 „ |
| 50 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 „ |
| 51 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 „ |
| | MONTHLY. | | | |
| 52 | Arya Musafir ... | Jullundur ... | Wasir Chand ... | 1,300 „ |
| 53 | Azad ... | Lahore ... | Bishan Sahai ... | 500 „ |
| 54 | Indar ... | Do. ... | Dharm Pal ... | 3,000 „ |
| 55 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 56 | Oriental Gazette ... | Lahore ... | Meraj-ud-din ... | 500 „ |
| 57 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 „ |
| 58 | Martand ... | Do. ... | Kanaya Lal ... | 250 „ |
| 59 | Ishaat-ul-Quran ... | Do. ... | Muhammad Chittu ... | ... |
| 60 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 copies. |
| 61 | Ganga ... | Jullundur ... | Karm Chand | 800 „ |

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 5th June 1909.**

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### I.—Politics.

#### (*a*)—*Foreign.*

The Turkish revolution.

1. The *Akhbar-i-Am* (Lahore), of the 1st June 1909, publishes a communication headed "Muhammadans and rebellion against the ruler of the time." The writer begins by saying that both the Quran and traditions enjoin on Muhammadans to obey their kings. There does not exist a single instance, he adds, in which the Prophet's followers rebelled against their king or tried to oust him from his throne. Christians, however, have long been in the habit of harshly treating a king who may not be to their liking ; and it is from them that Musalmans (of the present generation) have imbibed the vice. Continuing, the writer condemns the deposition of Abdul Hamid, absolves him from the charge of having fomented the recent revolution in Turkey, and praises the services rendered by him to the Turkish Empire in checkmating the Christian powers in their sinister designs on it. After remarking that the present Sultan will be a mere tool in the hands of the young Turks, he says that the recent changes in Turkey will be certain to embroil her in war, seeing that Armenia, Germany, Greece, Austria, Itlay and Russia are her mortal enemies. In conclusion, he regrets that Muhammadans should have rebelled against a sovereign whom they used to regard as their Caliph.

#### (*b*)—*Home.*

Muhammadans and the Reform Scheme.

2. Writing under the heading "The Government of India and separate electorates for Muhammadans," the *Paisa Akhbar* (Lahore), of the 28th May 1909, says that, towards the conclusion of his second statement in the Commons on the 26th April last, Mr. Hobhouse was led to remark that wherever possible Muhammadans would be given a separate register. The Prophet's followers, adds the paper, could never have thought that the spirit of the repeated promises made to them by the Viceroy, the Secretary of State, his Assistant and the Prime Minister would be ignored in this way. Continuing, it says that in replying to a question asked by Lord Curzon on the 4th May, the Secretary of State read a telegram describing the Government of India's proposals on the subject of Muhammadan representation and claiming that the promises made to Muhammadans had been adequately fulfilled.

To begin with, however, there is no truth in the Government of India's assertion in the above telegram that Muhammadans had not objected to the proposals referred to. They have held meetings at different places and adopted a number of resolutions against the Government of India's proposals. It is equally misleading to give out that the repeated promises made to Muhammadans have been adequately fulfilled. Indeed, the adoption of the proposals in question will seriously injure the interests of Indian Muhammadans. For instance, special importance attaches to the Muhammadans of the United Provinces owing to their (unique) social and political position. Because, however, they constititute only 14 per cent. of a population, which consists mostly of low castes, Government considers even four seats to be in excess of their numerical strength. Again, in provinces in which Musalmans preponderate, they are likely to be allowed fewer seats owing to their backward condition (than their number entitles them to). In these circumstances, they will not be able to secure their fair share of political privileges in any part of the country. Continuing, the paper says that the Secretary of State seems to have accepted the Government of India's views about the number of, and the methods of electing, Muslim representatives. Again, the principle of separate Muhammadan representation has been declared impracticable so far as the Local Boards are concerned, although it had once been accepted by both the Viceroy and the Secretary of State. After remarking that the decision has been arrived at without any one having taken the trouble to ascertain whether the principle was really unworkable, the Editor says that, if the defects pointed out by him are not removed and Government does not fulfill to the letter its promises to Muhammadans, the position of the Prophets' followers in India will be no better than that of slaves.

Muhammadans and the Reform Scheme.

3. The *Vakil* (Amritsar), of the 29th May 1909, publishes an article headed "The Reform Scheme and Muhammadan representation," in which the paper, after publishing a translation of Lord Morley's speech in the House of Lords during the debate on the India Councils Bill and also of the telegram of the Government of India on the subject of Muhammadan representation, praises Lord Morley for the courage, forethought and skill displayed by him in carrying the Bill through the Parliament; it further states that the successful passage of the Bill through both the Houses will always be considered as one of His Lordship's greatest achievements. After remarking that His Lordship will ever rank among the noblest philanthrophists of the world and the greatest benefactors of mankind and that His Lordship's name will live in the annals of India with the distinguished names of Lords Macaulay, Canning and Ripon for the good that he has done to this country and its people, the Editor regrets that Lord Morley's failure to safeguard the rights of six crores of His Majesty's Muhammadan subjects and to fulfil the unequivocal pledges, which His Lordship had given to the latter, have not only injured his reputation for justice and statesmanship, but have resulted in proving detrimental to the interests of both Government and the people. The Bill, he adds, as passed is not likely to confer on the country all the benefits which Lord Morley, along with others, expected that India would derive from it. After referring to the speech which either Lord Morley or his Under-Secretary delivered in Parliament regarding the interest displayed by Turks in the reform measures and also to the probable effect of those measures on the Islamic

world, the Editor says that it is to be regretted that in passing the Bill the political importance of Muhammadans has been totally lost sight of; further, that an unpleasant precedent has been created by deviating from the fulfilment of its (Government's) pledges in a way which was hitherto totally unknown to the Muhammadans. Continuing, the Editor expresses surprise that the Viceroy should have declared in a telegram that the Muhammadans did not want separate representation, and remarks that His Excellency's statement is unwarranted by facts and is entirely opposed to the spirit of the Muhammadan demands as formulated by innumerable meetings held by Muhammadans in all parts of the country, by the many memorials submitted by Muhammadan deputations and the All-India Muslim League, and also by the lengthy writings of the Muslim press. After referring to Lord Minto's reply to the address of the Muhammadan deputation at Simla on the 1st October 1906, in which His Excellency expressed his concurrence with the views of the deputation that Muhammadans should be represented on Municipalities, District Boards, Legislative Councils, &c., as "a separate community," the Editor says that it is difficult to see how His Excellency forgot the words which fell from his lips on the occasion named and lost sight of the strenuous efforts which the Muhammadans have been making with a view to secure their separate representation on the various councils, &c.

Muhammadans and the Reform Scheme.

4. The *Akhbar-i-'Am* (Lahore), of the 1st June 1909, publishes an article headed "The awakening of Muhammadans," in which it remarks that Muhammadans used to hold themselves aloof from the Congress by saying that they did not wish to criticise (adversely) Government's administration. They were in the habit of arguing that Government was fully aware of its duties and that it would be presumptuous on their part to interfere with its administrative machinery. Their leaders have, however, had to abandon this position, and branches of the (All-India) Muslim League have been established in all parts of India. Again, these bodies criticise the administration with a vehemence before which the tone of the Congress criticism pales into insignificance. After congratulating Muhammadans on, and expressing joy at, this change, the Editor regrets that, instead of becoming one, Hindus and Muhammadans should have been separated from each other. Continuing, he refers to the passing of the Councils Act, and says that the Muslim League demands separate and excessive representation for Musalmans on the ground that they are more loyal and possess greater political importance than Hindus. Every community, he adds, is free to trumpet its loyalty and to tell the authorities that it is more loyal than any other section of the population. Hindus also can say, nay are saying, that they are a more trustworthy and loyal people than Muhammadans on the ground that while the latter can look for help to Turkey, Afghanistan and other Islamic kingdoms, the former have no such grounds outside India. Similarly, when the Sikhs have to gain an object, they also can put forward the claim that they are more loyal than either Hindus or Muhammadans. All this would only show that all classes of natives vie with one another in their loyalty to the British Government. It does not, however, follow that these assurances should make Government indifferent to the defence of India, or should make it put an end to the existence of the British garrison in the country. Those who have studied the character of British rule in India know that Government administers this country with

both the pen and sword. It is impossible that, relying on the loyalty of the various native communities, it should throw aside the sword. All Indians—be they Hindus, Muhammadans or Native Christians—are alike to it. It can appreciate only merit and work, and cannot be guided by considerations of creed or race. It is a serious mistake on the part of the Muhammadan leaders to think that their professions of loyalty can induce Government to follow a contrary course of conduct. They tried their best to have a Muhammadan appointed to the Viceroy's Executive Council along with a Hindu, but Government would not listen to them and selected only the ablest man for the honour. Proceeding, the *Akhbar-i-'Am* says that the leaders of the Muslim Lague appear to be greatly displeased with Government and the Secretary of State. After expressing its inability to find out the cause of their displeasure, it says that, at the meeting recently held by them at Lucknow, they accused Lords Minto and Morley of disregard of their word, than which no more serious charge can be preferred against any ruler. Nor is this all. Some of these speakers wholly forgot themselves and went the length of indulging in threats, just as a speaker at the meeting held at Lahore some time back (in connection with the Panjabi-Urdu controversy) had the temerity to declare that Government would alienate Muhammadans by championing the Panjabi language. After condemning the speeches made by Sayed Ali Imam and Mr. Muhammad Shaffi and quoting extracts from the same, the paper tells the leaders and members of the All-India Muslim League to recover their senses and to abstain from indulging in heroics and hurling threats at Government. It can confidently assert that even 5 per cent. of Muhammadans are not displeased with Government and that the generality of the Prophet's followers, like the majority of the Sikhs and Hindus, know absolutely nothing of the Reform Scheme. The proposed reforms cannot affect the loyalty of Muhammadans in the least, and those members of that community who think that they can get something out of Government by indulging in threats cannot know even the A B C of British politics. If Government had really been afraid of the displeasure of Muhammadans or Hindus, the grievances of Transvaal Indians would have been redressed long ago.

The National Congress.

5. The *Akhbar-i-'Am* (Lahore), of the 29th May 1909, publishes a communication headed "The National Congress will live." After finding fault with the extremists for the harm done by them to the Congress at Surat, the writer deprecates the indifference of the Punjabis to the movement. He also regrets the conduct of Hindus in under-rating the value of the Congress and condemns the *Panjabee's* hostile attitude towards the propaganda. Continuing, he calls down shame on the leaders for injuring the Congress through their mutual jealousies, and urges the moderates and extremists to work unitedly for the good of the Congress.

The India Council's Act.

6. The *Vakil* (Amritsar), of the 29th May 1909, publishes a paragraph headed "The India Councils Act," in which the paper remarks that now that the India Councils Bill has been passed into law and has received the assent of the King-Emperor, the authorities will lose no time in giving effect to it. The Editor, however, regrets to say that the Muhammadans of India—whom the later telegrams from the Government of India in the matter

of Muhammadan representation which were read in the House of Lords have greatly alarmed and pained, and whom the action of the Government in deviating from the pledges it had given has deeply wounded—are not likely to share with any show of earnestness the joy with which the passing of the Bill has been received in the country. It is, however, to be hoped, he adds, that an intelligent and sympathetic ruler like Lord Minto will succeed in removing the anxiety of the Muhammadans by taking into consideration their legitimate demands.

## II.—Afghanistan and Trans-Frontier.

Tribal raids into British Territory.

7. Writing under the heading "Extradition with Afghanistan," the *Civil and Military News* (Ludhiana), of the 31st May 1909, says that apparently the armed bands of tribesmen, which have been harassing the Zhob Levy Corps of late, consist of some of the strongest and bravest residents of Waziristan and Zhob, nay, even of British territory. When, however, they are hotly pursued, they take refuge in Afghan territory, in consequence of which it has become very difficult to inflict punishment on them. After remarking that Afghan officials cannot interfere with them without direct orders from Kabul, the paper says that the present is a good opportunity for Government to write to the Amir not to afford the brigands an asylum in his dominions. If Government takes the suggested step, the results will prove very satisfactory, whereas, in the event of its keeping silent in the matter, tribal free-booters will work great mischief not only in the Zhob Valley, but in a large part of the frontier districts as well. The Editor concludes by remarking that Government should arrange to have an extradition treaty concluded with Afghanistan at an early date.

## IV.—Kine-Killing.

The Kapurthala State and kine-killing.

8. The *Vakil* (Amritsar), of the 29th May 1909, publishes a paragraph in which it remarks that the Kapurthala authorities have issued an order declaring that the slaughter of cows and the eating and selling of beef are crimes punishable with imprisonment for a term which may extend to one year and with a fine of Rs. 100. After remarking that this law is apparently meant for Muhammadans only, the Editor enquires whether this law will be enforced in this case of Englishmen also. He also asks whether it is not true that beef is provided by the State (authorities) to those Englishmen who are invited by it. It is a matter worthy of consideration, he adds, that in Muhammadan States Hindus are not prohibited from using pork, which is regarded by Muhammadans with deep loathing.

## V.—Native Societies and Religious Matters.

The Arya Samaj.

9. The *Akash* (Delhi), of the 27th May 1909, publishes a paragraph headed, "No, thou wilt assuredly interfere with me." The Arya Samaj, says the paper, is wholly engrossed in its work of religious and social reform, but the authorities continue to call it a political body. The Samaj has been protesting that it has absolutely no time to attend to political matters, but Government accuses it of having abandoned every other pursuit in favour of politics. It is to be feared lest constant goading should exasperate all the Aryas into taking to politics, just as their oppression by the Muhammadan

Kings had the effect of converting the Sikhs into Singhs (lions). They may rest assured that however stoutly they may deny (a connection with politics), Government will never believe them and will continue devising means to extirpate them. They should, however, feel glad at the thought that this very conduct on the part of Government will prove instrumental in their achieving progress. The few cowards and slaves of the stomach (among them) may be cowed down, but thousands of brave Aryas will come forward to face (? the authorities). Opposition is essential for making progress. If Sir Syed Ahmad Khan had not opposed the Congress it would not have achieved any progress. Similarly, but for opposition from Government, the unrest in Bengal would have died out. Likewise, the more the Arya Samaj is called a political body, the more strengh it will acquire.

Insult to a Hindu temple.

10. The *Akash* (Delhi), of the 27th May 1909, publishes a communication headed "An insult to a Hindu temple," in which the writer says that a correspondent of the *Vakil* challenges the correctness of his (the former's) version of the insult recently offered to a Shivala at Dasuya in the Hoshiarpur district (*vide* paragraph 18 of Selections No. 16). After asserting that his account in no respect deviates from truth, and after trying to rebut some of the statements made by the *Vakil's* correspondent, he says that although the well (adjoining the Shivala and the contiguous mosque) has long been held to be common property, the Muhammadans of Dasuya have frequently applied for permission to erect a bath in connection with it. In other words, they wish to convert the well into their exclusive property, which should leave no room for doubt that it was they who began the mischief. Continuing, the writer charges the *Vakil's* correspondent with inciting his co-religionists (against their Hindu fellow-townsmen), and takes exception to his assertion that the Tahsildar, Maulvi Jan Muhammad, is an experienced officer and knows nothing of bigotry. Was it not an act of bigotry on the Maulvi's part, he asks, to have cut down the trunks of the *pipal* trees in the Shivala with which the mosque was in no way concerned,—and that also by sweepers and Muhammadans, as if no Hindu were available for the purpose. But the *Vakil's* correspondent was bound to praise the officer named, seeing that he has been treated with undue partiality by the latter in the matter of the assessment of house-tax. He should have come under class I, whereas a tax of only Rs. 2 has been assessed from him by the Tahsildar. It may be mentioned in this connection that almost the entire burden of the house-tax has been imposed on the Hindus and that the Muhammadans have been only nominally taxed, the Sheikhs in particular having been exempted altogether. Again, did it argue experience and absence of bigotry on the part of Maulvi Jan Muhammad to go to the temple in company with a police guard and the Muhammadan Zaildars and Lambardars and (some) other Musalmans in the *ilaka*? Another proof of his being free from religious bigotry consists in his not having *challaned* one Ghulam Muhammad, a Sheikh, in the (? octroi) misappropriation case, although the latter's prosecution had been sanctioned by the Deputy Commissioner.

Advice to Muhammadans to boycott Hindus.

11. The *Paisa Akhbar* (Lahore), of the 2nd June 1909, publishes a communication headed "Mutual boycott of Hindus and Muhammadans." The writer says that Hindus thirst for the blood of Musalmans and that, if

they had the power, they would have driven the latter out of India. Nevertheless, he adds, they are constantly wounding the feelings of Musalmans, while only recently the *Rajput Gazette* published an article advocating the boycott of the Prophet's followers (*vide* paragraph 16 of Selections No. 19). Continuing, he refers to the Hindu institution of *chhut*, and says that Hindus treat their Muslim fellow-countrymen worse than dogs. He knows of some Hindus who hasten to wash themselves if even the shadow of a Musalman falls on them. In spite, however, of their contemptuous and humiliating treatment by Hindus, Muhammadans do not come to their senses. God says (in the Qoran) that all infidels are unclean beings; and everything made by them must also be unclean. After remarking that Musalmans can derive no secular or spiritual benefit by eating things made by Hindus, and that the latter will never eat with them, the writer says that the requirements of the times demand that Indian Musalmans should forthwith boycott Hindus, which is not a difficult thing.

## VI.—Legislation.

The Punjab Legislative Council.

12. The *Civil and Military News* (Ludhiana), of the 31st May 1909, publishes a paragraph entitled "The members of the Punjab (Legislative) Council should have the right to ask questions." It is a matter for surprise, says the paper, that the right of interpellation has not as yet been extended to the non-official members of the above Council, although the Punjab is not inferior to most of the other provinces in education, industries, agriculture, trade, wealth, &c. The grant of the right, it adds, will remove a reasonable grievance of the Punjabis.

## VII.—General Administration.

### (*a*)—*Judicial.*

A libel case against the *Akash*.

13. The *Akash* (Delhi), of the 27th May 1909, publishes a paragraph entitled, "Case against the *Akash*." The Editor reports that one Lala Har Narayan (a member of the district *amla* at Delhi) instituted a libel case against him and the proprietor of the paper. In all probability, he adds, the prosecution is in respect of an article in the *Akash*, of the 13th May (in which the complainant and a number of other persons were accused of working as touts for legal practitioners). He considers it his good fortune that it is a fellow-countryman of his who has aimed a poisoned dagger at him. It will please him if he is fined because of his fellow-countrymen, or if he is sent to jail by them, or if he dies on the gallows through their good offices. He, however, tells people to remember that the sacred flame of patriotism burns in his heart also, and that he possesses a resolute (*lit.* a steel) heart. They should get out of his path, lest they should be trampled upon and crushed. The *Akash* stands on a very high plane, and it is extremely difficult to reach it.

### (*b*)—*Police.*

Dacoities in Bengal.

14. The *Akash* (Delhi), of the 27th May 1909, publishes an article headed "The real cause of dacoities in Bengal." The paper says that both Government and the police pay no heed to the question why dacoities have

become so frequent in Bengal. It ascribes the evil to the privations which the people have to suffer, and to the British laws, which have increased crime and criminals in the country. Moreover, it adds, both the authorities and the police have of late given no thought to the suppression of crime and have been devoting all their energies to putting down sedition and *swadeshism*. After remarking that this has given dacoits an opportunity of looting and plundering, it says that according to the showing of the English themselves, before the establishment of the present *régime* in India, natives were a truthful people, had great regard for their word and carefully avoided litigation. Thanks to (European) civilisation, however, they have now contracted the corresponding vices and feel no scruples in telling lies and giving false evidence. Again, not very long ago, a native imprisoned for any reason used to be outcasted on his release from jail, and was re-admitted into his *baradari* only after undergoing a penance, although in those days prisoners used to cook their own food and were not subjected to the humiliation which they have now to suffer. There is now, however, no city, village or *mohalla*, nay, no family, which does not own a convict or an *ex*-convict. Who can, therefore, excommunicate or point the finger of scorn at any one having a conviction against him? Jail has now become a place of pilgrimage, and imprisonment is regarded as expiation for the sin of coming into this world, although natives are now grossly ill-treated in prisons and have to eat food which even a dog which has been starving for three days will not as much as sniff. Official reports show that (about) 375,000 prisoners are always to be found in the jails in British India, and that the annual number of admissions and of discharges is the same. This means that during the last fifty years (Western) civilisation has converted nearly two crore Indians into criminals and let them loose on the country. In other words, there is one convict or *ex*-convict to every 15 natives; and if civilisation continues advancing in the country at the present pace for another 50 years, every native will have become a criminal or a relation of one. Besides, if Government apprehends danger from educated natives, who constitute only 5 per cent. of the population, how can the aforesaid two crores of disappointed and desperate men be expected to let it know rest? It is a miracle, indeed, that Government should have had an easy time of it so far. If there had existed in any other country the above number of men with convictions against them, it is difficult to say what trouble they would have made by joining hands. If an uprising were to take place in India, which God forbid, no one would be able to withstand these tigers and wolves. After observing that there are more jails in India than forts and cantonments, and that the number is daily on the increase, the paper enquires whether this constitutes a sign of the prevalence of civilisation in the country. It also asks whether the same significance should be attached to the increase of poverty, crime, litigation, courts and the police in the land. If this be so, it would pray God to spare natives such a civilisation. Continuing, it says that the time is bound to come when the two crore natives with convictions against them will realise that, being very large in number, they need not suffer at the hands of the police. Indeed, it adds, the fact that dacoities have become more frequent in the country than thefts would show that these men have already commenced forming themselves into gangs. It then goes on to say that if Sivaji was really a dacoit, is it not possible that criminals oppressed by Aurangzebe may also have joined his following? Again, must not similar men in the Punjab have joined the army commanded

by Banda? As such characters are usually desperate and venturesome men, and bear their rulers mortal enmity, they can fight even the best army in the world. This was why Banda's army won several memorable victories over far more numerous Muhammadan forces. If he had engaged the services of regular troops, he would never have obtained such devoted soldiers. The lust of loot led his irregular troops to accomplish what no regular army can achieve, and they shook the foundations of Muhammadan rule, and that also although the number of criminals in the country was not then so large as it is at present. If a second Banda was to appear (which God forbid) at the present juncture, when both the authorities and the police are suffering from the fell disease of sedition (-hunting) and when the country is full of *ex*-convicts and oppressed persons; if he were to succeed in making some desperate characters join him by telling them to prefer the attaining salvation or wealth by fighting under him to leading a life of misery and dying in jail or on the gallows; and if he were successfully to lead them on two or three plundering expeditions,—would he not obtain an army of thousands of men like them in a few days, would not his power prove fatally injurious to the interests of both Government and the country, would he not keep the authorities and the police fully occupied, and would he let them know any rest, especially when discontent prevails in the country in different forms? That this is the case is evident from the fact that dacoities are being committed daily near Calcutta and that the police have so far failed to arrest the dacoits and have been adding to the number of the discontented by searching the houses of respectable people. It is, however, a matter for thankfulness that the idea has not as yet suggested itself to *ex*-convicts and (other) criminals. They are ignorant of their strength and number, as also of the advantages of union, while there has as yet risen no daring man to lead them. It is, however, possible that the swelling of their ranks by educated convicts may change the existing state of affairs. But, whatever may happen, Government will not turn its attention to the matter. It will not change its policy of repression, keep its police more fully in hand and introduce an element of mercy into the administration of justice. It seems bent on profiting a second time by its experiences of the Mutiny. Indeed, why should it forego its income from the courts and jails and cease patronising British officials and, above all, thinking of its prestige. Its case is exactly on all fours with a lover who looks upon as enemies all those who advise him to throw his sweetheart overboard as enemies. Whoever tenders it good advice is considered a rebel and its enemy. After remarking that he cannot, nevertheless, find it in his heart to abstain from pointing out the right path to Government, the Editor says that the companions of a *Rais* smitten with love always try to feather their own nests. Similarly, he adds, Muhammadans are securing posts in all departments of the public service and are treated with consideration in everything. They have come to realise that they should profit by the present opportunity and that they will be able to get nothing out of Government, after it has been cured of its love (for sedition-hunting). They, therefore, resort to threats and flattery alternately. They profess their loyalty to Government, but at the same time ask it to bear in mind their political importance, meaning thereby that, if it does not do so, they will make things unpleasant for it. Government does not, however, care for all this and thinks only of the object of its love. Such lovers have their houses looted and business ruined. In the case of Government, Bengal is being

looted. "The lover and his intimate friends (? the police), however, are busy searching for the sweetheart. They are looking for sedition, *swadeshism* (and) national volunteers. They care nothing whether their house is looted or remains safe. The entire population of the country has come to know of this state of madness, with the result that *ex*-convicts and habitual criminals have invaded Bengal. All of them know that, instead of suspecting them, the police will look for some nationalist or will suspect some (national) volunteer or journalist. They are busy searching houses and unearthing bombs and arms. What do they care for cases of dacoity?" Proceeding, the *Akash* enquires whether it is not possible that the culprits may have made some of their number pick up a few English words in order to throw the police off the scent and send them after national volunteers. If the police and Government, it adds, continue in their present state of mind, it is not unlikely that criminals throughout the country may emigrate to Bengal and commence looting the people of that province. The police are after the wrong party, and it is for this reason that they have failed to arrest the dacoits and have had to fabricate cases (against innocent persons).

### (*e*)—*Agriculture and questions affecting the land.*

Export of wheat from India.

15. The *Jhang Sial* (Jhang), of the 29th May 1909, publishes a paragraph headed "Simple-minded Indians." The paper says that if it drizzles in these days or clouds gather in the sky, not a few poor people, who, owing to the prevailing scarcity, could not have eaten their fill for a long time past, are to be seen praying for heavy rain. On being asked, it adds, why they should offer such a prayer at harvest time, they reply that the European Companies concerned buy only good and dry wheat for export, that they will not send abroad wheat spoiled by rain; and that this will cheapen that commodity and enable starving natives to eat their fill. It is, however, a mistake on their part to think that, while they are often compelled to live on the leaves of trees, delicate whites will never consent to eat wheat spoiled by rain. The latter can turn up their noses at such wheat only so long as they can procure better wheat to eat. Were, however, the wheat produced in the whole world, nay, only in all parts of India, spoiled by rain, the English would not hesitate to eat it and Indians would fare as badly as they do now. In short, wheat will continue to be exported to England in spite of rains or storms and whether the crops raised are good or bad. Similarly, famines must continue to prevail in the country and Indians must go on starving. The Editor challenges all to falsify the prophesy.

Forest Department and the people.

16. The following is from the *Tribune* (Lahore), of 29th May 1909:—

"We have had occasion more than once to refer in these columns to the complaints made by the people of this country against the over-stringent working of the forest regulations. The underlings of the Forest Department often carry things with a high hand and seriously interfere with the grazing rights enjoyed by the people from times immemorial. We fully recognise the value of forest conservancy, and we know that forests are necessary for the agricultural and other prosperity of a country. But at the same time we do not wish to forget that the people have a right to forest products which cannot be unduly curtailed without putting them to serious inconvenience and even suffering. The question has been now under the consideration of Government for several

years, and we are glad to note that its importance is fully recognised by both the Government of India and Local Governments and administrations. In a letter from the Government of India to the Local Government which is printed with the latest report on the working of the Forest Department in the Punjab it is stated that the 'unsatisfactory nature of many of the forest settlements and the probability of a steady increase in the demands made by the people who claim to be right-holders, is a matter of the first importance and affects the very existence of the forests. The damage resulting from the excessive grazing of sheeps and goats has frequently attracted notice in the past and was referred to in my letter of the 11th February 1908; the Government of India are glad to learn that the question of the protection of forests from excessive grazing is under the consideration of the Punjab Government, and they trust that it may be possible, without undue delay, to adopt measures which will ensure that the forests are secured against permanent injury.' This is, we may be permitted to observe, the official view of the case. There is also the popular view according to which the likelihood of damage is considerably exaggerated. The officers of the Forest Department can make their voice heard in the counsels of Government. They are in a position to put forward their case as well as they possibly can. As regard the people, it is true that they are voiceless and that it is not easy for them to make themselves heard even if they cry themselves hoarse over their grievances. The newspapers no doubt take up their case now and again, but they have to reckon with the power wielded in this respect by the officers of the Forest Department."

### (*f*)—*Railways and Communications.*

Frequency of railway collisions in India.

17. Adverting to the Dehra Dun collision in a paragraph headed "Railway accident," the ***Paisa Akhbar*** (Lahore), of the 31st May 1909, says that it is announced with a flourish of trumpets on the occurrence of every collision that most effective measures will be adopted to prevent a recurrence of such accidents. Another collision, however, takes place only a few days later and the public get alarmed more than ever. Indeed, railway collisions have been so frequent of late that the people have become afraid to travel by rail. Continuing, the Editor says that it has been pointed out more than once that the strength of the running and station staffs (on the North-Western Railway) is so inadequate that one man has to do the work of two or three, which leads to frequent mistakes and accidents. It is highly necessary, he adds, that a commission comprising both official and non-official members should make searching enquiries into the frequency of railway collisions.

### (*h*)—*Miscellaneous.*

The Ayur Vaidic system of medicine and epidemic diseases.

18. Under the heading "For the attention of Vaids," the ***Jhang Sial*** (Jhang), of the 29th May 1909, publishes a communication from one Ghanisham Gupta Vaid-raj, proprietor of the Sanatan Ayurvaidic Aushdhalaya, Lyallpur. After remarking that plague, cholera and small-pox have been working havoc in India, the writer says that it is reported that a certain fell disease, which kills men instantaneously in America and (some) other countries, has found its way to the Bombay side also. If this is so, he adds, the disease will be certain to spread in a short time to all parts of India, and to complete the country's ruin. The prospect makes one shed involuntary tears at the helpless and friendless condition of the natives of India. Foreigners may, out of sympathy, try to console them, but the latter can never feel fully reassured. Continuing, the writer says that foreigners having failed to protect the lives of Indians, it is the duty of the

patriotic sons of the soil to go to the rescue of their fellow-countrymen. He next exhorts natives to revive the Ayurvaidic system of medicine, which will enable them to cope with the fell disease alluded to, and will also stamp out the other maladies from which they suffer at present. His suggestion is that some able Vaids should be selected to wait on a rich man for funds, after which they should try Ayurvaidic remedies for curing the disease in question. If the experiment proves successful, similar trials should be made (in respect of plague, cholera, and small-pox). The writer concludes by offering to do whatever he can in the matter.

SIMLA :
*The 5th June* 1909.

D. PETRIE,
*Asst. to the Deputy Inspector-General of Police,*
*Criminal Investigation Department, Punjab.*

Punjab Government Branch Press, Simla.—9-6-09—No. 64 —97.

[ Confidential. ]

[ Vol. XXII. ] [ No. 24. ]

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|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Jaswant Rai ... | 3,100 ,, |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 ,, |
| 4 | Punjab Times and Frontier News | Rawalpindi ... | C. V. Miles ... | 250 ,, |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 ,, |
| 6 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 1,000 ,, |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 ,, |
| 8 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 700 ,, |
| | **BI-WEEKLY.** | | | |
| 9 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 ,, |
| 10 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 ,, |
| | **WEEKLY.** | | | |
| 11 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 300 ,, |
| 12 | Ahsan ... | Delhi ... | Pandit Ganesh Lal ... | 50 ,, |
| 13 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 ,, |
| 14 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 ,, |
| 15 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 ,, |
| 16 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 ,, |
| 17 | Civil and Military Organ ... | Do. ... | Shah Din ... | 500 ,, |
| 18 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 ,, |
| 19 | Hakam ... | Qadian, Gurdaspur district. | Yakub Ali ... | 900 ,, |

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| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 20 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| 21 | Hindustan ... | Lahore ... | Ram Sarn Datt ... | 13,000 „ |
| 22 | Jhang Sial ... | Jhang ... | Bhagwan Das ... | 700 „ |
| 23 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 24 | Khair Khah-i-Alam ... | Delhi ... | Mir Hasan ... | 110 „ |
| 25 | Khair Khah-i-Hind ... | Do. ... | Maha Narain ... | 50 „ |
| 26 | Mister Gazette ... | Lahore ... | Ali Bakhsh ... | 150 „ |
| 27 | Native States Gazette ... | Delhi ... | Nazir Ali and Ashiq Ali... | 200 „ |
| 28 | Nazim-ul-Hind ... | Lahore ... | Nazim Husain Khan ... | 200 „ |
| 29 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 „ |
| 30 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 13,500 „ |
| 31 | Patandar ... | Lahore ... | Dharmpal, B.A. ... | 2,000 „ |
| 32 | Patiala Akhbar ... | Patiala ... | ... | ... |
| 33 | Parkash ... | Lahore ... | Soma Deva ... | 700 copies. |
| 34 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 35 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
| 36 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Atta Ulla ... | 392 „ |
| 37 | Ditto ... | Rewari ... | Safdar Husain ... | 200 „ |
| 38 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 „ |
| 39 | Sher-i-Babar ... | Do. ... | Bishen Singh ... | 500 „ |
| 40 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 41 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 42 | Tahzib-ul-Niswan ... | Lahore ... | Miss Mumtaz Ali ... | 240 „ |
| 43 | Tilak ... | Hoshiarpur ... | Bhagat Singh ... | 7,000 „ |
| 44 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 „ |

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded*.** | | | |
| 45 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 copies. |
| 46 | Watan ... | Do. ... | Muhammad Insha Ulla | 1,800 „ |
| 47 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 „ |
| | **FORTNIGHTLY.** | | | |
| 48 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 „ |
| 49 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 „ |
| 50 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 „ |
| | **MONTHLY.** | | | |
| 51 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 52 | Azad ... | Lahore ... | Bishan Sahai ... | 500 „ |
| 53 | Indar ... | Do. ... | Dharm Pal ... | 3,000 „ |
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| 56 | Sadhu ... | Do. ... | Shivrat Lal, M.A. ... | 500 „ |
| 57 | Martand ... | Do. ... | Kanaya Lal ... | 250 „ |
| 58 | Ishaat-ul-Quran ... | Do. ... | Muhammad Chittu ... | ... |
| 59 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 copies. |
| 60 | Ganga ... | Jullundur ... | Karm Chand | 800 „ |

[ Confidential. ]

[ Vol. XXII. ] [ No. 24. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 12th June 1909.**

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### I.—Politics.

#### (a)—*Foreign.*

Treatment to Indians in the Transvaal.

1. The following is from the *Panjabee* (Lahore), of the 5th June 1909 :—

"Just about the same time that *Times* in London and its namesake in India were crying "Hurrah" for the Empire, and expecting Indians to join in the cry, a bitter wail of agony of Indians in distress was issuing from one of these outposts of the Empire which are the pride of the Imperial Jingo—the British Colonies self-governed by its white settlers. The brave band of Indians who were paying in the Transvaal jails the penalty of resisting the attempts of the authorities to deny them ordinary human rights were finding out that far from their heroic struggles having had any moral effect upon the oppressors, only more stringent means were being devised to break down their spirit. The prison regulations of the Transvaal, so far as the British Indian passive resisters are concerned, appear to be an outrage on humanity. The Indian prisoners are treated as aboriginal convict natives, and in some cases made to fare worse. An account of the sufferings of some of the prisoners has been communicated to the *Bengalee* by a correspondent at Johannesburgh, a few extracts from which will show how those whose countrymen have contributed so materially to the consolidation of British power in South Africa, and in fact to the growth of all the British Colonies, are faring in these days of Imperial halloo-balloo. Sixty-five of these prisoners were transferred from Volksrust to Houtpoort, and on arrival at the latter place at night were not only left unprovided with food for the night, but were locked up in two cells which could hardly accommodate 30 persons at the outside. Talk of the Black Hole!"—

"Our treatment is worse than that of Kaffirs. They treat us as if we were scoundrels. We are told to shut our mouth if we make any complaints. The Governor insists upon our addressing him as "saheb." (Another letter states that for failing to do this the Governor struck one of the prisoners). The Governor treated all our complaints about food as mere excuses to get better food, and asked us to realise that in prison one is not expected to get what he wants."

"Hurrah for the Empire"—and shame to the Jingoes! We wonder what sort of high morality is the Home Government teaching to the Indians, who are minded ever and anon that if they had the upper hand in the affairs of their country the strong would soon begin to trample upon the weak? What is it that we are having an example of in the Transvaal, if not a systematic trampling of the weak by white rulers who are never tried of preaching humanity and justice to other nations in the treatment of the dark races?"

The National Congress.

2. The *Akhbar-i-Am* (Lahore), of the 7th June 1909, publishes a communication headed "The Congress," in which the writer says that the Moderates and Extremists blame each other for the split which has been caused in the Congress camp. After remarking that the Moderates have been wasting the people's hard-earned money in holding the different Congress meetings and that the Congress has so little influence with Government that Lord Curzon did not allow one of its presidents, Sir Henry Cotton, even to lay personally before His Lordship a copy of its resolutions, he asks whether, when the *ex*-Viceroy could not grant an interview to the representative of the whole country, it is wise to pester Government with Congress resolutions every year. Even the most moderate man among the moderates, he adds, will not perhaps doubt that Government has not fully carried into practice a single one of the resolutions adopted by the Congress during the last 25 years. Indeed, how can it be possible that Government, which obtained the sovereignty of India at the cost of thousands of valuable lives, should hand over the sceptre to the Congress merely because of the resolutions adopted by that body? It is, therefore, a pity that some sagacious persons have now begun to awaken the country by promoting the cause of national unity and education; when a stir has been caused from one end of the land to the other, and when the people have come to realise that Government can be pleased, not by talk, but by work, and that, instead of complaining to it daily, they should rely on themselves to achieve progress, some persons should try "to insert a spoke in the wheel." What of extremism is there in a person trying to move onwards by relying on himself? Such people do not say the British Government should be expelled from the country. They simply ask their countrymen to cease laying their grievances before Government, which leads to nothing. Similarly, there is nothing extremist about their advice that country-made articles should be preferred to foreign manufactures, or about their demand that, as natives pay the taxes, they should have a larger share in the administration of the country. Again, is there anything rebellious in their efforts to have a *Swadeshi* resolution adopted by the Congress that the Moderates should feel offended with them? The real fact is that a handful of men, who have no opinions of their own and are mere puppets in the hands of Government, stand in the way of those who would tread the right (*lit.* straight) path. The country, however, which has thrown off its sleep, will pay no heed to these self-constituted leaders and will try to take the right path, so that it may easily reach its goal. They should bear in mind that it is due to those, whom they brand as the enemies of the country, that the people are going at last to obtain some rights and reforms. Again, it is the English who have taught the extremists how to demand one's rights in a forcible manner. It was also they who planted the valuable tree of the Congress. But for the Congress, moreover, there would have arisen no extremist party or Muslim League. The writer concludes as follows:—"Enemies and friends of the Congress, treat one another well; co-operate with Government and learn to make some demand, so that your teacher—England—may be pleased with you and may discharge her (*lit.* this) humanitarian duty by entrusting your own work to you."

The Reform Scheme.

3. Writing under the heading "Muhammadan representation," the *Vakil* (Amritsar), of the 2nd June 1909, says that the Government of India's recent pronouncements on the subject have revived the uneasiness which was caused among Muhammadans by Lord Morley's despatch in December last. The demands made by Musalmans, it adds, are reasonable in the extreme, and both the Viceroy and the Secretary of State promised to grant them. Lord Morley would, however, leave the fulfilment of the promise to the Government of India, while the latter proposes to allow Muhammadans separate electorates for the election only of a part of their representatives on the various councils. After remarking that the Muhammadans elected by the joint colleges will not be true representatives of the Islamic community, the paper also takes exception to the Government of India's proposal not to grant Muhammadans separate representation on municipalities, district boards, universities, &c., which directly affect the people in different ways. The proposals, it adds, are calculated not only to deprive to a large extent the Prophet's followers of the benefit of the Reform Scheme, but also to injure them and to nullify the good which the projected reforms would otherwise have conferred on the country. It has no hesitation in declaring that Muhammadans are deeply grieved and anxious at the non-fulfilment of the explicit promises made to them. In conclusion, it says that they are impatiently awaiting a reply to the representations which they have submitted through the All-India Muslim League and its branch in London.

The Reform Scheme.

4. The *Hindustan* (Lahore), of the 4th June 1909, publishes an article headed "The result of Government's mistake." The India Councils Bill, says the paper, has passed through both Houses of Parliament and has also received the King-Emperor's assent. So far as was practicable, it adds, Muhammadans have been granted separate representation and seats in excess of their numbers, which the public regard as an act of injustice to the rest of the population. Musalmans, however, are still in the sulks, feel cross at their demands not having been met in full, and accuse Lord Minto and Lord Morley of not keeping their word with them. After reproducing the resolutions adopted at a meeting of the All-India Muslim League held at Lucknow on the 23rd ultimo, the paper says that the tone of these resolutions will enable the reader to form an accurate idea of the character of the loyalty and the sense of gratitude of Mussalmans. The blame, however, attaches, not to Muhammadans, but to Government, which has been guilty of the mistake of humouring the Muslim League. As a result of this mistake the pampered Muhammadans are openly branding Lord Morley and Lord Minto as liars, are charging their Lordships with being untrue to their word, cannot be pleased even by the grant of separate and excessive representation to them, and wish to have all rights reserved for themselves. After remarking that all Musalmans do not favour election, the Editor asks the Muslim League to pay due regard to the opinions of these followers of the Prophet also, who were consulted by Government and who expressed themselves in favour of nomination. He also asks the League to bear in mind that it is against both justice and morality on its part to trample on the rights of non-Muhammadans in such a reckless manner. Muhammadans should content themselves with what Government has given them out of love, and should abstain from compelling it to murder justice out

of regard for them. What they have received from Lord Morley and Lord Minto is by no means an insufficient return for the efforts put forth by the Muslim League. The Editor makes bold to say that if their Lordships had not treated Muhammadans with undue partiality from the very start, they would not have had to sacrifice justice on the altar of love. It is owing to the initial mistake made by the Viceroy and the Secretary of State that Musalmans do not appreciate the concessions granted to them, while non-Muhammadans are complaining of unjust treatment. It is to be hoped that Government and its responsible officers will not fail to profit by the lesson.

The next Viceroy.

5. The *Hindustan* (Lahore), of the 28th May (received on the 8th June) 1909, publishes an article headed "The next Viceroy and Anglo-Indian wickedness." Adverting to the rumour regarding the appointment of Mr. Winston Churchill to succeed Lord Minto, the paper says that the news has greatly upset the *Times of India* (Bombay). After quoting a paragraph, in which that paper endeavours to show that Mr. Churchill is not fit to represent the King-Emperor in India, it observes that the *Times of India's* premature anxiety rouses the suspicion whether the Anglo-Indian community does not fear that Mr. Churchill will not confine himself to mere words and will do substantial good to the people of this country. The paper named, it adds, is very jealous of the *izzat* of Native Princes and opines that it will be an insult to them to appoint a common M. P. as Viceroy of India. Why does it not, however, suggest that a member of the Royal family should invariably be appointed Viceroy, which would please all sections of the population? The fact is that it likes Viceroys of the stamp of Lord Curzon, who branded all Indians, both Princes and common people, as liars. After enquiring whether a greater insult could be offered to the above Princes, the paper says that it is unfortunate for India that the rulers and the ruled have conflicting interests and that the first opportunity of criticising everything falls to the lot of the press of the community (Anglo-Indian) which advocates the autocratic form of government for this country. The object of the *Times of India*, it adds, in publishing the paragraph alluded to appears to be to inflame Indian Princes and the rest of the population against Mr. Churchill, and to make them object to his appointment as Viceroy, so that some Imperialist of Lord Curzon's type may be sent out to succeed Lord Minto, or that, in the event of Mr. Churchill being really the next Viceroy, he may feel effended with them owing to their having objected to his appointment, and may rule India on lines different from those on which he would otherwise have done. After remarking that Anglo-Indians would have gained in either case, the *Hindustan* contends that Mr. Churchill is fit to be Viceroy of India. In all probability, it adds, it is the truly statesmanlike qualities possessed by Mr. Churchill which have prompted Lord Morley to consent to send him to India as Viceroy and Governor-General. It has been evident for some time past that His Lordship is anxious to send out to India officers who would cast out unrest by establishing peace and order in the country. The appointment of Sir Lawrence Jenkins as Chief Justice of the Calcutta High Court is an instance in point, and Mr. Churchill's appointment as Viceroy is also to be made from the same consideration. Anglo-Indian newspapers, however, are busy deviving means to endanger the country's peace. Reverting to the *Times of India's* objections to the appointment of Mr. Churchill to succeed Lord Minto, the Editor

observes that that paper says that the appointment of the leader of the Labour party to fill the office of Viceroy will be intolerable and insulting to Indian Princes. But what can it matter even if the Viceroy be a scion of a noble family? Indian Princes have to live in subordination to mean and base-born Englishmen even in that case. Are the Residents in Native States, Commissioners of divisions and Deputy Commissioners in charge of districts, with whom highly-connected natives have constant dealings, drawn from among princes and sons of Lords? Hundreds of them are sons of shoe-makers, weavers and miners, and still native *raises* do not hesitate to kowtow to them. What objection can the latter have, then, to the appointment of a member of Parliament as their Viceroy and Governor-General? Besides, Indians have grown wise and can very well distinguish between good and evil. They have every faith in Mr. Churchill, knowing as they do that he, who has himself known sufferings can sympathise with others in their troubles. According to the *Times of India* itself, Mr. Churchill is anxious to satisfy the demands of the masses. What better ruler can Indians ask for? They have been looking long for such a man to rule them. They want a sympathetic ruler, and the *Times of India* assures them that Mr. Churchill is full of sympathy. Besides, when even the Prime Minister and the Secretary of State need not be Lords, there can be no incongruity in the appointment of Mr. Churchill as Viceroy of India.

Indian industries.

6. The *Jhang Sial* (Jhang), of the 5th June 1909, publishes a communication headed "Knowledge and industries in Aryavarta: I—Weaving." The writer, one Chaudhri Ram Singh, Arya Sewak, of Khandran, in the Kangra district, remarks that not long ago Aryavarta (India) could boast of riches of all descriptions and was at the head of all the countries of the world. To-day, however, she is involved in poverty and is looked down upon in all the four quarters of the globe. On the other hand, those (? the English) who depended on others and went about naked till but yesterday, now possess great riches and are considered a civilised people. Continuing, the writer says that the arts and industries of India have also been greatly injured, whereas (at one time they were in such a flourishing condition that) they are referred to in the histories of foreign countries. After quoting from various authors to prove that formerly India used to be a great country, he says that now it is abjectly dependent on Manchester, Germany, &c., and that, if no cloth were imported from abroad, its inhabitants would have to go about in Adam's dress. He concludes as follows! "Friends, learn to value (and) love *swadeshi* articles. Encourage indigenous artizans and manufacturers and take part in starting different factories. You will then see how quickly India will forge ahead of all the world, as she did in the past. If you learn to do the above things, no power on earth will be able to throw obstacles in the way of your progress. Try, and success will kiss your feet." (*To be continued.*)

Advice to natives.

7. The *Tilak* (Hoshiarpur), of the 20th May (received on the 9th June) 1909, publishes a *ghazal* by Janardhan, who asks Indians to think of their (? past) grandeur and to say how long they will continue in a fallen condition. Will not their fate, he asks, be decided and will they writhe (in pain) for ever? There was a time when they used to lay down their lives for

the least thing: what has become of the sense of shame which they possessed then? Their present evil days are ascribable to their mutual enmities: let the believers in the Vedas and Quran beware (now). They want union most at the present moment and should (therefore) unite and cease distrusting one another. They should always urge the people to unite, making use of their sweet words for the purpose. If they love the country they should sacrifice themselves for it, bearing in mind that they are on their trial now. They should, for God's sake, improve the wretched condition of the nation and prevent India from being brought to shame. They should improve (their) industries, devote themselves to arts and desist from mean occupations. The poet concludes as follows :—

"To whom should we cry when there is no one to listen to us?"

"See those who have eyes, and hear those who have ears!"

"O you, who are half dead, always preserve (your) national zeal and enthusiasm while you have breath in your bodies."

Advice to natives.

8. The *Tilak* (Hoshiarpur), of the 20th May (received on the 9th June) 1909, publishes a *ghazal* by "Ram," who says that Indians are in a state of living death. They should look after their bodies and minds, which are covered over with wounds. They are being harassed by Feringhees in various ways, and should ask angels to bear witness to this. The goal is close at hand. Why do they sit idle? They should unite and reach it. Why have they ceased bestirring themselves and why do they keep silent? There is nothing to fear in (*lit.* what are) jail, imprisonment and hanging: they may test (the truth of this statement) in a hundred ways. They have been trampled upon by a multitude of sorrows for a long time past, but they are so hard to kill that they live still. As they have no industries, will they say what stock in trade they have got? They should (always) speak what is in their hearts: why are they spitting venom while they possess a sweet tongue? "The bird-catcher thirsts for your lives and the flower-gatherer is your enemy. O you, who own nests (in the garden), in what air do you fly (? what are you thinking of)?"

The Midnapore conspiracy case.

9. The following is from the *Panjabee* (Lahore), of the 8th June 1909 :—

"As a literary man of refined tastes, Lord Morley has failed signally as a statesman, but he has successfully exercised his sense of poetic justice. His selection of Sir Lawrence Jenkins as the Chief Justice of Bengal, at a critical moment, was the result not of the kind of political discrimination he has employed in trusting on the "men on the spot" for carrying out a repressive policy, but of the natural appreciation of a literary man for one who is true and just. It is these last mentioned traits that drew upon Sir Lawrence the selection of Lord Morley, a selection which will be the most valuable asset of His Lordship's term of office. The consequences of this one step will redeem his reputation from the odium of the hundreds of mistakes he has committed, and will at least tell people that a philosopher may have his redeeming features even when his best friends had begun to despair of him. The manner in which Sir Lawrence Jenkins has begun his work of Chief Justice of Calcutta will veritably turn a new page in the history of Bengal—perhaps of the country at large—by putting a much-needed check upon the vagaries of Executive highhandedness which has been the main factor

at the bottom of the Unrest. It will go far more to restore the people's waning confidence in the sanity of British rule, and pave the way for real concilation, than the half-hearted and slipshod Reform Scheme which never meant anything in earnest. But the greatest effect of Sir Lawrence Jenkins' work on the Bench will probably be Lord Morley's own disillusionment. His Lordship has had a chance of seeing how very much the men on the spot may be mistaken, how in India Police Raj has become supreme, and how when the Executive and Police will it, white can be made to appear black and *vice versa* In both the Barrah Dacoity and the Midnapore Conspiracy cases it has been shown how "grossly improper influences" and "deplorable interference with the evidence" may be exercised by the Police with the simple view of getting innocent men in trouble. The Alipore Bomb Case, so far as some at least of the accused were concerned, may also have its share in contributing to the production of a true perspective of things before Lord Morley's mental eye. The Executive in India have been trying hard to prevent the separation from the Judicial that would shear it of some of its dear privileges. But in the disposition of events from a higher source than mortal, it was reserved for even a weakened Judicial to deal the greatest blow to a pampered Executive, and consequences of a far-reaching nature may be expected if the disillusionment in high quarters that has begun is kept up for a while."

10. The following is from the *Tribune* (Lahore), of the 10th June 1909 :—

The Midnapore scandal.

"Not Bengal alone but the whole country is interested in the official inquiry ordered by Sir Edward Baker as announced in Parliament. Not Bengal alone but the whole of India will watch with anxious interest and bated breath the result of the inquiry ordered in this and indirectly promised in the Barah dacoity and other cases of like nature which have collapsed like a pack of cards under the judicial searchlight. And why? Because the country did believe from the very outset that the local authorities in Bengal, as in other places though in a smaller and comparatively less important degree, were losing their heads under the influence of false and exaggerated reports and groundless and unbecoming panic. And now that after lengthy and protracted trials, in one case at least lasting over a year, the prosecutions have been knocked on the head and the myrmidons of police administered a thoroughly deserved castigation, there is a universal cry that the Government have a grave duty to perform. The troubles and tribulations of innocent sufferers in the several cases call out to Government to take severe notice of the conduct of those who lost no stone unturned, as the High Court findings seem to bear out, to bring them in the grip of law and the meshes of jail. It behoves the Government to leave no stone unturned, in the interests of peace and the popularity of the administration, to sift the matter to its lowest depths, to find out the motives and intentions that had a play with individuals on posts of position and responsibility, to gauge the depths of degradation and wrong doing to which some of them actually descended as they are suspected to have done. And if the Government comes to the conclusion, as the fountain of justice, that there are men who in the garb of public servants, and the uniform of men who have eaten its salt and the salt of the people, have played it false and betrayed its trust, then let it forget all else for the moment while its heavy hand descends with an avenging force on the heads of men undeserving of the least clemency or the slightest expression of mercy. If the Government does this, it will not only vindicate justice but be acclaimed from one end of the country to the other, not because it will have done something in accord with the sentiments and feelings of the people, but also because it will have demonstrated that while it is ready to take note of and prosecute infringements, real or suspected, of its authority, it is at least equally jealous of the interests of innocent and peace-loving people and will avenge with deterrent zeal those that masquerade in the garb of public servants and betray the public interests. And such inquiries should be open, above-board and thorough. The genesis, growth, development, course and finally the close of the various trials ought to come under careful and cool-minded review. The man or men responsible must be spotted out, beyond any shadow or scintilla of doubt, and then made an example of—as punishments for proved

misdeeds and as deterrent to others. Sir Lawrence Jenkins has done his part; if Sir Edward Baker follows suit a great step will have been taken to conciliate Bengal and to rehabilitate its faith.

## V.—Native Societies and Religious Matters.

Hindus and Muhammadans.

11. Writing under the heading "Aligarh College" the *Akash* (Delhi), of the 3rd June 1909, says that when God desires to do a thing no mortal can stand in His way. Those who forget His omnipotence, it adds, suffer from pride and vanity, consider their power and wealth to be permanent, and undoubtedly try to thwart His will. After remarking that such opposition only strengthens God's resolution to do a thing, it says that when man abjectly obeys his earthly kings, there is no reason why he should not gladly carry out the wishes of the king of kings. If he fears the Indian Penal Code, why should he not be afraid of God's laws also, especially as a breach of the former's provisions affects only the body and entails but temporary punishment, which can, besides, be evaded in different ways, whereas disobedience of the laws of God injures the soul and brings with it His everlasting displeasure. Continuing, the paper says that it is evident that God wishes to raise and unite Indians, who have been sufficiently punished, have touched the nadir of degradation, have no one to look to for help and are repenting of their sins. After remarking that God can produce good out of evil, it observes that although Lord Curzon partitioned Bengal to divide its people, the measure has had the effect of sending a wave of nationalism over the entire country. Again, for some time past the authorities have been under the impression that Indians have not been sufficiently cowed, and they have therefore been practising repression and perpetrating injustice to their hearts' content. So far, however, from crushing Indians this has had the effect of raising their spirits. Have not the Bengalis, who used to be (derisively) called wearers of *dhoties* and eaters of rice, become more formidable than the Pathans? Formerly Indians used to be mortally afraid of the police, the courts and the English; but does the fear exist still? Imprisonment and hanging have now no terrors for natives, and even lads meet death on the gallows with a smiling face. Has repression, then, had any effect? Are not lakhs now ready to suffer thousands of hardships to reach the goal *manzil tai karne ke lia*) and do not new persons arise daily to follow the example? Is this due to lectures or the press? No, the consummation is ascribable to God, who wishes to turn gall into honey and to extract light from darkness. If it had been otherwise the punishment of a single individual would have cowed and silenced the whole country. What compelled Lord Minto to ride the hindmost elephant in the procession formed in his honour on the occasion of his visit to Lahore? Why was no reliance placed on guns, swords, rifles, cavalry and artillery? Why, of all the world, should trust have been reposed in selfish police and some (other) hirelings? God's hand is visible in all this. He openly warns the authorities to win the hearts of the people and to place their reliance not on arms and repression, but on justice. The paper then goes on to say that the working of the plague regulations in the United Provinces gave offence to both Hindus and Muhammadans. The union of the two communities, it adds, led to the well-known Cawnpore riots, in which several policemen were burnt alive. The very next day, however, the Lieutenant-Governor (Sir Antony Macdonnell) reopened the Urdu-Hindi question and promulgated his *Nagri* resolution. The

dodge had the desired effect. The Hindus were led to think that Government was favourably disposed towards them, while the Musalmans concluded that it did not wish them well. The result was that the two communities became divided once more. Again, some Hindus who had taken part in the riots turned (prosecution) witnesses and had many good Musalmans sent to the gallows. Later there were riots at Lahore in 1907. Both Government and the police were dumbfounded, as there were visible signs of a union between Hindus and Muhammadans and no evidence could be secured against those who had given (some) Europeans a hiding on the day on which the Chief Court pronounced its judgment in the case against the *Panjabee*. It was then given out that all the mischief had been wrought by the Aryas and that, if they were to acquire strength, they would be certain to crush Muhammadans. The lodge proved successful and the Muhammadans came to call the riot case the prosecution of the Aryas. It also became a religious duty of every one of them to do his utmost to have the Aryas punished. In fact 99 per cent. of the (prosecution) witnesses in this and other cases were Muhammadans, and the Hindus (in the dock) were ground down to the dust. Nevertheless, the authorities were aware that the spell cast by them would not work for ever. They knew that Muhammadans would come to know (one day) that the men punished had been working for the benefit of all. In order, therefore, to keep the two communities apart they raised the Urdu-Punjabi question in 1908, with the result that Hindus and Muhammadans are flying at each other's throats. To achieve the same objects in other parts of India, Lord Minto and Lord Morley hatched the reform scheme and egged on the Muhammadans, through Anglo-Indian officers and newspapers, to ask for separate representation. The Prophet's followers were deceived, and matters have come to such a pass as to cause deep enmity to the country's well wishers. Muhammadans believe that Government is partial to them while Hindus consider it inimical to their interests. As a matter of fact, however, it wishes neither of them ill or well. It looks only to its own interests. If Hindus could have served its purpose (better), it would have sided with them (instead of with Muhammadans). After remarking that Government now feels convinced that the two communities can never unite again, the Editor says that Hindus also have come to despair of gaining the friendship of Muhammadans. Those, however, he adds, who carefully study the ways of God know that it is useless to give way to despair. It has been the constant endeavour of Government and the authorities to give native troops no opportunity of learning to rely on themselves or to consider themselves equal or superior to British soldiers. It is for this reason that they are not drilled well and are supplied with arms inferior to those given to their white comrades. In manœuvres, however, they used to be pitted against English soldiers and always managed to beat the latter. They came to know in these encounters that their white comrades were mere carpet-knights and could not perform hard work like themselves. Although the prevalence of this impression led Government to discontinue the practice referred to, the step has had the effect only of deepening such feelings. Every sepoy understands why he is not now put against a Tommy in the manœuvres. The incident shows that God desired to create an idea the very reverse of the one which the English wished to implant. Continuing, the paper says that the language controversy and the disputes over the reform scheme have separated Hindus and Muhammadans for a time. Government, however, knew that if Muhammadans take to education kindly, they would assuredly

go the way Hindus have gone. It, therefore, became necessary for it to do something in the matter. Accordingly, it thought of imposing some severe restrictions on the students of the Aligarh College, of limiting the number of students to be admitted into the institution, and of stopping the growth of a nationalist spirit among them. This led the members of the European teaching staff, the existence of which in such great strength in a national College is undoubtedly regrettable, to use their autocratic powers and to try to blind the students whose eyes had already been opened. Even the Lieutenant-Governor of the United Provinces began to take a hand in the game. This has had the effect of showing up Government in its true colours to both the students and the general Muhammadan public, and it is possible that Musalmans throughout the country may henceforth be on the alert. Is it not, therefore, God who has made the authorities do what they have done? It is possible that the very step which was meant to uproot feelings of nationality (? among the students of the Aligarh College) may prove instrumental in fostering the same (among them). The paper then asks Hindus to give so much money for the College as to render it independent of Government help. Government will then have no right to interfere in the affairs of that institution and to thrust European teachers on it. Is it not a matter for surprise that, while in England Muhammadans are employed to teach Arabic, an Islamic College should employ an Englishman as Professor of Arabic? Again, many times the money which Government pays to the College is taken to England by the white Professors. If the entire staff were to consist of natives they would be less expensive and the College would no longer need help from Government, while the people would learn to stand on their own legs (*sic*). The paper concludes by promising to revert to the subject in a subsequent issue.

Hindus and Muhammadans.

12. The *Akash* (Delhi), of the 3rd June 1909, publishes a communication from a "A Nationalist" headed "A concealed Rustam." The writer says that a person who conceals his identity under the *nom-de-plume* of "Observer" has contributed a series of articles (entitled "Self-abnegation in Politics") to the *Panjabee* of Lahore. Not a few people, he adds, suspect "Observer" of being an Anglo-Indian, because he seems anxious to inculcate ideas which are injurious both to Hindus and Muhammadans and can benefit only the third party, *viz.* the Anglo-Indian community. The strength of the (present) foreign Government of India lies in disunion between Hindus and Muhammadans, and *Observer* supports Government's policy in the matter in such a way as to make Hindus (*lit.* the people) commit the very mistake which Government wishes "us" to perpetrate. It is a matter for regret that at a time when the country's enemies are bitterly hostile to Indians and cannot bear to see the latter move onwards, there should arise men in "our" own camp who would throw obstacles in the way of "our" progress. The paper considers it a matter for deep shame that a Hindu or a pseudo-Hindu should croak like "Observer" at a time when good days seem in store for India. Continuing, it says that Lord Morley and Lord Minto had been devising means to stamp out the nationalist spirit which has been created in this country. In the end they hatched the Reform Scheme, and the dodge made educated Indians hasten like donkeys to comfort themselves. These natives see daily that the Government of India cares nothing for ability and rights and that it has no natural liking for Hindus, Muhammadans or any

other community. It wishes only to strengthen its rule, which confers different benefits on the ruling race. It considers only those, whether Hindus or Muhammadans, deserving of favours who help it in cementing the foundations of its rule in this country. It derives as much benefit from either community as it can, and leads both Hindu and Muslim donkeys as it likes. If it has to exact heavier work from one set of the donkeys at any time, it gives that set more than the usual amount of food. This should make both sets realize which of them is loved less or more by the master and what regard a master can have for the good of his donkeys. Their English masters have found very good donkeys in Indians, because Hindus and Muhammadans vie with each other in proving their asinine qualities. When Indians like beggars demand their rights from the English under the impression that the latter have come here solely for their good, their present masters cannot but regard them as donkeys of the first water. The most asinine thing that the people of a country can do is to fight among themselves, especially when they are under a foreign master. Brothers fight with one another, but can it be wise on their part to remember their mutual differences when they have to do with a stronger than they are? Should they tell him that they can never unite and that they will rather bear a shoe-beating from a stranger than let their brothers and neighbours live in ease and comfort? There are lakhs of villages in India in which Hindus and Muhammadans have been living in amity for centuries past. Again, their has been more bloodshed between Christians and Muhammadans than between Hindus and Muhammadans. While, however, the Christians and Muhammadans of Turkey can meet in one parliament, it is considered impossible for the Hindus and Muhammadans of India to work toghther. The Musalmans, who fought with Hindus, were foreigners, and the memories of these wars should not deepen the estrangement between Indian Muslims and Hindus, between whom there have been no wars. The paper next tries to impress on the two communities that politically they are in the same boat, and concludes by promising to resume its remarks at some other time.

Hindus and Muhammadans.

13. The *Hindustan* (Lahore), of the 28th May (received on the 8th June) 1909, publishes a communication from "A patriot" headed "Indian nationality." The writer says that the complex question of welding Hindus and Muhammadans into a nation has not been solved as yet. The existence of estrangement and differences between the two communities, he adds, is ascribable to the wealth and poverty, respectively, of Hindus and Musalmans. After remarking that he wishes to remove the impression which prevails among the generality of Muhammadans that their community isbeing impoverished by Hindus, he enquires whether Musalmans would not have done what Hindus are doing if they had been in the latter's position. Hindus are after all men and not angels, nor did they ever forbid Muhammadans to do what would make them a wealthy community. It rests with Musalmans themselves to put an end to their poverty, and neither Government nor Hindus can prevent them from trying the necessary remedies. Continuing, the writer observes that the weaknesses of Hindus and Musalmans, the absence of friendly relations between the two communities, and their selfishness, narrow-mindedness and timidity are retarding the progress of India. After remarking that the National Congress has proved an apple of discord between the followers of Islam and Hinduism,

and after dwelling on the hostility of Muhammadans towards that movement, he says that the *Panjabee* has published a series of articles urging Hindus to establish a Hindu association on the lines of the All-India Muslim League and to devote all their energies to their own betterment. This means that Hindus should pit themselves against Musalmans as the latter's enemies, which bodes ill to the cause of the Congress and of Indian Nationality. It is, of course, necessary that both communities should make themselves strong, so that they may profitably take part in politics. It is idle to speak of a union between them so long as either community is not strong enough to preserve its existence and can apprehend danger from the other. They should, however, set to work in a friendly spirit. They may regard each other as rivals, but should ever bear in mind that they are in the same boat, which can be successfully rowed only if its Hindu, as well as Moslem, oarsmen are strong and steady. The writer then goes on to say that Muhammadans have always denied that the National Congress represents their community. The separation of the extremists from the Congress, he adds, and its falling under official influence have still further contracted its sphere of usefulness. Formerly its duty consisted in laying the demands and wishes of the public before Government, but now it interprets Government's motives to the people. The result is that it has become a misnomer to call it the "Indian National" Congress, and its very existence is in danger. It is, however, essential for the country's good that the Congress should live, constituting as it does a guarantee for the existence of a national spirit among the people. Hindus and Muhammadans should establish Hindu Sabhas and branches of the Muslim League in every district and province. These associations should work under an All-India Hindu Sabha and the All-India Muslim League respectively. After the two communities have each organised themselves, the head Sabha and League should lay the foundations of a common Indian nationality and convert the Congress into an institution truly representative of the entire Indian nation. The Congress will then acquire unique strength, and it will become impossible for the authorities not to attend to the demands which it may make. The writer concludes by promising to revert to the subject in his next letter.

Muhammadan morality and literature.

14. The *Patandar* (Lahore), of the 1st (received on the 9th) June 1909, says that in reviewing the Editor's *Tufan* in the May number of the *Review of Religions*, the English organ of the Qadian Mission, Sheikh Muhammad Ali, M. A., has devoted full three pages to condemning Arya immorality and extolling Islamic morality. The Sheikh, it adds, should know that the standard of morality which the Arya Samaj sets before itself is different from that of the Muhammadan religion. The weaknesses of the Aryas, whose character the Editor has attacked (in the *Tufan*), are by no means of the kind which marked Muhammad's character and which have been exposed by him in his *Nakhl-i-Islam*. He is decidedly of opinion that, in spite of the presence of these weaknesses in his aforesaid Arya brethern, their character is far superior to that of Mirza Ghulam Ahmad. If the standard by which he has judged their character were applied to Muhammad and the Mirza, they would assuredly prove to be better men than the two prophets named. When, therefore, Sheikh Muhammad Ali does not know the standard of morality obtaining among the Aryas, it is simply childish on his part to poke his nose into their disputes.

In another paragraph the Editor reports that a foul-mouthed Maulvi at Amritsar, who publishes a monthly called the *Musalman*, has attempted a reply to the former's *Nakhl-i-Islam* and *Asatir-ul-Awallin*. All that the Maulvi has, however, done is to indulge in obscene abuse, proving thereby that Islamic literature is really full of obscenities. The producers of this literature were obscure writers of the stamp of the Maulvi in question, and the latter has maintained the reputation of his ancestors by following their example.

## VII.—General Administration.

### (*a*)—*Judicial*.

A complaint.

15. The *Akhbar-i-Am* (Lahore) publishes a communication headed "Annoyances experienced in buying stamped paper." The writer complains that of late stamp-vendors have been compelled to keep a stock of quinine packets for sale to the public. Government, he adds, has no doubt been led to take the step through a desire to benefit the public. The arrangement has, however, proved a source, not of benefit, but of annoyance to the public, inasmuch as stamp-vendors sell stamped paper to their customers only after the latter have first bought a few packets of quinine. After remarking that they are compelled to do so owing to their each being required to sell quinine worth at least Rs. 13-12-0 in a year on pain of the revocation of their licenses, the correspondent condemns the provision and asks Government to withdraw the same. He suggests that, instead of stamp-vendors being compelled to sell quinine in the above manner, native physicians and drug-sellers should be induced to keep a stock of quinine for sale to the public. He also asks Government to publish leaflets in the different vernaculars explaining in detail when quinine can be profitably taken, and in which cases its use produces an injurious effect. These leaflets should be distributed broadcast in all parts of the country. After mentioning some of the advantages derived from the use of quinine, the writer promises to revert to the subject at some future time.

Libel cases against the *Jhang Sial*.

16. The *Jhang Sial* (Jhang), of the 5th June 1909, acknowledges a further sum of Rs. 21-1-6 towards "The fund in aid of Banke Dayal," the total of which now stands at Rs. 417-15-6.

The Alipur bomb case.

17. The *Tilak* (Hoshiarpur), of the 20th May (received on the 9th June) 1909, publishes an article headed "Disposal of the Alipur bomb case: Arabindo Babu acquitted." Only 16 of the accused in the above case, says the paper, have been acquitted, while some of these also will again be involved in trouble by hook or by crook. The people, it adds, say that Barindro and Ullaskar will be snatched away from them for ever and that they shall never again see Ullaskar's smiling face. They should, however, know that death means only a change of garments. The body is as raiment which is cast aside on becoming unserviceable and is instantly replaced with another garment by God. He ever looks after His children with care and does not leave them naked even for a moment. Death has not the power to put an end to man's existence. It is an imaginary power, which people fear without cause. When this fear leaves "our" hearts, and "we" come to realise the secret of the

power of the angel of death, "we" become immortal and live even after dying on the gallows or the wheel. Why do, then, the people cry when a patriot is sentenced to be hanged? Do they feel pain at the thought that their mutual relations have come to an end? No, Nature will not allow the chain, with which it has bound them together, to snap asunder. "We will remain beside you even after death and will not forget our duties till the Mother has been propitiated.

"What will Government gain by hanging these patriots (Barindro and Ullaskar), when it has not the power to torture the soul? When we are tired with working, Government sends us to jail to take rest. It sends us there that the expert tailor (of Nature) may patch up the rent garment. When, however, the garment is torn to tatters and cannot be repaired in jail, it is better to change it (altogether). We throw off (our) dirty clothes and reappear on the stage in a new form and new clothes to play our part. Therefore, my dear friends, if you penetrate this mystery, you will find out that Barindro and Ullaskar will not leave us even after dying on the gallows. They will have always to follow us like a shadow and they will do so."

Continuing, the Editor says that he and the accused in the Alipur Bomb case are sons of the same mother and that consequently he participates in their sorrows and joys. He cannot, therefore, refrain from saying that the Sessions Judges finding in the case is far from being correct. With the exception of Barindro and Ullaskar, all the other accused (found guilty) have been transported for life or for shorter terms. Are the offences laid at their door less heinous than those for which Barindro and Ullaskar have been sentenced to death? Hanging puts an end to "our" sufferings at once, and "we" taste of happiness ever after. The hardships of jail are, however, harder to bear than hanging.

Elsewhere the paper says that however greatly Barindro and Ullaskar may have despaired of obtaining justice in the British Courts and with whatever distrust they may regard these judicial tribunals, their countrymen cannot let them be hanged without resorting to all means of securing justice for them. Barindro and Ullaskar may be unwilling to file appeals (in the High Court), but their countrymen will not consent to this. The lives of the former are not their own, but are meant for this oppressed land. Barindro and Ullaskar have therefore no right to throw away their lives when the country stands in need of the same. When their lives belong to the country it has the right to file appeals for its own good. And Barindro and Ullaskar should bow before the country's need. (The rest of the paragraph, which is a small one, is illegible.)

### (b)—*Police.*

The Midnapore *fiasco* and the Police.

18. The following is from the *Panjabee* (Lahore), of 5th June 1909:—

"So it has proved a *fiasco* from beginning to end, and the fitting climax has given the people a complete revenge against a pampered police. There is flutter in the bureaucratic dovecots, and in editorial sanctums like those of the *Englishman*, where assassins of popular rights find a cosy shelter, there is regular consternation and dismay. The sapient Editor finds grave disaster in the spectacle presented of 'the Government and

the High Court of Calcutta in absolute opposition to each other in matters of grave moment to the future of the country.' So much the worse for the Government if it sets itself deliberately in opposition to the interests of justice and the liberty of the people which it is the noble prerogative of the High Court to safeguard. The prestige of the Government, so far as it represents the will of two-and-a-half bureaucrats, backed by the wretched drivellings of members of the fourth estate like the *Englishman*, may be lowered by a finding like that of the Chief Justice and Mr. Justice Mookerji, but the reputation of British justice will be raised to the stars; and this reputation in the long run, and not the prestige of a petty-minded Executive, is the basis of law and order. The prestige of the Government, such as Sir Andrew Fraser left it, was all knocked off before the High Court's judgment was delivered, but it may be open to Sir Edward Baker to rehabilitate the same by ordering a sifting enquiry into the *fiasco* and getting duly punished all those who were responsible for the huge scandle. On the very face of it, the case was improbable, and all Bengal said so. It was only Sir Andrew Fraser and his narrow-viewed advisers who ordered the launching of elaborate proceedings against the highest men of a district without so much as taking the trouble to enquire how far the allegations of the police had the semblance of truth. And should not prestige of such officials, who without the slightest thought put so many respectable men into trouble and disgrace, subjected them to the worst humiliations and most harrowing tribulations, be lowered? Where would Truth and Justice be if they were still to carry their heads high? It is only the reputation of a few individuals, who put too much store by their high position, that will be compromised, and not that of the Government, which will gain immensely in the estimation of the people if it has the good sense to take up an enquiry, as rendered necessary by the High Court judgment. By giving to each man responsible for the scandal his deserts, and upholding the dignity of the High Court, the Bengal Government would not only restore itself in the confidence of the people, but would prove that the English name in India need not be dragged to the depths to which the Editor of the *Englishman* and the little-minded bureaucrats who entrust their reputation to him would have it drawn. It is gratifying to learn that Sir Edward Baker is already arranging for an enquiry, and that his difficulty is to find the proper officials to carry it out. But why should it be a purely official enquiry? The public interests involved, and the scandal which has been created, demand that the enquiry should be absolutely above cavil or suspicion; and for this purpose a mixed Committee consisting of officials and representatives of the public would be the only thing that could satisfy public opinion."

The Midanpore *fiasco* and the Police.

19. The following is from the *Tribune* (Lahore), of the 8th June 1909 :—

"Sir Lawrence Jenkins has, by this time, already justified the choice of Lord Morley and rehabilitated the High Court over which he presides in the minds of not the Bengalis alone but of the whole Indian people. The stunning blow which he and his Indian colleague, Mr. Justice Mukerji, have inflicted on the Midnapore executive, both Police and Magistracy, must stagger all concerned, and the troubles and sufferings of the thirty accused persons, a Raja, a number of lawyers and zamindars and others of various in life grades will not have been in vain if these serve as an eye-opener and warn the authorities against placing undue reliance on men who act as the eyes and ears of the European officials. It is useless to conceal the fact that the public have always looked with considerable dissatisfaction and distrust on the myrmidons of Police in the subordinate ranks, and the last two or three years have certainly not mended the general impression in the country. No doubt something has been done to meet the wishes of the Police Commission in the matter of pay and prospects, and the public exchequer is all the poorer by a handsome amount. But the half-hearted and bureaucratic recommendations of that body were not expected by the public at large to do more than saddle the Indian Treasury with a heavy amount of extra expenditure. And yet so long as cases like the one that startled the town of Midnapore and made the whole country rub its eyes in wonder and astonishment continue to occur, it can hardly be claimed that the additional rent in the pockets of the people has brought any commensurate return."

Police reports and the deportees.

20. The following is from the *Tribune* (Lahore), of the 6th June 1909 :—

"Some time ago, Mr. Mackarness asked a question in Parliament to Mr. Buchanan, Under-Secretary of State for India, whether Babu Krishna Kumar Mitra and others were deported on the strength of any trustworthy and independent evidence or simply on the report of the Police. Mr. Buchanan avoided giving any direct reply to the interpellation, but merely suggested that there was no justification to cast any reflection on the trustworthiness of reports furnished by a great department of the State like the Police. The equivocal nature of the reply of Mr. Buchanan, however, confirmed the public impression that the only evidence against the deportees was based on Police reports. We do not depreciate the useful functions performed by the Police, but after the scathing exposures made by the highest tribunal in the land as to the dubious and even improper tactics resorted to by the Police in more than one case that has been decided, we think it would be a grave responsibility to decide the fate of any person on the testimony of the Police without any charge being framed against him or trial taking place. We have it on the testimony of the learned Chief Justice of Bengal that in the Barrah dacoity case, "grossly improper influences were at work and that there has been a deplorable interference with evidence supposed to be favourable to the defence," and their Lordships presiding over the special tribunal had no option, but to acquit all the prisoners. The Natore mail robbery case, which was decided by the High Court some days ago tells a similar tale of Police incompetence and Police untrustworthiness. And, lastly, we have the Midnapur Bomb Case, which is a crowning sequel of the questionable and improper methods followed by the Police in the previous cases. Sir Lawrence Jenkins disbelieved the whole of the evidence presented by the Police. The whole of the so-called confession of Santosh is declared by the learned Chief Justice to be not voluntary and indeed as induced by pursuasions and threats. The Chief Justice said that their Lordships were by no means prepared to waive the defence assertion that the bomb was placed at Santosh's place at the instigation of the Police as absolutely worthless. Little wonder, therefore, that Sir Edward Baker feels called upon to order a sifting enquiry into the Midnapur *fiasco*. The fierce scarch-light thrown on Police methods by the highest courts and the extraordinary revelations resulting therefrom should make Lord Morley, of all persons, to seriously scrutinise the reports of the Bengal Police, in several cases found by the Calcutta High Court to be far from scrupulous in its tactics. Indeed, Lord Morley should now take the first opportunity to release the deportees—among whom are men universally admired for their high character and rectitude of purpose—and we fervently trust that the several judgments of his whilom collegue, Sir Lawrence Jenkins, will put His Lordship at last on the right track and induce him to take steps for the immediate release of the deportees. In the Midnapur case the Police concerned in the conduct of the case has been found by the High Court to be not only unreliable and incompetent, but open to the charge of bad faith."

Recruitment for the Police.

21. The following is from the *Tribune* (Lahore), of the 8th June 1909 :—

"That those concerned have merited the castigation richly has all along been the popular verdict; that their Lordships have taken the same view as the public must once more proclaim the fact that it is the latter that may in such cases be trusted to take a surer and more accurate view of the situation as well as of the merits of individual cases than panic-stricken police or judiciary. And Mr. Weston's discomfiture once more demonstrates the fact, emphasized by us times without number, that the responsible officials cannot afford to look at men and things through the deflected and not unoften perverted glasses of their incompetent and ill-trained, and, as often as not, mischievous and unscrupulous subordinates. No tinkering or patchwork can effect much; no increase of pay and prospects of the ranks will conduce to popular happiness and convenience,

as it is certain that fiascoes like Midnapur and Barrah will go on multiplying and not decreasing as time passes. What then is to be done? Is it a hopeless task which the Government and the people must leave alone like the decrees of fate? There is one remedy and one alone, and correct diagnosis is necessary before any improvement can be effected. The impression cannot be resisted that the system of recruitment is badly at fault. The recruitment of the provincial service by competition in the Punjab even to the very limited extent has during the last few years materially improved the conditions, and there is absolutely no reason why men of better calibre and status should not be forthcoming in the Police Department if the selections were to go by the rigid rule of qualification. In the meantime, the collapse of the Midnapur case is one more instance of the fact that as things stand, the people alone are not to be blamed if they cannot always see eye to eye with officials who must, in the generality of cases, largely see with other people's eyes and hear with other people's ears."

22. The following is from the *Tribune* (Lahore), of the 11th June 1909 :—

Police failure in Parliament.

"The failure of the prosecution in the Alipur, Barrah, Bighati and Midnapur cases in Bengal and in Bahraich dacoity case in the United Provinces and the judicial pronouncements of the highest courts in the land strongly animadverting upon Police inefficiency and even bad faith on the part of the Police was the subject of a series of interpellations in the Parliament, and according to Reuter's latest telegram we find that our friends in Parliament, Sir Henry Cotton, Mr. Mackarness and others put a series of questions in that subject. The questions suggested further investigation into the conduct of the Police in view of the certificates given to the Police by the highest courts. Indeed, the best commentary on the action of the Police is furnished by the words of the learned Chief Justice of Bengal when His Lordship expressed his disgust at the conduct of the Police by asking how a person could be deemed to be safe when he can be easily made to meet charges of such vague and infinite kind. We fervently hope that the Government will not stop short of taking such necessary measures as the good name and justice of the administration require to punish the persons responsible for the affair. Meanwhile it is gratifying to find the report that the Bengal Government has ordered an enquiry into the Midnapur case confirmed by Mr. Hobhouse and further that Lord Morley has been in communication with the Government of India with regard to the other cases. At the same time, we cannot certainly congratulate the Government on the persistence with which it has been maintaining a reticence on the question of the Bengal deportees. The Secretary of State's view, as conveyed by Mr. Hobhouse on this as well as a previous occasion is that the evidence regarding the deportation of the Bengalee gentlemen was obtained from other than Police sources. If that be so, why not make public the evidence? What is the good of withholding that evidence even from the deportees themselves? If the evidence against them is at all worth the name it should not shrink from the light of publicity? The answer by Mr. Hobhouse is the familiar official argument. We remember to have heard a similar argument in the Midnapur case, but only lately we had occasion to measure it at its real worth. If the Government is not prepared to release the deportees forthwith, it would do well immediately to publish the grounds. That would be an act of bare justice.

### (*d*)—*Education.*

23. The *Hindustan* (Lahore), of the 4th June 1909, publishes a paragraph entitled "A Head Master and *Swadeshism*." The paper reports that some time back the students of a certain school in the Gujranwala district founded a club, at which they used to meet to discuss moral and educational subjects. The local public had a library established in connection with the institution, in which a number of newspapers and magazines used to be received. The teachers also appreciated the interest evinced by their pupils in

Complaint against a Head Master.

the club and the Library. When, however, the Head Master heard of the club, he was thrown off his balance and not only punished the members, but also held out the threat that any student joining the club would be expelled from the school. Continuing, the paper says that there is nothing reprehensible in the club's aims and objects, which consist only in the promotion of knowledge and the improvement of morals. It is, of course, possible that the Head Master might have emelt sedition in the rule, according to which the members had vowed to use as far as possible only Indian-made articles. The idea was, however, suggested to them by himself. On the students enquiring from him one day whether they should use reed or steel pens, he told them to prefer the former pens, adding that it was not good to depend on foreign countries for everything. Seeing that he was a supporter of *Swadeshism*, the students made it incumbent on the members of the club to use as far as possible only country-made articles. It is, therefore, difficult to understand why he should have held them blameworthy for having acted up to his own teaching.

Strike by the Muhammadan students of the Government College, Lahore.

24. The *Paisa Akhbar* (Lahore), of the 8th June 1908, publishes a paragraph headed "Strike by the Muhammadan students of the Government College, Lahore." The paper says that the whole country will learn with regret that over 60 Musalman students of the above College went on strike on the 7th instant, having been driven to that step by an improper and high-handed decision of the Principal. The facts of the case are as follows:—Two Muhammadan inmates of the boarding-house were recently expelled from the College on a grossly shameful charge. Their co-religionists reading in the College, however, feel convinced that the expulsion is the result of a conspiracy hatched by the Hindu students in consequence of the latter and their Moslem *confrères* not being on good terms. They have, therefore, no doubt that the expelled students are wholly innocent and that the Principal's order of expulsion is an act of tyranny. The result is that all of them sympathise with the students punished, while they fear (*lit.* know) that if two Mussalman students have fallen victims to a Hindu conspiracy to-day, the same fate will befall others to-morrow. All these considerations led them to submit a representation to the Principal stating the facts in detail and praying for an open enquiry. The Principal, however, upheld his previous order. It is true that he twice laid the case before the College Council, but Muhammadan students repose no trust in a part of the Hindu element in that body. The Superintendent of the boarding-house is also a Hindu, who is (moreover) a graduate of the Dayanand Anglo-Vedic College. Again, all the witnesses against the expelled students are Hindus, not a single Muhammadan having been examined in the case. The Editor further learns that the Muslim students of the College saw the Principal and all the Professors at their houses and implored justice from each of them, but that no one would listen. They were, therefore, compelled to go on strike and are probably desirous of obtaining their discharge certificates, because under the existing circumstances they can never look for just treatment at the Government College.

Continuing, the paper says that the two Muhammadan students in question, who have been charged with the offence alluded to in consequence of a conspiracy by their Hindu *confrères*, supported by the Hindu Professors and

the Hindu Superintendent of the boarding-house, are very clever youths and evince unusual interest in the welfare of their community. They established an Urdu Association in the boarding-house some time back, while, only a day or two before their expulsion from the College, they organised a Muhammadan deputation to a European Professor. One of them is Secretary of the Muslim Inter-Collegiate Association and feels for his community, while the other is such a pious young man that he used to act as *imam* of the Mussalman inmates of the boarding-house and was spoken of as 'the Maulvi.' It is with a view solely to having them turned out of the boarding-house that a shameful charge has been preferred against them. Their past conduct has been flawless, and they are highly respected by those who know them. To expel such promising students from the College, owing merely to their being Muhammadans, is a step which the Principal ought to have taken only after careful consideration and searching enquiries. As it is, all the Muhammadan students are so disgusted with the Government College that they prefer the Forman Christian College to it, because the head of the latter institution is a just and wide-awake gentleman. The Editor is of opinion that the Muslim students should lose no time in laying their grievances before His Honour the Lieutenant-Governor and the Director of Public Instruction in the Punjab. A strike by over 60 students, he adds, is no ordinary thing. They must be in the right; and this is why they are not prepared to put up with the insult offered them. It argues extreme short-sightedness on the part of the Principal to have inflicted a severe punishment like expulsion for an imaginary charge; while his conduct in sticking to his first order betrays an obstinate mind, of which he has furnished more than one proof in the past.

Elsewhere the paper reports that, with the exception of the Ahmadi students, who have written to Qadian for permission to join the strikers, all the Muhammadan students are absenting themselves from the College. It also understands that Maulvi Abdul Qadir, a pleader at Kasur, who is the father of one of the expelled students, has served a notice on the Principal to say that his son has been expelled on insufficient grounds and without adequate enquiries and that, if the young man is not re-admitted into the College, legal proceedings—both civil and criminal—will be instituted against the Principal. In conclusion, the paper states that the Mussalmans of Lahore feel deep sympathy with the expelled (*lit.* oppressed) students.

Indian history.

25. The *Tilak* (Hoshiarpur), of the 20th May (received on the 9th June) 1909, publishes an article headed "National history," in which it remarks that a people which has no history can never achieve success or become prosperous. A nation, it adds, can never rise from its fallen condition unless its youth are provided with books recounting the glorious deeds wrought by their ancestors. National history infuses life even into dead bodies, and is the beacon light which guides national barques safely to the shore. It is a charm which renders immortal every one coming under its spell. It is with its aid alone that slaves can become free, the afflicted ascape their sufferings, and the oppressed rescue themselves from the clutches of their oppressors. Nations have been falling and will continue to do so to the end of time. Blessed, however, is the nation the children of which speedily realise their fall and try to bring back their past glory and greatness. When the stories of the lives of their

ancestors are placed in their hands and they are acquainted with the spirit of bravery, sacrifice, self-effacement and perseverance possessed by their forefathers, their sluggish blood begins to boil in their veins. Unfortunate, on the contrary, is the people which consigns its ancestors to oblivion, wears the chains of slavery, does not sacrifice everything for its country, will abandon religion for the sake of the world, and is held tightly in the grip of selfishness, envy, malice and enmity. This is exactly the case with "our" nation (Hindus). In the first place, "our" children have very little taste for the study of (their) history, while even what little of it they possess "is offered at the altar of the goddess of defeat." In other countries boys are acquainted with the brave deeds wrought by their ancestors, with the object of inducing them to serve their country. "Our" youths, however, round whom centre all the hopes of the nation, are taught that they belong to a nation which has been sustaining defeat after defeat and has never given a good account of itself. A considerable part of 'Lethbridge's History of India,' which is taught in the public schools, is occupied with an account of the Muhammadan period, but only 16 pages have been spared for the period of the glory and grandeur of Hindus. Indeed, it is to look for an impossibility to expect histories written by foreigners to make "our" children realise their past greatness. It is the constant endeavour of a Lethbridge or a Hunter or a Keene to instil into the minds of Hindu students that they are decended from timid ancestors and that the latter were wholly wanting in bravery, manliness, the spirit of sacrifice, patriotism and intelligence. Such historians pass over Bhim's great strength, Arjun's skill in archery, Yudhishtra's truthfulness, Krishna's high abilities, Rama's sense of filial obedience, Sita's chastity, Lachman's (brotherly) love, Hanuman's devotion, Hakikat Rai's sacrifice and the services of Tegh Bahadur and Guru Gobind Singh to the Hindu religion. They make absolutely no mention of a brave hero like Rana Pertap, as if he had never drawn the sword in the service of his nation. English history tells the people of England that men like Hampden defied the Crown for their sake, and that they not only deposed but even killed Kings in the cause of national liberty. "We" are, however, only taught that "we" have been sustaining defeats. After remarking that all this is done with a set purpose, the Editor says :—"If, therefore, you wish to make strides in the field of progress and to have yourselves classed among living nations . . . . . you should write your own history and place it in the hands of your children. Do not let the tender hearts of your dear children be broken by reading (Indian) histories written by those who look upon the stories of the achievements of your ancestors . . . . . as no better than imaginary tales. If you wish that your children should feel ashamed of their condition, nay, that they should think that they are descended from ancestors whose gallantry is universally accepted, before whose knowledge all bow their heads, and to imbibe whose noble qualities the learned of other countries used to sit at their feet, you should from this day forth eliminate (Indian) histories written by foreigners from your schools . . . . . Youths of the nation (and) educated brothers, realise this duty and set to work to discharge it . . . . . If you devote (your) time to this work, you will earn the gratitude of future generations and will be rewarded by the King of Kings, who looks on all nations with an equal eye."

*(e)—Agriculture and questions affecting the land.*

Grievances of the peasantry.

26. The *Zamindar* (Karmabad), of the 1st June 1909, publishes an article headed "What have the zamindars of India received?" It says that agriculturists are the only section of the population on whom no gift has been conferred in honour of the Jubilee (celebrated in November last) of the assumption of the government of India by the Crown. While even disloyal agitators, it adds, have tasted of Royal clemency, the dumb peasantry, who constitute the back-bone of the Empire, have been wholly lost sight of. After remarking that the distribution of favours in connection with the happy occasion alluded to has not stopped as yet, the paper says that zamindars can derive no benefit from the reformed Councils. Nor do they, it adds, evince any interest in these Councils or in the right to vote which it is proposed to confer on them. They suffer from mutual litigation, which can be put down, not by the Reform Scheme, but by the introduction of the *panchayat* system. The other evil, from which they suffer, consists in the usurious practices of *Banias*, and this can be remedied only by fixing a legal rate of interest and compound interest chargeable. If the existing state of affairs is allowed to continue, agriculturists will assuredly one day take the law into their own hands, will disturbe the country's peace by mutual fights, kill *Sahukars*, and will thereby dislocate the administration and involve the authorities in difficulties. After asking Government to be warned in time, the Editor expresses the hope that, before vacating his present office, Lord Minto will redress the above two grievances of zamindars and will pass the necessary laws in honour of the Jubilee of the royal connection with India.

Dearness of grain.

27. The *Jhang Sial* (Jhang), of the 5th June 1909, publishes an article headed "The question of the dearness of grain." It says that in the heat of political agitation "we" should not lose sight of the dearness of grain, the effects of which have begun to be felt in all parts of India and by both natives and Europeans. Government is still considering how it should deal with the problem, and it is difficult to say what its final decision in the matter will be. For the present, it is condemning the lines on which the people desire the proposed enquiry into high prices to proceed. It was suggested by the Maharaja of Darbhanga (in the Viceregal Council) that the export of grain to England should be put a stop to. Government, cannot, however, act up to this suggestion, which goes against its admitted policy in the matter. Hitherto it has been anxious only to see that the grain produced in India should reach all the markets of the world in very large quantities, so that zamindars may be able to sell it at high prices and find no difficulty in paying the land revenue. Government will not adopt the Maharaja's suggestion till it has been convinced that its present policy is likely to interfere with the administration. Continuing, the paper says that according to Mr. Gokhale, the prevailing dearness of grain is attributable to Government having fixed an artificial value of the rupee. It is, however, only the English experts who can decide a delicate question like this, and Government may possibly think of referring the matter to them. All this would show that, for the present, Government is not likely to take any action in the matter of the dearness of provisions. The Editor then goes on to say that to whatever causes the

dearness may be ascribable, there can be no denying the fact that grain is exported abroad even when a famine prevails in the country. It is not the duty of Government, he asks, to prohibit the export of food stuffs from the land at such times? After remarking that it should also see that a sufficient quantity of grain is always left in the country, he says that the prices of the other necessaries of life have also been steadily on the increase. Will not Government, he enquires, end its indifference in the matter and will it not find out and remove the causes of the prevailing high prices?

Grievances of the zamindars of the Katardhar *ilaqa*, Hoshiarpur district.

28. The *Tilak* (Hoshiarpur), of the 20th May (received on the 9th June) 1909, publishes an article headed "People of Hoshiarpur, beware!" The paper says that, while the rest of the world can distinguish between good and evil, the people of Hoshiarpur behave like fools and are locked in the arms of sleep. Not long ago, it adds, Government unjustly took possession of all the forests in the Katardhar *ilaqa*, Hoshiarpur district, and ousted rightful owners from property worth crores of rupees. There are hundreds of villages in the *ilaqa*, and each of them has thousands of *bighas* of forests attached to it. These forests had always been the property of the owners of the villages and are still entered in their names in the settlement papers. The local zamindars used to graze their cattle in them, as also to take fuel, wood, &c., from them. (Some time back) the forests roused the cupidity of Government, which asked itself why it should not obtain this mine of gold, adding that the ignorant mountaineers of the Katardhar *ilaqa* would not be able to see through its game. The first step taken was that the Deputy Commissioner ordered a census of the goats (and sheep) in the *ilaqa*. This trivial event could not have roused the suspicions of the simple mountaineers or made them see through Government's deep plot. They only thought that the authorities wanted goats for food, with the result that they understated the number of the animals kept by them, some going the length even of denying that they had any. How could they know that political wolves did not eat goats and sheep? After the necessary returns had been prepared, the poor men received orders all at once that they should sell all their goats (and sheep) to Government at Rs. 5 per head or should dispose of the animals themselves. They were also given to understand that if even a single goat (or sheep) entered the forests, its owner would be punished. This had the effect of stunning the poor mountaineers, because agriculture is almost unknown among them, and they live chiefly on milk and its products. They went in a body to complain to the Deputy Commissioner; but Deputy Commissioners are paid to hear—and that in return for money (*lit.* wages)—complaints filed (by natives) against their fellow-countrymen and not against those officers themselves. Accordingly, he played a trick on them. They were told that he could not hear thousands and that they should select 50 able men from among themselves to lay their case before him. They did so, and the Deputy Commissioner asked the representative men to see him at a certain place, which is very distant from Hoshiarpur, on a specified date. In fixing the above place he was guided by the consideration that many people would not venture to undertake the long journey to it. The fifty men selected presented themselves at the appointed place, but they were told that their number being still large they should select 20 representatives. These 20 men were, in their turn, told to select 5 spokesmen; but when the latter entered

the Deputy Commissioner's tent that officer told them in an angry and threatening way, "You are egregious fools; you do not know what Government wishes to do for you; you do not value forests..... Government will convert your forests into gardens. You will be pleased (at this). You are bothering Government for nothing." The foolish men thought that Government wished them well and that it would return their forests to them after improving the same. They came out quietly, told their companions of what had happened, and all returned to their houses. Some of the residents of the *ilaqa*, however, submitted petitions to the higher authorities; and, when the Deputy Commissioner came to know of this, he sent for the Zaildars and Lambardars of the villages concerned and held out to them threats of punishment and dismissal. The last named, who are a set of sycophants and suck the life-blood of their fellow-countrymen (*lit.* the nation), prevented all from making (further) representation, and resorted to threats, entreaties and bribes in gaining their object. The result was that (the forests in) the Katardhar *ilaqa* passed into the hands of Government. For the present Government enjoys this possession by sharp practice, although in the present settlement it will be formally (*lit.* openly) recorded as owner. It employs chaukidars for the protection of the forests at the expense of the local zamindars. These chaukidars arrest and get punished for the slightest fault those very persons whose salt they eat. There is now not a single goat (or sheep) in the *ilaqa* (*lit.* the forests) and no one can even touch green wood in the forests. The people are allowed only to graze their cattle in the forests and to bring grass from them. They are, however, keeping silent in the matter. They should collect a fixed amount of money in every village and engage able lawyers to institute legal proceedings (against Government). If they fail to obtain justice in this country, which is a foregone conclusion, they should take up the case to Parliament and tell the British public how their rights are going to be trampled upon. (If they let the present opportunity slip through their fingers) they will be able to achieve nothing (later). Government will then tell them that, the case having become time-barred, it can do nothing in the matter.

Continuing, the paper says that there are hundreds of inundation *nullahs* in the Katardhar *ilaqa*, having thousands of acres of land along their courses. As, however, it adds, this land is subject to the action of water, only a very small part of it can ever be cultivated. Government has now begun to cast avaricious eyes on it and has ordered the owners thereof to erect *bunds* along the *nullahs* and to bring their holdings under cultivation or grow trees on them. The work will be done by Government and the land thrown up will be considered Government property. Those zamindars, who cannot agree to this, have been required to give up their title to their lands, and many have already done so. The poor zamindars are being crushed under the weight of the land revenue and cannot procure the lakhs of rupees required for the erection of the *bunds*, &c. If Government is not actuated by dishonest motives and its sole desire is that the above land should come under the plough, it should have made *takavi* advances to the agriculturists concerned. It is, however, an act of gross high-handedness on its part to compel them to forego their claims to their holdings, which will be certain to create feelings of discontent in the minds of the deserving men among them. After remarking that the *janglis* in the Lyallpur *ilaqa* were deprived of their

land in a similar way, the paper says that the Ganji *bar* is also going to be colonized, and that the colonists will be required to agree to the conditions the proposal to enforce which in the Chenab Colony created great indignation in that part of the Punjab in 1907. It is said that the land in the Ganji *bar* will be given to mountaineers of Katardhar; and it is to be feared that the outward prosperity of the Chenab Colony will induce them to agree to any terms. Again, Government will take advantage of its kindness to them to swallow up their forests, while avarice will keep them from opening their lips in complaint. Some people even go the length of saying that Government will strip all the villages in the Katardhar *ilaqa* of their present population and will convert them into forests or settle in them a people (more) to its liking. Nothing definite, however, has yet transpired on the point (a very large number of words in the latter part of the article is illegible).

### (*h*)—*Miscellaneous.*

Anjuman-i-Khushnawisan-i-Punjab.

29. Writing under the heading "An easy cure for sedition," the *Hindustan* (Lahore), of the 4th June 1909, ironically remarks that no sedition should henceforth be apprehended in the Punjab at least, because the lithographers at Lahore have hit on an extremely simple plan to put down the evil, in suppressing which Government has been spending lakhs of rupees. They have established an association called the Anjuman-i-Khushnawisan-i-Punjab, and one of the rules of the society is that no member of it shall prepare transfer-copies of seditions writings intended for publication. It is, therefore, no longer necessary for Government to employ extra police and make (other) special arrangements for stamping out sedition in the Punjab. Neither will lithographers write out transfer-copies of seditious writings, nor will the same see the light of day. The Editor recommends that, as a reward for the loyalty of the men, Government should hand over to the Anjuman the whole of the money which it would otherwise have had to spend in putting down sedition.

The *Tilak* newspaper.

30. The *Tilak* (Hoshiarpur), of the 20th May (received on the 9th June 1909), publishes a paragraph headed "The *Tilak* was printed by the police." The Editor says that his pressmen not being at hand he began himself to print the preceding issue of the paper. The four or five policemen, however, who are always hovering in front of the *Tilak* office, could not bear to see him do a coolie's work and volunteered their services for printing the paper, for which he tenders them his thanks.

The *Tilak* newspaper.

31. The *Tilak* (Hoshiarpur), of the 20th May (received on the 9th June) 1909, publishes a paragraph headed "Is the *Tilak* an Arya newspaper?" It says that Mahasha Ram Chandar, president, Arya Samaj, Hoshiarpur, writes in a letter dated the 13th idem:—"Some irresponsible people have set afloat in the town (Hoshiarpur) the rumour that the *Tilak* is an Arya newspaper. So far as I know the managing proprietors of the paper have no connection with the Arya Samaj. Nor does any Arya render any pecuniary or literary help to the paper. The rumour has been invented by mischievous people." It has deeply grieved the Editor to learn that the public

have taken the *Tilak* to be an Arya journal, whereas it does not, and never will, champion any particular religion. Can a discussion by it of the question of *Shuddhi* ("purifying" apostates and low-castes and receiving them into the Hindu fold), he asks, convert it into a newspaper of the Aryas? No, because even the Hindu Shastras lay great stress on the reclamation of the fallen. Besides, the real work of the *Tilak* consists in trying to raise India in every respect. "If a defect is to be found even in God, it will be our first duty to expose the same. (On the contrary) if a virtue is to be found even in an enemy, we will consider it a source of pride to imitate it." If to-day the *Tilak* is accused of being an Arya newspaper for exposing a mistake by the Sanatan Dharm Sabha, will it be spoken of to-morrow as an organ of the Sabha if it has occasion adversely to criticise the Arya Samaj? Continuing, the Editor says :—"Friends (Sanatanists), you may call the *Tilak* an organ of the Arya Samaj and cease patronising it. We, however, cannot leave you. We shall continue to plead your cause in the Court of God even if you pelt us with stones and beat us with *lathis*. And the day will come when you will realise your mistake and will be put to shame." In conclusion, the Editor says that Mahasha Ram Chandar speaks of the "proprietors" of the *Tilak*. That gentleman should, however, know that the *Tilak* is public property and that no particular person can be said to be its proprietor.

The *Tilak* newspaper and Hindus.

32. The *Tilak* (Hoshiarpur), of the 20th May (received on the 9th June) 1909, publishes an article headed "Commotion at Hoshiarpur : the *Tilak* has breathed new life into the dead body." The paper says that Bengal, Madras and the Maharashtra have awakened, but that the Punjab is still asleep and does not wish to open its eyes even after having received kicks. Although, it adds, Sivaji no longer exists in the Maharashtra to punish a tyrant and freebooter like Aurangzeb, still the Mahrattas have not left his *gaddi* vacant. He may not be among them in the body, but he is assuredly present in their sacred land in the spirit. And it is this spirit (Mr. Tilak) which has beeen interned at Mandalay. Continuing, the Editor says that, in order to awaken the Punjab, the spirit of Sivaji (the reference is to the *Tilak* newspaper) has been brought to the Doaba, having been drawn thither by patriotic feelings. That *Mahatama* has taken up his abode in the Punjab, the soil of which is red with the blood of martyrs, where the boy Gobind Singh used to play and where the Pandavas passed their days of adversity. The *Tilak* appeared in Hoshiarpur to dispel darkness and dazzled the eyes of the local Hindus (*lit.* the local public). Instead, however, of profiting by the light shed by it, they tried to put an end to its existence. They felt offended with it for interrupting their sleep and, so far from feeling grateful to it, their ignorance turned them against it. Continuing, the Editor refers to the opposition of the Hindus of Hoshiarpur to his paper and finds fault with one Pandit Sham Das for having remarked at the meeting of the local *Sanatan Dharam Sabha* on the 9th May last that the *Tilak* was issued by thieves and the like. He also takes one Ajudhia Pershad, B.A., LL. B., Secretary of the Sabha, to task for having run down the *Tilak* two days later for championing the *Shuddhi* movement. It was remarked by that gentleman, he adds, that Tilak Maharaj, after whom the paper was called, had never identified himself with the said movement. He should, however, know that in a lecture in Mahratti "the apostle of our liberty . . . our uncrowned

King, the god of our nationality" has enjoined on his votaries to raise the depressed classes. After condemning the treatment accorded to the classes alluded to and remarking that "our" grinding poverty is ascribable to this evil, the Editor says that the divine fiat has gone forth that the savage treatment of "the untouchables" should cease. Continuing, he says that Hindus feel no shame in munching the bones of dead animals and in drinking the blood of kine, but that they consider it the most reprehensible thing to embrace their fallen brethern. 2,800,000 maunds of bones, he adds, are exported to Germany and England from India every year and are passed into the stomachs of Hindus (*lit.* your stomachs) in the shape of sugar (it is believed that imported sugar is refined with animal bones). This does not, however, sink the boat of (pollute) the religion of Hindus, whereas the embracing of a fallen brother is considered to lead to that result. Why do they preserve such a boat, which does not let parted brothers unite and which is a very great obstacle in "our" path. In conclusion, the Editor quotes a Sanatanist writer and the English author of *A Dictionary of Arts and Manufactures* to prove that imported sugar is refined with bone dust and the blood of bullocks.

(*To be continued.*)

SIMLA :
*The 12th June* 1909.

D. PETRIE,
*Asst. to the Deputy Inspector-General of Police,*
*Criminal Investigation Department, Punjab.*

Punjab Government Branch Press, Simla.—16-6-09—No. 81—97.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Jaswant Rai ... | 3,100 " |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 " |
| 4 | Punjab Times and Frontier News | Rawalpindi ... | C. V. Miles ... | 250 " |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| 6 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 1,000 " |
| | **UEDU.** | | | |
| | **DAILY.** | | | |
| 7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| 8 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 700 " |
| 9 | Peshwa ... | Do. ... | Zia-ul-Haq ... | 1,000 " |
| | **BI-WEEKLY.** | | | |
| 10 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| 11 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| 12 | Afghan ... | Peshawar ... | Saiyid Mehdi Shah ... | 500 " |
| 13 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 300 " |
| 14 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| 15 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| 16 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 " |
| 17 | Arya Gazette ... | Lahore ... | Bhawani Das ... | 550 " |
| 18 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 " |
| 19 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 20 | Hakam ... | Qadian, Gurdaspur district. | Yakub Ali ... | 900 " |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JUNE 1909—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 21 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| 22 | Hindustan ... | Lahore ... | Ram Sarn Datt ... | 13,000 ,, |
| 23 | Jhang Sial ... | Jhang ... | Bhagwan Das ... | 700 ,, |
| 24 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 ,, |
| 25 | Khair Khah-i-Hind ... | Delhi ... | Maha Narain ... | 50 ,, |
| 26 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 ,, |
| 27 | Native States Gazette ... | Delhi ... | Nasir Ali and Ashiq Ali ... | 200 ,, |
| 28 | Nazim-ul-Hind ... | Lahore ... | Nazim Husain Khan ... | 200 ,, |
| 29 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 ,, |
| 30 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 8,000 ,, |
| 31 | Patandar ... | Do. ... | Dharmpal, B A. ... | 2,000 ,, |
| 32 | Patiala Akhbar ... | Patiala ... | Saiyid Rajab Ali Shah ... | 300 ,, |
| 33 | Parkash ... | Lahore ... | Soma Deva ... | 700 ,, |
| 34 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 ,, |
| 35 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 ,, |
| 36 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Atta Ulla ... | 392 ,, |
| 37 | Ditto ... | Rewari ... | Safdar Husain ... | 200 ,, |
| 38 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 ,, |
| 39 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 ,, |
| 40 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 ,, |
| 41 | Tahzib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 ,, |
| 42 | Tilak ... | Hoshiarpur ... | Bhagat Singh ... | 7,000 ,, |
| 43 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 ,, |
| 44 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 ,, |

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JUNE 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 45 | Watan ... | Lahore ... | Muhammad Insha Ulla | 1,800 copies. |
| 46 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 ,, |
| | FORTNIGHTLY. | | | |
| 47 | Almunir ... | Chiniot ... | Hafiz Khuda Bakhsh ... | 140 ,, |
| 48 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 ,, |
| 49 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 ,, |
| | MONTHLY. | | | |
| 50 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,100 ,, |
| 51 | Azad ... | Lahore ... | Bishan Sahai ... | 500 ,, |
| 52 | Indar ... | Do. ... | Dharm Pal ... | 3,000 ,, |
| 53 | Makhzan ... | Delhi ... | Abdul Qadir ... | 4,000 ,, |
| 54 | Sadhu ... | Lahore ... | Shivrat Lal, M.A. ... | 500 ,, |
| 55 | Martand ... | Do. ... | Kanaya Lal ... | 250 ,, |
| 56 | Ishaat-ul-Quran ... | Do. ... | Muhammad Chittu ... | ... |
| 57 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 copies. |
| 58 | Ganga ... | Jullundur ... | Karm Chand | 300 ,, |

[ Confidential. ]

[ Vol. XXII. ] [ No. 25. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 19th June 1909.**

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### I.—Politics.

#### (a)—*Foreign.*

The Imperial Press Conference.

1. Writing under the heading "The Imperial Conference," the *Peshwa* (Lahore), of the 12th June 1909, publishes a summary of Lord Rosebery's speech at the above gathering and says that the Conference seems to have been held with the sole object of telling English journalists that the Empire is in danger and that they should unanimously regard its subjects as loyal citizens. The Editor had been under the impression that the Conference would do something to benefit the people of this country. After enquiring whether England apprehends a war with Germany, he says that if this is so, why does she not win the hearts of Indians by treating them with justice and kindness, and why does she sprinkle salt into their wounds by subjecting them to repression? It is strange that she should consider it derogatory to her dignity to conciliate her friends, but should go about in dread of strangers. If India were pleased with her, even the whole world combined could work her no injury. Those, however, who can benefit themselves only if the Empire is involved in danger, will brand the Editor's advice as seditious and will not listen to it.

England's foreign relations.

2. The *Peshwa* (Lahore), of the 14th June 1909, publishes a note entitled "Tours by Emperors." It says that candidates for municipal honours in India commence canvassing some time before the elections. England, Germany, &c., it adds, are behaving in a similar way in Europe. Some time back the King-Emperor paid (diplomatic) visits to all the (other) European monarchs. After remarking that the Kaiser is now engaged in the same task, the paper says that almost all the crowned heads in the world are inimically disposed towards England. They, however, keep quiet for fear only of India, which can furnish lakhs of soldiers and crores of rupees in a moment. Nevertheless, since they have come to know of the prevalence of unrest in this country, they have been behaving insolently towards England. On the other hand, the British Government does not treat natives with kindness and is practising repression in order to make them love it. It should have conciliated its subjects and then crushed its enemies.

3. The *Peshwa* (Lahore), of the 16th June 1909, publishes an article headed "The British forces are wholly worthless." Writing about the recent debate on the army in the House of Lords, the paper says that evidently Enlgand apprehends some serious danger in the distant future. Lord Roberts, it adds, who is the most experienced and well-informed General in Great Britain, spoke of the British land forces as a worthless plaything and a flock of sheep. Indeed, even a *bania* in India can easily realise the worthless character of Government's white army. British soldiers undoubtedly won great victories in India, but their adversaries always consisted of unarmed and undisciplined men, who could not besides boast of Commissariat arrangements. On the frontier and in Afghanistan they have fought against men who possessed only patriotism, bravery and a spirit of sacrifice, and who were armed with knives alone and fed themselves on maize *chupatties*. British soldiers, on the contrary, were equipped with all the modern weapons of war, and had milk, butter, tea, wine, soda-water, lemonade, biscuits and ice supplied to them. The poor Pathan does not know what it is to eat his fill, while he cannot procure clothes to cover his body. A British soldier, however, leads a life of luxury and pleasure and can, therefore, accomplish nothing against the hardy Pathan. If the former were made to run for two miles in the hot weather, he would fall down on his face and stretch his hands for soda-water. On the contrary, the latter can run for twenty *kos* under a burning sun without feeling thirsty in the least. It is owing to the love of ease and pleasure of British soldiers that a handful of Pathans continually harass a mighty Government like the British, and the last-named has always to purchase peace by paying them money. Lord Roberts used to speak of frontier expeditions as *tamasha*, but he has now come to realise that British soldiers, who used to supply the fun, will cut a sorry figure against any civilised army in Europe. His Lordship has, therefore, raised the outcry that British forces should be improved lest England should lose her name and fame. Did he not, however, supply Thomas Atkins with articles of luxury during his own incumbency of the post of Commander-in-Chief in India? If he did, why should he now complain (of the inefficiency of the British land forces)? Continuing, the Editor says that if Government wishes to convert *goras* into efficient and hardy soldiers, it should not pamper them as it is doing now. He adds that the sepoys are far better soldiers than their white comrades and may be relied upon to give a very good account of themselves against the forces of a European power. In conclusion, he expresses the hope that the British Government will pay special attention to the improvement of its white forces.

Efficiency of the British land forces.

4. The *Hindustan* (Lahore), of the 11th June 1909, publishes a paragraph headed "Maltreatment of Indian prisoners in the Transvaal." It says that the President of the Hamidia Islamic Society writes that if the Indians now in the jails in the Transvaal shirk work they are kept on short commons. Again, no bedding is supplied to them, while they are not allowed to bathe or to change their clothes. In short, they are being harassed in every way in order to compel them to accept release on humiliating terms, or to leave the Transvaal. The afore-mentioned Society appeals to the people of this country to hold public meetings everywhere to request the Imperial Government to look into the matter. Indians, adds the paper, have already

Ill-treatment of Indian passive resisters in the Transvaal.

done so, but the Imperial Government pays no heed to them. If they had not been in their present helpless condition they would have brought the haughty Transvaalers to their senses in a couple of days, and would have forced the latter to treat Indian emmigrants with justice.

The Turkish revolution.

5. The *Paisa Akhbar* (Lahore), of the 16th June 1909, publishes a communication from a Bombay correspondent "A Turk on Turkey." The writer says that the Muhammadans of Bombay have always been friends of the Turks; that they have been deeply grieved at the recent changes in Turkey; and that the deposition of Abdul Hamid, for whom they had great regard, is considered by them injurious to the interests of the Turkish Empire. Continuing, he reports that the other day he came across a Turk who told him that Indian Muhammadans did not value liberty and were leading the life of slaves. He also condemned Abdul Hamid as a tyrant and charged the *ex*-Sultan with having been false to his oath to the Constitution. The correspondent adds that the Turks have done wisely in selecting Reshad Effendi as Sultan and that the parliamentary form of government is far superior to autocracy. The progress made by France, America and England is due solely to the prevalence in them of the above form of government. Besides, as Islam does not countenance despotism, Muhammadans should welcome the recent changes in Turkey. The rule of the Caliphs used to be constitutional, and the people enjoyed great liberty under it, especially in the time of Umar. The Muhammadans (of India) should therefore accept the new Sultan as their Caliph.

## (*b*)—*Home.*

The Reform Scheme and Muhammadans.

6. Writing under the heading "Promises regarding separate Muhammadan elections for the Councils," the *Paisa Akhbar* (Lahore), of the 12th June 1909, publishes a substance of a letter which Mr. Amir Ali recently contributed to the *Times* to protest against the Viceroy's proposals on the subject of Muslim representation. The paper cannot understand why Government should have proposed two different methods for the election of Muhammadan councillors, although, according to its own promises, the Prophet's followers should themselves elect all their representatives. The Viceroy's expectation that Musalmans will be able to capture some seats through mixed electorates is not likely to be realized, as has already been pointed out by the Nawab of Dacca. This being so, the fact of the minimum Muhammadan representation (? that secured through separate colleges) being regarded as the maximum will cause deep indignation and disappointment among the community. Even if some Musalmans are retured by the joint electorates, they will echo the political views of their (Hindu) electors and will never join hands with other Muhammadan councillors. The result will be that Muslim members will become divided into two groups, which will divest their opinion of all weight and importance and will render their existence of no use either to Government or to their community. Muhammadan representation will thus be reduced to a farce; and it cannot be believed that the Imperial Government or the Government of India desires that this should be the end of the Reform Scheme.

7. The *Peshwa* (Lahore), of the 15th June 1909, publishes a paragraph headed "A dry bone for dogs." It says that Lord Morley's Reform Scheme may be likened to a toy for boys or to a dry bone for dogs to fight over. The few natives, it adds, who are quarrelling over the scheme, consist of upstarts fond of show and fame. These misguided men have been so blinded by selfishness that, in their joy at (the prospect of) obtaining seats on the (Legislative) councils and having the epithets of Honourable attached to their names, they cannot realise what humiliation is in store for them and how they will have to sell their consciences and to put up with snubs in the above councils. Continuing, the Editor says that if he had a hundred advisers, whose appointment and dismissal rested with himself and who could merely criticise his doings, they could not prevent him from doing what he liked and could be silenced at the slightest hint from him. The same thing takes place in the councils alluded to. A Lieutenant-Governor has the power to refuse to listen to his councillors. Why should natives, then, be so eager to court this humiliation? Again, the newspapers have been tendering advice to Government with greater courage than the (native) members of the said councils can ever command. Has, however, Government ever listened to any of them? The fact is that Government is all-powerful and can have things its own way. No value should, therefore, be attached to a seat on a Legislative Council. It is unfortunate for the country that its able sons, who can be expected to do something (for it), should sell their consciences for an empty honour.

**The Reform Scheme.**

8. The *Paisa Akhbar* (Lahore), of the 12th June 1909, publishes a communication headed "Blessings of British rule." After remarking that the British Government has conferred numerous benefits on Indians and contrasting the peace enjoyed by the country to the civil wars prevailing in Persia, Turkey and Afghanistan, the writer regrets that some natives should be disloyal to their present masters. Instead, he adds, of feeling thankful to Government for the high education it has imparted to them and for its appointing them to positions of trust and responsibility, they have been doing reprehensible things. There have been very few rulers, who were as just as the British, who look upon their subjects with an equal eye. The late Queen-Empress used to be very solicitous for the welfare of her Indian subjects and so is His Majesty the King-Emperor. Continuing the writer regrets that, in spite of so many concessions granted to them, the Bengalis should not discontinue their excesses. Government could, if it so desired, exterminate the entire population of Bengal; but nothing is further from its mind and it only wishes the Bengalis to mend their ways.

**Rulers and the ruled.**

9. Writing under the heading "Happiness makes one reckless" the *Jhang Sial* (Jhang), of the 12th June 1909, says that "our" boat has been caught in the dreadful sea of death, but that those (the rulers) who are (safe) on the shore care nothing for this. We cannot procure food, but how can "our" sufferings affect those who have never known hunger? The condition of those involved in troubles is undoubtedly pitiable, but those who become oblivious to the sufferings of others on attaining happiness themselves are still more deserving of being pitied. This class of people should remember

**Rulers and the ruled.**

that those also who now live in hovels used to reside in palaces and to enjoy all the comforts which now fall to the former's lot. Those who now possess wealth and power should not forget themselves, make fun of the afflicted or turn a deaf ear to the cries of the distressed. They do not know what the vicissitudes of time may have in store for them. After reminding them of the sad end of Napoleon, the paper asks those who are now in the grip of adversity never to give way to despair, which is another name for death. They should hope for better days even in the midst of their sufferings. It does not matter if they have been in trouble for long. They should not abandon hope while there is breath in their bodies. They should work in faith, bearing in mind that they alone can rescue their boat out of the sea alluded to. They should not think that they can be saved by the pleasure-loving people on the shore, who cannot realize their position. They should continue their efforts to save themselves.

The National Congress.

10. The *Akhbar-i-'Am* (Lahore), of the 11th June 1909, publishes a communication headed "Alas for the National Congress!" It is the Congress, says the writer, round which centre the hopes of poor India, which revived natives from their sleep, taught them how to demand their rights (from Government), interested the King-Emperor and the Secretary of State in their wretched condition, won them the kindness and sympathy of the British Parliament and has brought about the inauguration of the Reform Scheme. After remarking that the (Muslim) League, the Hindu Sabha, the Sikh conferences, &c., owe their birth to the Congress, he observes that its present slowness of pace has greatly pleased its enemies, but that their rejoicings will prove only short lived. Indeed, the time is not far distant when all classes of natives will gather together and struggle under the banner of the Congress,—when the movement will be trusted by Government, when it will create in the country feelings of nationality, making Indians forget their religious differences to work in unison for the good of their motherland, and when malice, envy and disunion will be driven from the country. The Congress can still count by the crore its devoted lovers in all parts of the country, and one should not feel cast down at the lack of appreciation of it by some foolish, timid and time-serving persons. The latter are labouring under a mistake, and the day is near at hand when they will rue their mistaken ways and will seek the protection of the Congress once more. Continuing, the writer deplores the indifference of the Punjab to the Congress, and says that the leaders of the province should not give way to despair because of the separation from the Congress of Muslim Leagues and extremists, whose number is very small. They should make the movement still more attractive, so as to draw the masses towards it.

The Punjabis and the National Congress.

11. The *Akhbar-i-'Am* (Lahore), of the 12th June 1909, publishes a communication headed "The National Congress and the Muslim League." After deploring the indifference of the Panjabis to the National Congress, the writer says that although half the year has passed the *Tribune* has not yet announced whether or not the Congress will meet at Lahore (in December next). As regards the *Panjabee*, he adds, it has taken upon itself the task of wrecking the sacred and holy Congress movement. Of the Urdu newspapers (in this province), only the *Akhbar-i-'Am* has been regularly writing on the subject

of the next Congress, and its writings may be relied upon to bear fruit. At all events, it will be a mistake to suppose that there will be no session of the Congress this year, because although the opponents of the movement (? extremists) have been scoring of late, they are too small in number to cope successfully with the supporters of the Congress. Proceeding, the writer says that the opponents of the Congress (? extremists) wish it to conduct itself like the Muslim League, the inexperience of which leads it to take leaps in the dark. The Congress cannot, however, follow in the footsteps of the League, which will, besides, be certain to sustain a fall and go to pieces if it does not moderate its pace. The Congress tree has undoubtedly been attacked by a worm, but the attack is confined to its branches and the roots remain intact. The extremists may be opposed to the methods of work favoured by the Congress, but it is a mistake to suppose that they are inimically disposed towards the movement itself. The writer then goes on to say that it will be childish to oppose the Congress owing to its having been invited to the Punjab by the Hon'ble Lala Harkishan Lal. The Congress is no hand-maid of the Lala's, but is the common property of all Indians, both educated and illiterate. Moreover, what offence has the Lala committed in inviting it to the Punjab this year? Do the Punjabis wish to separate themselves from patriots in other parts of the country? They should remember that if Lala Harkishan Lal does not succeed in holding the next Congress at Lahore, the world will not blame him in any way, while *they* will be branded as cowards. Continuing, the writer says that the time is bound to come when the Muslim League will be absorbed in the National Congress. A people, he adds, which does not appreciate the advantages of union and becomes divided against itself is invariably swept off the earth's surface. Next he deplores the indifference (to the Congress) displayed by Rai Bahadur Lal Chand, Rai Sahib Murli Dhar, Rai Bahadur Hari Chand, Lala Lajpat Rai, Lala Hans Raj (Sawhny), Lala Gopal Sahai and others. In conclusion, he exhorts the Punjabis to extend their hospitality to those (the Congressmen in other provinces) whose guests they have been more than once.

Saiyid Haider Raza and his new journal,

12. The *Paisa Akhbar* (Lahore), of the 11th June 1909, publishes a paragraph entitled "The Young Muslim." After remarking that it has received a copy of the monthly of the above name issued by Saiyid Haidar Raza from London, the paper says that, although the Sayad has given his journal a Moslem name, he has begun to oppose in it the political views of the Muhammadan public and to refute the opinions unanimously held by his co-religionists about the Reform Scheme. The (Musalman) public and the authorities in India, it adds, cannot be deceived by him, but some simple-minded persons in England may perhaps be misled into the belief that he represents a section of Indian Muhammadans. At all events, if Saiyid Haidar Raza receives no help from his Hindu friends in running his new journal, it will, through Muhammadan apathy, prove as short lived as his *Aftab* did. Continuing, the proper observes that, at the very time of the Saiyid's departure to England, it was guessed by some shrewd persons that he had been financed by Hindus because he was too poor to undertake the journey at his own expense. A resolution, copies of which were forwarded to the Local Government and the London branch of the Muslim League, was, therefore, unanimously adopted by the Punjab Provincial Muhammadan League to the

effect that Muhammadans had absolutely no faith in him and that his views should not be confounded with theirs. If necessary the above-named branch of the League will make use of the resolution to prevent people (in England) from being deceived by Saiyid Haidar Raza.

The real cause of the prevailing unrest.

13. The *Jhang Sial* (Jhang), of the 12th June 1909, publishes an article headed "A clear conscience does not fear a reckoning." The impression is abroad, says the paper, that the authorities do not listen to the people; that most of them have girt up their loins to practise oppression; and that Government has involved this country in poverty. Several of those (Indians), it adds, who used to voice their thoughts and whose conduct was regarded by the authorities as having been calculated to foment discontent, unrest and sedition among the people, have been sent to jail and muzzled. Discontent and unrest, however, still prevail in the country, and every one thinks that Government practises repression, pays no heed to the cries of the people and has had a hand in impoverishing the country. And the more the authorities persist in their present policy in order to kill the movement, the deeper will its roots strike. It will appear on impartial consideration that this impression, which prevails in all parts of the country, is not the creation of the agitators and that the fire which is burning up poor natives has not been kindled by the critics (of Government). On the contrary, by indulging in repression Government prepares the soil for the agitators to raise a crop on. Can it or its officers deny that the English have involved nations in abject poverty by throttling the arts and industries of India? Again, can it be truly said, in view of the daily increasing land revenue and (other) taxes, that the people are advancing in prosperity, or that Government is anxious to make them rich and prosperous? The destruction of indigenous industries had the effect of plunging artisans and traders into despair, while the daily passing of new laws and the constant enhancement of the land revenue and other demands did the same by other sections of the population. This gave the agitators an opportunity of having their say; but if the people had not really been subjected to sufferings (by the English) the words of the agitators would assuredly have fallen on deaf ears. Continuing, the paper says that, in his reply to the address presented to him by the Delhi Municipality (last year), it was remarked by Sir Louis Dane that the unrest which broke out in the Punjab in 1907 was due chiefly to the havoc wrought by the plague and to the sufferings entailed on the poorer classes through the dearness of grain. His Honour was perfectly right; the prevalence of unrest in the country is undoubtedly ascribable to the two causes named by him. Even those, who are accused of being seditionaries and are sent to jail on the charge of inflaming the people (against) Government, say that their countrymen are being ruined by famine and disease. Have, however, the authorities ever devised means to remove these causes of the people's distress? They say that they open poor-houses and relief-works during the prevalence of a famine. Such puny efforts cannot, however, rid the country of famine and plague, which have carried off more natives during the past ten years than the victims claimed by the wars waged in the world during the last 100 years. The Editor then goes on to say that only those can resist epidemic diseases who can eat their fill and have money enough to keep their houses clean. Natives, however, he adds, fall an easy prey for the reason that they have to suffer privations, and hunger has reduced them to mere skeletons. Proceeding, he says, that Sir

Louis Dane has assigned two causes for the prevalence of unrest in the country. Strictly speaking the evil is ascribable solely to famine, disease being only an off-shoot of the visitation. The frequent appearance of famines in India is due to the heavy incidence of taxation and to the export of grain, which the people are forced to sell to foreign traders in order to obtain money to pay the land revenue. If Government wishes to cash out unrest, it should banish famine from the country by reducing its land revenue demand. This will render it impossible for the agitators to tell the people that, in the words of Sir Louis Dane uttered at Delhi, their troubles are the result of dark deeds by the tyrannical Government. On the contrary, if Government continues to practise repression and does not remove the real cause of the prevailing unrest, the agitators will begin to say further that, although it has the power to remedy the evil, it wishes to keep its (native) subjects in the grip of trouble. Instead, therefore, of gagging its critics it should try to remove the defects to be found in itself, which is a much easier task.

Government's policy of repression.

14. The *Hindustan* (Lahore), of the 11th June 1909, publishes an article headed "The treatment accorded to seditionists by the Kaiser of Germany in the eighteenth century." The paper says that in his essay on Frederick the Great Lord Macaulay states that great freedom of speech and writing was enjoyed by the subjects of the aforesaid monarch. Again, His Majesty used to afford very little encouragement to spies and informers, while he is said to have remarked on one occasion that he and his subjects had entered into a compact which was liked by both, *viz.*, that they should say whatever they liked and that he could do whatever he chose. The British Government claims to govern a vast country like India with the sword and is following a policy of repression towards natives, who are as easy to manage as sheep. It has changed the compact made between Frederick the Great and his people into "We (Government) will not only do whatever we like but will not also allow our subjects to speak their minds."

Advice to Government.

15. The *Peshwa* (Lahore), of the 16th June 1909, publishes a communication headed "The beggar's cry," in which the writer says that the prosperity of the ruled is the true secret of the stability of a Kingdom. This prosperity, he adds, can be secured only if there exist genuine love and sympathy between the rulers and the ruled. Again, the only way to beget such love and sympathy is that the rulers should make no distinction between white and black men and should not keep their own selfish ends alone in view. Continuing, the writer asks Government to bring to book those who commit offences on railways; to fear God; to observe no distinctions of colour; to remember that religious freedom is liked by all; to release patriots unjustly imprisoned; to repeal the antiquated Regulation (III of 1818); to bear in mind that heavy taxes break the back of the ruled, and that it is a most meritorious thing to take pity on the poor; and to put down bribery among public servants by increasing their salaries. After remarking that all this can be attained only if the people are allowed to select their own officers, he asks Government to put down drinking; to make the guardians (of the public peace) worthy of their name; to adopt the right means to suppress dacoity, theft, injustice and corruption; to see that only the real offenders are punished; to place no reliance on false reports; not to have innocent

persons shadowed (by the police) ; to drive famine and pestilence from the country ; and to save poor zamindars from running into debt. A ruler, he adds, is really the servant (of the people), and true happiness can be attained only by those who look after the poor. He further asks Government to prevent Native Chiefs from oppressing their subjects and from persecuting anyone from religious begotry. Proceeding, he says that a just and liberal Government treats its subjects just as a kind father treats his children. In conclusion, he says : "Do not oppress weak children. Liberty is a wonderful thing, which has everyone for its champion. Every human being is free by nature. This is the real principle. Do not abondon it, and you will have pleasant times."

Commenting on the above, the Editor says that the writer is a noted *Hakim* at Lahore and is one of the leading Muhammadan residents of the city. The foregoing communication is his first effort of the kind and shows that it emanates from a heart full of patriotic feelings. It is to be hoped that other educated and enlightened Musalmans will follow in the writer's footsteps.

Empire day.

16. The *Peshwa* (Lahore), of the 11th June 1909, remarks that Empire day (*i. e.*, the day on which the British yoke was placed on to the neck of Indians) * has been celebrated with great *éclat* by traitorous Indians and patriotic Englishmen. The former's countrymen in the Transvaal, however, are being treated worse than dogs. Again, even savages are not subjected to the treatment which is being accorded to natives in jails. Strange methods of winning love, adds the paper, have been invented in the present age of civilisation.

How natives can raise themselves.

17. The *Akhbar-i-'Am* (Lahore), of the 16th June 1909, publishes a communication headed "The progress and prosperity of the country." The writer says that in order to achieve progress and prosperity Indians should take more kindly to education and trade, should educate their women and visit foreign countries. He adds that they are held so tightly in the grip of worldly cares that they can find no time to think of promoting their welfare. Indeed, only a people which enjoys both wealth and self-government can advance its well-being. Indians, however, possess neither of these things, and it should, therefore, be the duty of every one of them to acquire wealth and raise India to the zenith of progress. Continuing, the writer complains of the country's poverty and of the people being overburdened with taxes, and urges Hindus and Muhammadans to joins hands tc remedy the evil. He would, however, ask them to bear in mind that, if they resort to riots and anarchism, they will only deepen poverty in the land. After advising them to cultivate the friendship of the English, he tells them that, if they wield the weapon of trade and follow the lead of religion, they will assuredly prove successful. Hindus and Muhammadans came from the some stock and can make themselves prosperous by working unitedly.

The Bengali deportees.

18. The *Peshwa* (Lahore), of the 14th June 1909, pulishes an article headed "The nine gems of India," in which it remarks that the nine Bengalis who (have been deported and) incarcerated in Jails are among the best sons of the country. The law, it adds, under which they have been thrown into

* The brackets are the paper's own.

captivity is a strange piece of legislation. It is a principle of criminal law all over the world that the benefit of the doubt should be given to the accused and that there should be no punishment unless guilt has been proved. Regulation III of 1818, however, punishes those against whom nothing criminal can be proved. Proceeding, the Editor says that the regulation was framed to deal with Englishmen exposing the high-handed and oppressive doings of the East India Company, and throwing obstacles in the way of the people being plundered by it. Justice demanded therefore that, with the end of the Company's tyrannical rule, the oppressive law in question should have been repealed. So far, however, from this having been done, the Regulation has begun to be enforced with greater vigour than ever. Its victims are no longer deported from the country or treated as State prisoners; they are herded together in common jails with dangerous and habitual criminals and are not fed as befits their position in life. Continuing, the paper says that whenever Lord Morley is questioned about the Bengali deportees, his invariable reply is that he reposes full faith in the Government of India and that it can do nothing illegal. Neither His Lordship nor Lord Minto, however, can guess how greatly such replies are exasperating the people. Indeed, lakhs of seditious papers like the *Yugantar* cannot raise as many enemies to Government as Lord Morley's replies are doing.

A suggestion for the release of political prisoners.

19. Writing under the heading "The King-Emperor's birthday," the *Hindustan* (Lahore), of the 18th June 1909, requests His Majesty to release political prisoners in India in honour of his birthday to be celebrated on the 25th instant. The event, it adds, would improve the relations between the rulers and the ruled.

Lord Morley and deportations.

20. The following is from the *Tribune* (Lahore), of the 17th June 1909:—

"Lord Morley has at last broken the seal of silence in connection with the deportations. He has endeavoured to defend the action of the Government of India in deporting nine Bengali gentlemen, and he has permitted us a glimpse, however short and hasty, into the working of his mind for the future. As regards deportations, Lord Morley's defence is easily summed up. The whole thing depends on whether there was or was not on emergency in December 1908 to justify the extreme measure of deportation. We are pained to find Lord Moreley referring to the antiquated Regulation III of 1818 as 'as good a law as any in our statute book.' It is a pity that Lord Morley should not with Dr. Rashbehari Ghosh agree that its true and natural description is 'a lawless law,' and not as good a law as, say, the Magna Charta or the 'Habeas Corpus' Act. Lord Morley says that in December 1908 'the Government of India found a grave menace to the very foundations of public peace and security,' and he asks, 'was Government to be defied with impunity?' 'He himself and the Government of India would then have been unworthy of their position,' declares Lord Morley, 'if they had not taken the weapon from the armoury and used it against the evil-doers.' So according to Lord Morley the gentlemen deported had actually been doing evil, otherwise they could not be placed in the category of 'evil-doors.' Even in the teeth of most exacting questions the Liberal Government has not only—what was to be expected—refused to place the deportees on their trial or to publicly formulate a charge or charges, but has refused even that information to the persons concerned themselves. And yet Lord Morley has hinted, without making any clear declaration as to the nature of their alleged evil-doing, that they had actually done something to merit, in his opinion, the severe measure of deportation. We think so long as Government decline to specify the charges and thus to permit

the deportees to clear themselves of any suspicious entertained against them, it would have been more in the fitness of things not to have made reflections which may mean anything."

Lord Morley and the deportations.

21. The following is from the *Panjabee* (Lahore), of the 17th June 1909 :—

"Lord Morley takes credit to himself and to Lord Minto for having "saved India from chaos," but it is a pertinent question to ask who created the chaos. There was no chaos when Lord Morley and Lord Minto came to office, though certainly the beginnings of one had been left in the Partition measure of their highly puffed-up and flattered countryman, Lord Curzon. But it was quite open to the new Secretary of State and Viceroy to go to the roots of the matter and remove the causes of the chaos, but they chose otherwise. Rather than meet the reasonable discontent of the people, and modify a policy condemned by themselves, they adopted the course of putting down the natural voice of popular grievance manifested through constitutional agitation. What were the Barisal incident and the series of events following the same, the natural result of which was to set the whole of East Bengal aflame? Were the people responsible for these or the Government? Thus was the chaos created, and though Mr. Gokhale may have wrongly hoped that it would subside under the effects of the Reform Scheme, while repression was still in force, Lord Morley is hardly justified in assuming that the deportations have contributed to the peace of the country. Even Mr. Gokhale's utterances, as we have said, do not give warrant for such an assumption. But while Lord Morley glorifies himself and Lord Minto, and quotes Mr. Gokhale in support of his policy, let us see how an Indian patriot, whose services to his country are no less distinguished than those of Mr. Gokhale, though carried on in more modest channels, is faring as the result of that policy. In our last issue we published a telegram from our Calcutta correspondent referring to the life which is being led in prison by Babu Aswini Kumar Dutta, as detailed by his nephew, Babu Sakumar Dutt, who has addressed a letter to the Press. From this letter it appears that Babu Aswini Kumar is locked up from 5 P. M. to 6 in the morning, and that at the former hour he has to finish his unpalatable meal. For the night no food is allowed to him excepting a couple of oranges, which he may suck if he felt inclined. Needless to say that the diet of *chapati* is most unsuited to a Bengali who is used to rice, not to speak of a person in Babu Aswini Kumar's position, who in his liberty had a wide choice both in the matter of food and recreation. And yet Lord Morley says deportation is only 'preventive' and not 'punitive,' and swells with pride at the success of his policy, which he says has the blessings of Mr. Gokhale. If Mr. Gokhale does not wish his reputation to be dragged through the mire he should protest against this use of his name, and tell this autocratic philosopher Radical that he is presuming too far even on the complaisance of an Indian."

## II.—Afghanistan and Trans-Frontier.

Trouble on the frontier.

22. The *Peshwa* (Lahore), of the 12th June 1909, publishes an article headed "Political conundrums," in which it says that the authorities look upon Indians as fools and have now begun propounding political conundrums in order to test the latters' wits. Continuing, it observes that the British Government used to be in the habit of interfering with the frontier Pathans and provoking wars with them. British officers, it adds, used to call the pastime by the name of *tamasha*, while it brought them excellent opportunities of winning honours and medals and of hunting human beings. The result is that the Pathans have acquired the habit of receiving a beating, losing their lives and providing a *tamasha* from time to time. While, however, the taste of British officers for the fun has been waning during the past two or three years, the Pathans have grown more fond of it than ever. The British Gov-

ernment's calculation was that, if it managed to subdue the tribesmen, it would succeed in obtaining possession of Kabul and Persia, nay, even of Russia. It did not know, however, that they would allow it no rest and would make things extremely unpleasant for it. They have been harassing it for two years past, but British officers will have none of the fun, being more than fully occupied even "at home" (in India). Hundreds of dacoities have been committed on the frontier, many natives and several British officers have been killed, and a large number of rifles has been stolen or forcibly taken away. The patient and high-minded British Government, however, has winked at the offences on all occasions. But the tribesmen are growing reckless. They have begun even to twist the tail of the (British) lion and to pull its ears. Continuing, the Editor says that the bitter pills of (unpleasant) news from the frontier are coated with sugar before being presented (to the public). He then reproduces the telegrams published by the Anglo-Indian Press about the recent fighting in the extreme west of the Kurram Valley, and says that, if they are read between the lines, it becomes quite clear that Government has been driven into a tight corner there. He feels pity for Government, in that it has been placed in a position in which it can neither conceal its true condition nor make the same public. Proceeding, he says that some self-willed and power-loving officers have created such estrangement between the rulers and the ruled that Government feels compelled to conceal from the people even things in which they sympathise with it and are prepared to stand by it. In their anxiety to gratify their satanic autocratic instincts these short-sighted officers have landed Government in a position in which it must bear its pain in silence. And if this is the case when it has to face only the frontier *jirgahs*, how will it fare in the event of a war with Germany or any other European power? (Or) will it have to give in to every power in order to avoid such a war? The aforementioned officers sowed the seed of unrest and discontent all over the country, but have left Government to reap the harvest. They confuse *zid* and obstinacy with prestige and dignity. But all is not lost yet, and a little kindness and sympathy, which should, however, be genuine, can cure all the wounds.

Tribal raids into British territory.

23. Writing under the heading "Frontier Pathans," the *Peshwa* (Lahore), of the 11th June 1909, says that the Pathans look upon both the Hindus and Muhammadans of India as infidels. It is owing to their standing by foreigners (*ghairon*) and killing their own co-religionists that Indian Musalmans are branded as infidels by the Pathans. The last-named have of late been looting Hindus, not through religious bigotry, but because of the latter's wealth. That this is so should be evident from the fact that last month they plundered some wealthy Muhammadans also. They want money and take it from where they can get it. Continuing, the paper expresses surprise at Government sending no further expedition against the tribesmen, and enquires whether the Pathans are right in saying that this is owing to Government having enough to do "at home (in India)."

## III.—Native States.

Mandi affairs.

24. The *Peshwa* (Lahore), of the 11th June 1909, publishes a paragraph headed "The Mandi State," in which it says that the Raja of the State named is given wholly to drinking and debauchery. The officials of such a ruler,

especially those lent to him by Government, cannot be expected to stick at anything, particularly when they have to do with poor and simple folk like those inhabiting Mandi. The indifference of the Raja and the oppression practised by his officials recently drove the State subjects to take their lives in their hands and to punish their opressors. The Deputy Commissioner and the Political Agent, however, hastened to the State and succeeded in restoring order. But the riots have wrought mischief for the State. Government will ask for payment for the military help rendered by it (in quelling the riots). If the Raja demurs (to the demand) all will be over with him, while, in the other event, the State will become shorn of some part of itself. After remarking that it remains to be seen how Government will proceed, the Editor says that probably the prevailing unrest will not allow Government a free hand in the matter.

Patiala affairs.

25. The *Peshwa* (Lahore), of the 12th June 1909, publishes a paragraph headed "The Patiala State," in which the paper remarks that it is extremely injurious (for whom the paper does not say) for every Native Chief to be wide-awake and to interest himself in the affairs of his State. It does not matter if (the ruler of) a small State so conducts himself. As regards the larger States, however, the more stupid, indifferent, dissolute and ill-behaved their Chiefs are, the more harmless and useful men they are considered to be. It may be said that Government imparts education to the sons of Native Chiefs, but it deeply pains the Editor to have to record that the training is but an empty show and that much of the time of the young Princes is simply thrown away. In other words, he adds, they are taught to love European habits, while the education imparted to them is worthless in comparison with that given to the sons of common people. They learn to drink at their colleges and contract several other (bad) habits. If any of them has the misfortune to escape evil influences, he is considered dangerous and is not invested with powers so long as he does not come into the right path (the expression is ironical). Continuing, the paper says that the Maharaja of Patiala has attained his majority and has been through the entire course of training at the (Aitchison) Chiefs' College. As, however, he entertains enlightened views, and Patiala is one of the larger States in the Punjab, he is considered a dangerous man and is kept deprived of ruling powers. He is not allowed even to attend the meetings of the (Regency) Council, which means that the man who is one day to be placed at the head of affairs in Patiala is precluded from having an insight into the practical administration of the State. It is said that, owing to want of occupation, the Maharaja passes the greater part of his time, and amuses himself, at the house of a European employee. It is further reported that His Highness is developing a taste for drinking. Will he not be invested with powers of government unless he marries a European lady (*mem*) and renders himself useless by becoming a confirmed drunkard, so that the administration of the State may remain in the hands of selfish and interested persons? The paper adds that, according to rumour, it is about to be ruled that the Chief of any of the Phulkian States should not be installed on the *gadi* unless he is 25 years of age. An aged Raja (? the ruler of Nabha) has already affixed his signature to the proposal, the adoption of which will not only mean interference with the Hindu religion and laws and will constitute an injurious precedence in regard to Native States throughout India, but will also be the beginning of the decline of the Phulkian

States. The Maharaja of Patiala is 18 years old and will have to suffer for a period of only seven years. If, however, the ruler of any other State happens to be a minor of only 5 or 10, the (Regency) Council and the Resident will enjoy themselves for 20 or 22 years. The *Peshwa* concludes by calling upon its contemporaries to interest themselves in the matter.

## V.—Native Societies and Religious Matters.

A prayer to Government to restore to Muhammadans a certain Mausoleum at Lahore.

26. The ***Paisa Akhbar*** (Lahore), of the 12th June 1909, publishes a communication from one Muhammad Zakir, of Madras, headed "Prayer to Government to release a Mausoleum." The writer says that the Mausoleum of Mir Mohtarim Ullah of Lahore, who was one of the great Sheikhs of the Naqshbandi sect of Muhammadans, followers of which are to be found in all parts of India, especially in the Bahawalpore and Hyderabad States, is accupied by the Railway Department (at Lahore). In the shrine itself are installed the Co-operative Stores and ærated water machine, while the attached mosque and out-houses are used as quarters for coolies. This causes deep pain to the Muhammadans in general and to the followers of the afore-mentioned sect in particular. Government should, therefore, be requested to earn the gratitude of the Naqshbandi sect and other Musalmans by restoring the Mausoleum to them.

Hindus and Muhammadans.

27. The *Akash* (Delhi), of the 10th June 1909, publishes a communication headed "A concealed Rustam," in which the writer, "A Nationalist," in continuation of his previous remarks (*vide* paragraph 12 of Selections No. 24), says that Hindus think of fighting with their (Muhammadan) brethren, who, like themselves, are in the chains of slavery. They take offence at the latters' utterances, and have the spirit, courage and strength required for the fight. They, however, do not feel offended at the words of those (*lit.* him) who keep them in the chains of slavery and because of whom they have been disgraced in the eyes of the whole world. Does not the sight of this humiliation make their blood boil and stir up strength in their bodies? They can bear to be humiliated before foreigners, by severing their connection with whom they can render their lives happy. They pay no heed to the chains the breaking of which will make (India) free. They, however, look daggers at those (Muhammadans) who are their brothers, in whose veins runs the blood of their ancestors and who are children of the same mother (-land) with them. Continuing, the writer says that illiterate natives are far better men than their educated brothers, because they live in accord and do not fight among themselves over seats on the Legislative and Executive Councils, over Chief or High Court Judgeships, or over titles and *jagirs*. To tell the truth, they live like human beings, while their educated countrymen fight like dogs and fly at one another's throats over dry bones. The latter should not pride themselves on their education, which has reduced them to their present condition. They should realise their position and abstain from devising means to bring disgrace on the (entire) nation. The correspondent then goes on to say that Lord Morley had been thinking of profiting by the foolishness of Hindus and Muhammadans, but that he could not hope to make his efforts thoroughly successful. Men like *Observer*, however, he adds,

have stepped forward in the very nick of time and have begun to prejudice Hindus against Muhammadans. After finding fault with Hindus for pitting themselves against Musalmans instead of against the English, whose interests clash with those of Indians, be accuses the educated followers of Islam and Hinduism of straining the relations between the two communities.

Hindus and Muhammadans.

28. The *Akash* (Delhi), of the 10th June 1909, publishes a communication headed "Hindus and Muhammadans" sent from London by a well-wisher of the paper. The writer says that the dissensions prevailing among Indians will assuredly involve this country in ruin. He therefore asks the Editor to make Hindus and Muhammadans live in amity and protect their mother (land). After remarking that the two communities can only injure themselves by fighting with each other, he urges Hindus to embrace Musalmans as brothers. Continuing, he says that if the two combine to profit themselves by the proposed reforms, the results will prove satisfactory, while in the other event both will be certain to fare badly. If Muhammadans refuse to unite with Hindus, their end is surely near; whereas, if the latter cannot tolerate the concessions granted to the former (in the Reform Scheme), they will work their own ruin. The progress of both communities depends on their becoming one, and Hindus should discontinue holding meetings to protest against the preferential treatment accorded to Muhammadans (in the scheme).

## VI.—Legislation.

The Arms Act and Native soldiers.

29. The *Peshwa* (Lahore), of the 11th June 1909, says that there can be no doubt that native troops are loyal to Government. It is, however, equally true that they are not trusted by their master, although they have proved their fidelity on several occasions. After referring to the restrictions (in the matter of keeping arms) recently imposed on reservists and native soldiers on leave, the Editor says that Government knows its own interests best. He would, however, remind it that distrust begets its like and that the above restrictions have defeated the object which Government had in view in forbidding the circulation of (nationalist) newspapers in the native army. Again, Jack Sepoy should not be found fault with if he takes offence at his loyalty being suspected for no reason.

The Arms Act.

30. The *Peshwa* (Lahore), of the 14th June 1909, publishes a note headed "Gratefulness of savage beasts," in which it remarks that, if the beasts of prey in India were literate creatures and knew how to make speeches, they would have held a very largely-attended meeting and adopted a resolution at it to the effect that they were deeply grateful to the British Government, which had permanently supplied food for them and their offspring and had for ever driven from their hearts the fear of wicked Indians by disarming the last named. The paper adds that, because of the Arms Act, Indians have been reduced to an extremely wretched condition, especially since the police have been frightening Government by holding up the spectre of sedition before its eyes. Government does not now trust even its sepoys, let alone the general public, in the matter of keeping arms, and is daily issuing new rules under the aforementioned Act. The licenses granted to Raises are being recalled everywhere, while the frequent house-searches in Bombay, Madras and Bengal have the unearthing of arms for their object. It will not be surprising

if even *gandasas*, axes, hoes, razors and knives are brought within the purview of the Arms Act, and Indians are left only teeth and nails (to defend themselves). Government may or may not be aware of the helpless condition of the people, but the matter is no secret to beasts of prey. Even a tiger at Kamaon has been so emboldened that he has killed with impunity numerable subjects of the King-Emperor and has been waging war against His Majesty for the last three years.

The Punjab Legislative Council and the educated classes.

31. The following is from the *Tribune* (Lahore) of the 18th June 1909 :—

"The Provincial Congress Committee refers to the genesis of the reform scheme and takes its stand on the views and declarations expressed time and again by the responsible statesmen at the helm as also to the message of His Majesty. Lord Minto wrote as far back as 1906 "how the growth of education, encouraged by British rule, had led to the rise of important classes claiming an equality of citizenship, and aspiring to take a larger part in shaping the policy of the Government." This view was reiterated by the Government of India in their despatch of 1st October, and the gracious message of the King set the seal of approval to this view of the origin and necessity of reforms. The politic satisfaction of the claims of these classes would, declared His Majesty, "strengthen and not impair British rule." Even apart from these views and declarations it is evident that "unless the members of our Councils are to be mere figureheads and automatons they should be men of education, enlightenment, independence and public spirit, men with insight and the outlook to realize the interests of their constituents and with the courage and the capacity to express them in bold and unflinching manner." The Committee emphasize the fact that members can only be useful to the extent they possess these qualifications.

"The educated aspired after a larger participation in legislation and administration. Was there anything so very extraordinary about their desire; was there anything so extremely unreasonable about their claims; was there anything so obviously untenable in their demands? And yet the Viceroy, the Government of India, and the Secretary of State all agreed with one voice that not only these desires were reasonable, these claims legitimate, and these demands tenable that they set about to join their heads to concert proper and adequate measures, and His Majesty himself was pleased to smile encouraging on their efforts. What is the net result of all the labours of the Government of India and the India Office so far as the Punjab is concerned? Out of 25 members, including His Honour the Lieutenant-Governor, who will constitute the Council, 4 seats out of a possible strength of 7 or more of nominated non-officials will be allotted as follows :—2 Muhammadans, 1 Hindu and 1 Sikh—but the real question that arises here is, is there any likelihood of the educated community finding a seat through the door of nomination? Judging from bitter experience in the past of nominations on the Local as well as Imperial Councils, we must say that the the instances of proper selections from the standpoint of the educated community have been few and far between and that the bulk of seats have gone to men—may be estimable persons themselves—but bound to prove more or less of figureheads and automatons than men who would stand out for the rights of the people and give expression to their grievances. The fact remains that nomination can scarcely be the door—and hardly a fitting one at that—for representatives of the educated classes to walk into the Council Chamber."

## VII.—General Administration.

### (*d*)—*Judicial.*

A complaint against frontier *jirgas*.

32. The *Afghan* (Peshawar), of the 8th June 1909, publishes a communication in which the writer praises the virtue of honesty. Continuing, he says, that leading and influential men in the Frontier Province were selected (as members of *jirgas*) to help Government in disposing of serious

cases. So far, however, he adds, from helping in the suppression of murder and robbery, some mean persons (among them) have disgraced themselves in the eyes of both their countrymen and the authorities. He concludes by requesting such men to follow the dictates of honesty and truthfulness, not to murder justice in disposing of cases (coming before them), and to make it their rule of conduct to obey the authorities.

The Deportation Bill.

33. The following is from the *Tribune* (Lahore), of the 15th June 1909 :—

"The whole country is deeply grateful to Mr. Mackarness and other English friends who have so strenuously moved for the release of the Bengal deportees. It may be remembered that just upon the opening of the present Session of Parliament, Mr. Mackarness moved an amendment to the Address to the Throne praying for the release of the deportees or, failing that, a disclosure of the grounds of their detention. Since then hardly a week has passed without the Under-Secretary of State for India being subjected to a volley of interrogatories on the subject of the Bengal deportees, and both Mr. Buchanan and Mr. Hobhouse, who has been latterly acting for him, have had a not very pleasant experience of interpellations and supplementary questions from the sturdy band of Radical, Labourite and Irish Members who have been interesting themselves in this question. Then came that requisition to the Premier, signed by as many as 146 Members of Parliament, praying for the release of the deportees or in the alternative the disclosure of the grounds of their confinement. The Premier's reply and Mr. Mackarness' rejoinder thereupon have already been dealt with in these columns, and it is a fact that but for the intervention of the Speaker, the Liberal Government would have on more than one occasion found itself in a not very enviable predicament. The latest news is that Mr. Mackarness has introduced a Bill in the Commons providing that in a case of deportation a warrant shall state the character of the crime of which a person is suspected and requiring the Viceroy to revise and consider the case every three months. The Bill is so reasonable that it is sure to meet ready approval in the House of Commons, unless the Liberal Government for reasons of its own prefer to oppose it and take advantage of the party loyalty of their followers to reject it."

The Nasik sedition case.

34. The *Peshwa* (Lahore), of the 16th June 1909, publishes a paragraph headed "The grandfather of Nowsherwan." The paper says that Mr. Kennedy, Sessions Judge, Nasik, has outdone even Daniel. About eight months ago, it adds, a certain person published a metrical (Mahratta) rendering of a poem in a European language. The Judge says that the verses have not influenced the public in anyway, but still he has punished the accused with transportation for life. Continuing, the paper observes that Mr. Kennedy appears to be a highly just and merciful Judge. If there were 25 more of his description in India, the country would no longer stand in need of agitators and (nationalist) newspapers. Those who wish to free India from the British yoke must be praying that all the Judges in India may be like Mr. Kennedy, and that they may continue to be reckoned among the well-wishers of Government. The (real) friends of Government, however, feel greatly pained at rigorous doings (like the judgment in the case alluded to), although they are regarded as rebels just now. But the day will come when Government will be placed in a position to distinguish between friend and foe.

*(b)—Police.*

The Police.

35. The *Peshwa* (Lahore), of the 14th June 1909, remarks that nearly all the High and Chief Courts in India have condemned the doings of the Police. Apparently, however, the condemnation is only meant for show,

because otherwise the Judges would have ordered the prosecution of the offenders. To tell the truth, adds the paper, the Police are the best friends of Indians ; nay, if ever this country becomes free, it will owe its liberty to them. When a ruler does anything just he adds one more link to the chain which binds his subjects to him, while every piece of oppression perpetrated by him knocks one link off. Justice strengthens the foundations of a kingdom, whereas tyranny weakens the same. No tyrannical King can rule for a long time. If the British authorities in India were aware of the real condition of Natives, they would never have recourse to repression. The Police keep them blindfolded and make them practise oppression, which engenders feelings of hatred between the rulers and the ruled. The existence of these feelings is bound to weaken the Empire, and this is to the interest of the enemies of Government. Strictly speaking, therefore, the Police are the enemies of Government and the friends of the seditionists. It is true that the discontented try to create resentment against Government, but the Police can do this work most easily.

The Secret Police.

36. The *Peshwa* (Lahore), of the 14th June 1909, publishes a paragraph headed "Secret Police in the Punjab," in which it remarks that Government relies upon the reports made by the Secret Police, probably because the reports submitted by different officials tally with one another. Although, it adds, members of the Secret Police are required not to disclose their identity even to one another and to submit their reports direct to the officers concerned, still the detectives at Lahore work together and compare their reports to avoid discrepancies. Again, they work in such a stupid manner that the local public has come to see through the identity of 75 per cent. of them. Muhammad Ibrahim, Sardar Khan, and a couple of Bengali detectives, one of whom is a shop-keeper and the other dresses like a Punjabi, are known even to children to be members of the Secret Police force. The Editor has only recently arrived at Lahore, but he already knows the identity and names of most of the local detectives. To entrust such persons, he adds, with the important work they are expected to do is simply to throw away good money. Proceeding, he says, that the identity of Mathra Pershad, who is now at Simla on duty with His Honour the Lieutenant-Governor, is known even to children there. In short, the Secret Police do not know how to do (the) political work (required of them) and possess nothing of the detective art. This is why they make mistakes, submit nonsensical reports and have brought Government into disgrace in Bengal. They should be required to pass an examination before being entrusted with a detective's responsible work.

In another place the paper observes that the Secret Police has Russianised British rule in India. Their duty consists in obtaining information secretly and laying the same before the authorities. But they disclose their identity and extort money from the people, who are told that, in the event of their not complying with such demands, they will be involved in trouble by having a bomb or (a copy of) the *Yugantar* placed in their houses, The Secret Police also dog respectable persons.

## (d)—*Education.*

Government scholarships for the study of oriental languages in Europe.

37. The *Vakil* (Amritsar), of the 9th June 1909, says that of the four scholarships founded by Government for higher studies in oriental languages in Europe, only one has been allotted to the study of Arabic. After characterising the arrangement as wholly unjust, the paper says that Arabic not only contains more valuable literary treasures than Sanskrit, but also exercises considerable influence on the religious, moral, and political literature of the Islamic world, while it is the mother-tongue of Arabia, Asia Minor, Egypt, Tunis, Morocco, Tripoli and several parts of Africa. In short, it adds, Government has less to do with dead Sanskrit than with living Arabic, which is the *lingua franca* of the Muhammadan world, and should, therefore, be fully appreciated by the greatest Muhammadan power (England) in the world. The Government of India, which owns the largest number of Muhammadan subjects and has political and commercial relations with Arabia, &c., should provide every facility for the advanced study of Arabic. The Editor does not ask it to reduce the number of scholarships allotted to Sanskrit, but requests that two more scholarships should be founded for the study of Arabic and that the holders thereof should be enabled to spend a few months in Egypt and Syria, after completing their studies in England and Germany.

Government's educational policy and the Aligarh College.

38. The *Akash* (Delhi), of the 10th June 1909, publishes an article headed "The Aligarh College," in which, in continuation of its previous remarks (*vide* para. 11 of Selections No. 24), it says that the Lieutenant-Governor of the United Provinces has decided that the number of students in the Aligarh College should never exceed 600, and that each class also should contain only a specified number of pupils. It may be said, adds the paper, that one teacher cannot teach a large number of students; but College Professors do not attend to each of their pupils separately. It is, therefore, the same thing to them whether a class consists of one student or a thousand. Again, if Sir John Hewett feels pity for those engaged in the work of teaching, he should first attend to rural teachers, whose lot is very hard indeed. Is it because all these low-paid men are natives that His Honour takes no pity on them? Continuing, the paper says that to restrict the number of admissions into Colleges will be seriously to check the spread of education in India. To Muhammadans in particular the step will spell utter ruin, because they have only one national College worthy the name, and all the Muslem students passing out of the High schools will not be received into it. This will compel them to seek the protection of non-Islamic Colleges, but to no purpose whatever, because, in pursuance of its policy to arrest the progress of education, Government will make the rule restricting the number of admissions applicable to these institutions also. The result of Government's educational policy will be that thousands of half-educated natives will despair of completing their studies, and the people will stop sending their sons to school. As regards the Aligarh College, the policy alluded to will toll the death-knell of that institution. When the sons of those who have given thousands of rupees for the College are not admitted into it, how enraged will they feel and what an injurious effect will this have on the general public! Muhammadans will then give no money for the institution, and its managers will have to seek the

help of Government. When, however, Government regards the college as its own property even now when it pays it only Rs. 1,800 a month, under the above circumstances the institution will become a veritable jail, where the spirit of its students will be broken. Its existence will be entirely dependent on the sweet will of Government and things will become extremely hard for Muhammadans, whom Government has always used as a tool and whom it is now patting on the back by calling them loyal, which conduct on its part is being confounded with kindness and sympathy by the "hungry" among the Prophet's followers. By "hungry" Muhammadans the Editor means those believers in the Kalima who are always ready to sacrifice the interests of their community for a mess of pottage or an empty title. The President of the (Board of Trustees of the Aligarh) College also falls under this category and conducts himself in the above manner in return for the obligation conferred on him by Government in appointing him to a post of trust in a Hindu State in disregard of the claims of abler Hindus. Proceeding, the Editor says that whatever Sir John Hewett has done or may do in regard to the Aligarh College should be accepted only after thorough consideration. He is of opinion that Government wishes to profit by its past experience to avert a coming danger, which is, however, bound to come, it being beyond human power to stop a wave set in motion by nature. Government knows, he adds, that it is education which has awakened Hindus and endowed them with the sense to understand every political move made by the authorities. Again, owing to the number of educated Hindus being very large, Government could not take all of them into its service, *i. e.*, it could not make slaves of them and buy their consciences. Those of them therefore who were not deprived of their consciences thought of promoting the welfare of the nation, which was but natural. On the contrary, educated Muhammadans having been very few in number, it was not difficult for Government to buy their consciences. Besides, as Government was desirous of humiliating their Hindu *confréres*, Muhammadans began to replace Hindus in all Departments of the public service. This has inclined every follower of the Prophet to Government service, with the result that the authorities have been seized with the fear that if the supply exceeds the demand, the results will prove as unsatisfactory as they did in the case of Hindus. Government has, therefore, begun to consider it inadvisable to let Muhammadans have their own way in the matter of education. It knows full well that it cannot always cherish its present love for them, and it is no secret to experienced (officers) how they will have to treat educated members of the community in the end. It was possible for Government to please educated Muhammadans in the time of Sir Sayid Ahmad by taking them into its service, because they were then very few in number. Now, however, that they have become much more numerous, it has been brought home to Government that some day it will become impossible to provide for them in its service and that it will be beyond its power to keep in hand discontented Muhammadans of education. And when Musalmans realise that they are in the same boat with Hindus and that both communities are treated alike on different occasions, the two will unite of themselves. The union will prove strong and lasting, and Government will be wholly powerless to shake it. This is why Government seems desirous of indirectly putting an end to higher education in the country. After remarking that it will find itself too late, the paper says that experience has engendered in the people's mind the suspicion that, whatever Government

does for them, is meant for show or conceals some ulterior motive. In conclusion, it urges Hindus to overlook the faults of Muhammadans and to stand by the latter at a time when not only their national College, but the progress of the entire community, is in danger. The two may fight with each other, but they should become one in opposing strangers.

The Urdu-Punjabi question.

39. Writing under the heading "Thoroughly deceived," the *Peshwa* (Lahore), of the 15th June 1909, says that it was at the instance of the Local Government that Sir P. C. Chatterji started the Punjabi-Urdu controversy in his (last Convocation) speech. He may not have understood the move at the time, but can have no doubt now that it was made to create estrangement between Hindus and Muhammadans. After remarking that Urdu is the Esperanto of India and can be understood in all parts of the country, the Editor says that (the proposal) to make Punjabi the medium of instruction in this province is a dodge to separate the Punjabis from the rest of their countrymen, to prevent them from exchanging ideas with the latter, and thus to break up the spirit of nationality in the country. In conclusion, he urges the Hindus and Muhammadans to cease fighting over the controversy.

### (*e*)—*Agriculture and questions affecting the land.*

Enquiry into high prices.

40. The following is from the *Tribune* (Lahore), of the 1st June 1909 :—

"A few days ago, our Simla correspondent wired that an important Despatch has been received from the Secretary of State on the Government of India's proposal for an enquiry into the rise of prices in India, and it was further given out that the question would be shortly considered by the Government of India before any definite announcement was made on the subject. It was further expected that the enquiry would be undertaken, but it was not known how far the original scheme of having a mixed Committee under the chairmanship of an expert from Home had been retained. The announcement was at least satisfactory in so far as it indicated a desire on the part of the Government to tackle the important and crying question of the abnormal rise in the price of food-stuffs all over the country by means of an enquiry. There are at least three different theories in vogue as to the causes of this sudden and unnatural rise in the price of food-stuffs. The first is the view propounded by the Hon'ble Mr. Gokhale that the question of high prices is intimately connected with the present currency policy of the Government of India and the closing of the Indian Mints. The second is the popular view, given expression to by the Maharaja of Darbhanga, *viz.*, that the inflated prices are due to the extraordinary facilities of export of food-grains due to the absence of any tariff on export of grains. The third is the view advanced at the last Budget debate of the Viceroy's Legislative Council by Sir Guy Fleetwood Wilson, the new Finance Member. The Hon'ble Member was of opinion that India by the adoption of a common gold standard has been switched into the currency gauge of the rest of the world and so the causes that influence the prices are beyond the control of the Government of India. These are the three main views in vogue as to the causes of the present inflated prices, and it is now for an impartial and competent committee of enquiry to go to the roote of the question and sift the question in a thorough and efficient manner. We trust that the Government will now see its way to an announcement of the appointment of such a Committee. As we have said again and again, the Government should associate some distinguished Indian economists with this enquiry. It would be a very good thing to have an eminent economic authority like Professor Marshall at the head of such a Committee, but the association of one or two distinguished Indian experts like Mr. Wacha, Mr. Gokhale or Mr. R. C. Dutt is certainly essential to secure a thorough and exhaustive enquiry."

(*h*)—*Miscellaneous.*

The *Peshwa* Newspaper.

41. The *Peshwa* (Lahore), of the 11th June 1909, publishes an article headed "Our policy." It says that it has become customary for a new paper to state what political creed it will follow. The practice is, however, a foolish one, because not only the times but even men's minds are liable to constant change and no one can, therefore, say what his final and future views will be. The people of a free country, who have control over their tongues and pens, who enjoy the rights of human beings and in whose land law exists not merely in name but in reality, can of course, taking into account the trend and requirements of the times, fix the tenets of their (political) creed. Natives, however, who know nothing of liberty, who have been living in a state of slavery for such a long time that they have come to believe that they were meant to be slaves, who have frequently known by experience that the law in India is like wax in the hands of the rulers, and for whom the noble qualities and ideas, which are considered praiseworthy in other nations, have proved a source of ruin, can have no (fixed) policy to follow. All that the Editor can, therefore, say is that he will stick to truth in spite of the difficulties enumerated above. For the rest, he will subordinate his will to that of God and feels confident that, if He considers his whole-hearted and disinterested services useful to India, He will assuredly lend him His help. His political creed is that, like the rest of the world, Indians also are human beings and have their rights, and that they are endowed with all the capabilities to be found in other peoples. Men are brothers to one another, but a person loves those most who are nearest to him. Indians alone, therefore, have the first claim on the Editor's love, services and support. He loves all Indians without distinction of creed, and regards their friends and enemies as his own, to whatever religion or country these may belong. He does not care whether India is under a personal or a democratic form of government, as also whether it is ruled by the English or Russians, or by Hindus or Muhammadans. His sole care is that all those living in it should have equal rights, should have even-handed justice administered to them and should be treated as human beings. The English say that despotism and democracy are respectively the worst and best forms of government. Experience shows that this is perfectly true. The entire world is advancing towards democracy and all nations are eager to obtain self-government. This is the will of God, and those who go against it will assuredly taste of failure and disappointment. If God thinks that India can benefit herself under foreign rule, His will be done. On the other hand, if it is His will that Indians should become a nation and win for themselves a name in the world once more, no one can stand in their way of doing so.

The *Fouji Akhbar*.

42. The *Hindustan* (Lahore), of the 11th June 1909, publishes a paragraph headed "Loyalty of the Native Army and the *Fouji Akhbar*, Allahabad." It reports that a loyal Military servant of Government writes to say that, because of the pictures on the title page of the *Fouji Akhbar*, he and the other "Sardars" (belonging to his regiment) have discontinued subscribing to that paper. The pictures alluded to, he adds, are calculated to create feelings of hatred between Government's Native Military Officers belonging to different communities. After dilating on the loyalty of the Native Army and

deprecating the *Pioneer's* attempt to foment dissensions among them, he says : "It is our duty to boycott this paper, which tries to kindle the fire of disunion (in the Native Army) and foments discord by openly insulting one community."

Commenting on the above, the Editor says that it was to push forward the *Fouji Akhbar* that efforts were made at some places to stop the circulation of the *Hindustan* in the Native Army. He leaves it to the public to decide which of the two papers should be prevented from falling into the hands of Jack Sepoy.

The *Fouji Akhbar*.

43. The *Peshwa* (Lahore), of the 16th June 1909, publishes a paragraph entitled "The *Fouji Akhbar*," in which it says that Government has been using threats and force to prevent the people from reading and subscribing to nationalist newspapers. It has taken special pains to stop the circulation of such journals in the Native Army, and has recently started a new periodical called the *Fouji Akhbar* in the name of the *Pioneer* to deepen the loyalty of Jack Sepoy. The title page desploys a Muhammadan soldier sporting two medals and having a Sikh comrade at his feet as a prisoner. On the other side is to be seen a Madrasi Sepoy with a Gurkha soldier standing near his feet. Native soldiers have come to realise that this is a move to create dissensions among them, and they are, consequently, discontinuing subscribing to the *Fouji Akhbar*. It is, however, to be feared lest their Commandants should force them to take in the paper and deduct the subscription from their pay.

SIMLA :
*The 19th June 1909.*

D. PETRIE,
*Asst. to the Deputy Inspector-General of Police,*
*Criminal Investigation Department, Punjab.*

Punjab Government Branch Press, Simla.—24-6-09—97—97.

[ Confidential. ]

[ Vol. XXII. ] [ No. 26. ]

# SELECTIONS

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# NATIVE NEWSPAPERS

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,700 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Jaswant Rai ... | 3,100 " |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 " |
| 4 | Punjab Times and Frontier News | Rawalpindi ... | C. V. Miles ... | 250 " |
| | **WEEKLY.** | | | |
| 5 | Arya Messenger ... | Lahore ... | Arya Samaj, Anarkali ... | 700 " |
| 6 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 1,000 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 7 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 2,000 " |
| 8 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 700 " |
| 9 | Peshwa ... | Do. ... | Zia-ul-Haq ... | 1,000 " |
| | **BI-WEEKLY.** | | | |
| 10 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 2,000 " |
| 11 | Vakil ... | Amritsar ... | Ghulam Muhammad ... | 1,150 " |
| | **WEEKLY.** | | | |
| 12 | Aftab-i-Hind ... | Jullundur ... | Haji Barkat Ali ... | 300 " |
| 13 | Akash ... | Delhi ... | Pandit Ganeshi Lal ... | 50 " |
| 14 | Ahluwalia Gazette ... | Amritsar ... | Lehna Singh ... | 500 " |
| 15 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,800 " |
| 16 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 " |
| 17 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 " |
| 18 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,000 " |
| 19 | Hakam ... | Qadian, Gurdaspur district. | Yakub Ali ... | 900 " |

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 20 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 500 copies. |
| 21 | Hindustan ... | Lahore ... | Ram Sarn Datt ... | 13,000 " |
| 22 | Jhang Sial ... | Jhang ... | Bhagwan Das ... | 700 " |
| 23 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| 24 | Khair Khah-i-Hind ... | Delhi ... | Maha Narain ... | 50 " |
| 25 | Mr. Gazette ... | Lahore ... | Ali Bakhsh ... | 150 " |
| 26 | Native States Gazette ... | Delhi ... | Nasir Ali and Ashiq Ali ... | 200 " |
| 27 | Nazim-ul-Hind, Safir Government... | Lahore ... | Nazim Husain Khan ... | 200 " |
| 28 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 " |
| 29 | Paisa Akhbar ... | Lahore ... | Mahbub Alam ... | 8,000 " |
| 30 | Patandar ... | Do, ... | Dharmpal, B.A. ... | 2,000 " |
| 31 | Patiala Akhbar ... | Patiala ... | Saiyid Rajab Ali Shah ... | 300 " |
| 32 | Parkash ... | Lahore ... | Soma Deva ... | 700 " |
| 33 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| 34 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 " |
| 35 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Atta Ulla ... | 392 " |
| 36 | Ditto ... | Rewari ... | Safdar Husain ... | 200 " |
| 37 | Sanatan Dharm Gazette ... | Lahore ... | Pandit Hari Kishan ... | 600 " |
| 38 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| 39 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| 40 | Tahsib-ul-Niswan ... | Lahore ... | Mrs. Mumtaz Ali ... | 240 " |
| 41 | Tilak* ... | Hoshiarpur ... | Bhagat Singh ... | 7,000 " |
| 42 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |
| 43 | Wafadar* ... | Lahore ... | Fazal-ud-din ... | 600 " |

No copy received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS AS IT STOOD ON THE 1ST JUNE 1909—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 44 | Watan ... | Lahore ... | Muhammad Insha Ulla | 1,800 copies. |
| 45 | Zamindar ... | Karmabad, Gujranwala district. | Siraj-ud-din Ahmad ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 46 | Anwar-ul-Islam ... | Sialkot ... | Karim Bakhsh ... | 900 „ |
| 47 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 „ |
| | MONTHLY. | | | |
| 48 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 49 | Azad ... | Lahore ... | Bishan Sahai ... | 500 „ |
| 51 | Indar ... | Do. ... | Dharm Pal ... | 3,000 „ |
| 52 | Makhzan ... | Delhi ... | Abdul Qadir ... | 4,000 „ |
| 53 | Sadhu ... | Lahore ... | Shivrat Lal, M.A. ... | 500 „ |
| 54 | Martand ... | Do. ... | Kanaya Lal ... | 250 „ |
| 55 | Ishaat-ul-Quran ... | Do. ... | Muhammad Chittu ... | ... |
| 56 | Raghbir Patrika ... | Jhang ... | Prab Dial ... | 500 copies. |
| 57 | Ganga ... | Jullundur ... | Karm Chand | 800 „ |

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Received up to 26th June 1909.**

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### I.—Politic.

#### (*a*)—*Foreign.*

1. The *Peshwa* (Lahore), of the 18th June 1909, publishes a paragraph headed "This is strange fun." The speeches made at it, says the paper, by Lord Rosebery and others would show that the Imperial Press Conference has been held to ask journalists throughout His Majesty's dominions to lay stress on (perfecting) the defences of the British Empire. After quoting an extract, in which one of the speakers at the conference remarked that England could not curtail her military expenditure without running serious risk, it observes that the object in view was to induce the Editors present not to oppose any proposals for increasing the said expenditure. Continuing, it says that apparently the political horizon of Europe has become overcast and that war clouds are gathering thick over that continent. A universal war, in which Russia, Germany, Italy and Austria will be pitted against England, France, Portugal and Spain, and which will affect the whole world, is imminent in Europe. So long as Europe knew that British rule in India rested on strong foundations, no one had the courage to interfere with England, because all felt dismayed at the (vast) population and wealth of this country. Now, however, that the police have created extrangement between the rulers and the ruled and Europeans have heard of the appearance of the bomb in India, all think that the present is the best opportunity for them to pick a quarrel with England, arguing that she will not be able to look after herself as well as India. But they do not know that, however greatly discontented Indians may be, they can be appeased by the gift solely of (empty) titles, because they are an extremely grateful people. If, therefore, England is ever in war, which God forbid, the Indian sword will drink the blood of her enemies and prove the loyalty of the people to her.

The Imperial Press Conference.

2. The following is from the *Tribune* (Lahore), of the 20th June 1909 :—

Treatment of Indians in the Transvaal.

"The Transvaal Government has now earned a feather to its cap of sordid and purblind arrogance and can now claim credit for an act of unmitigated *hauteur*, almost bordering on savagery. The other day, Reuter announced that four Indian settlers including Mr. Gandhi, who has been recently released, were about to embark once more on their almost forlorn mission of representing their case before the British public and

appealing to their sense of justice and righteousness. But the Transvaal has just intervened and managed to inflict a hit below the belt to these Indian delegates. Three members of the forthcoming Transvaal Indian Deputation have fallen victims to the arbitrary regulation of the Uitlanders and have been interned in prison for three months' hard labour for some offence under that obnoxious Registration Law. Technically, the offence of the Indians may be proved, but the Transvaal Ordinance violates *in toto* the fundamental constitution of the Empire as well as the elementary rights of His Majesty's equal subjects. The proud and selfish Uitlanders, who less than a decade ago were engaged in bloody warfare against the British, may chuckle in thus checkmating the mission of the Indian Deputation, but will the Liberal Government look complacently at this denial of the right to appeal to their sovereign to the loyal subjects of the Crown? Cannot Imperialism even allow the right to the Indian settlers in the Transvaal of appealing to their King Emperor? If not, then verily, Imperialism is a hollow mockery."

(*b*)—*Home.*

The Reform Scheme and Muhammadans.

3. Writing under the heading "The question of Muhammadan representation," the *Vakil* (Amritsar), of the 12th June 1909, says that the pain felt by Muhammadans at the re-opening of the question can better be imagined than described. They have always eschewed political agitation, while they silently suffered all the hardships to which they were subjected after the Mutiny, owing partly to the vindictiveness of Hindus and partly to the ignorance and indifference of the authorities. They are enjoined by their religion to remain loyal to their rulers, and so, instead of feeling offended with Government or having recourse to bombs, they suffered in silence. They rejected with contempt the overtures made to them by Hindus to join the latter in agitating against Government. When, however, Government made up its mind to introduce some reforms in order to rally the moderates, to conciliate the extremists or to benefit Indians, they also felt compelled to change their attitude and waited upon the Viceroy at Simla to request His Excellency to safeguard their interests. Continuing, it says that after the express promises made to them in the matter, Government cannot go back on its word by characterising the Muhammadan demands to be impracticable. Western diplomacy, it adds, may consider a disregard of one's word a piece of cleverness, but in India very great importance is attached to promises. Government should not, moreover, have displayed such diplomacy against Muhammadans, who have always been loyal to it. In conclusion, the paper expresses its gratitude to the *Times*, of London, for supporting the claims of Musalmans.

The Reform Scheme and Muhammadans.

4. The *Vakil* (Amritsar), of the 16th June 1909, publishes an article headed "Indian Muhammadans and Government." After quoting some extracts from a pamphlet issued by the London Branch of the Muslim League on the subject of Muhammadan representation on the reformed councils, the paper say that the fickle-mindedness displayed in the matter by the powers that be does not become a Government which rules over one-third of the population of the world. In spite, it adds, of their strenuous efforts for the last 2½ years, Muhammadans have not been able to make much headway. If their claims to separate and special representation had not been admitted at the very outset, when a deputation from them waited upon His Excellency the Viceroy at Simla, they would have tried to console themselves, although they would have felt grieved at this unjust and unstatesmanlike act on the part of Government. This was

not, however, the case. The Viceroy, the Local Governments, the Secretary of State and his Under-Secretary approved of the demands made by them and promised to grant the same in full. Again, the principle of separate and extra representation for them was accepted by both Houses of Parliament on different occasions. It is, however, a matter for regret that with the passing of the Councils Bill things should have completely changed. The Secretary of State, who promised to meet in full the Muhammadan demands, now declares that the matter rests with the Viceroy, while His Excellency characterises the demands as impracticable. After trying to controvert the idea, the paper says that, in view of the feelings of sorrow and uneasiness which have been created among Muhammadans, Government should reconsider the matter and thereby save itself from the unpleasant and dangerous charge of being untrue to its word.

Lord Curzon on Indian affairs.

5. The *Akhbar-i-'Am* (Lahore), of the 17th June 1909, says that at a recent meeting of the Colonial Institute, London, Sir Bamfylde Fuller delivered an interesting speech on "Indian aspirations." The meeting was presided over by Lord Curzon, who is the real author of all the unrest and sedition prevalent in the country. After condemning some of His Lordship's doings in India, the paper finds fault with the *ex*-Viceroy's presidential remarks, in which he impugned the loyalty of natives and predicted troublous times for the Government of India. It is a matter for consolation, it adds, that Lord Curzon has nothing to do with the responsibilities of Government. May God save Indians and Government from such friends !

The Bengal deportees.

6. The *Peshwa* (Lahore), of the 18th June 1909, remarks that in whatever part of the world an Englishman may be imprisoned he is invariably supplied with the food which he eats daily at his own table. In whatever province of India, however, a Native may be kept in confinement, he has to eat what his jailors are pleased to give him. For instance, the Bengali deportees interned in the Punjab get very bad food to eat. They are not given boiled rice, &c., but *chapaties*, which is not the usual food of a Bengali. They are deportees, but fare worse than (convicted) prisoners.

Mr. Gokhale and the deportations.

7. The *Peshwa* (Lahore), of the 18th June 1909, publishes a paragraph entitled "Gokhale is the greatest enemy of the country." On the occasion of the prosecution of Tilak Maharaj (last year), says the paper, it was given out by the *Bande Mataram* that his punishment was ascribable to Mr. Gokhale. No proof in support of the allegation was then available, although it is not impossible that Tilak Maharaj might have been involved in trouble in revenge for his doings at Surat. Lord Morley now says, however, that Mr. Gokhale is also responsible for the deportation of the nine gems of Bengal, in that he expressed it as his opinion that the first named and Lord Minto had saved the Empire from ruin by the exile of the deportees from Bengal. Who is there, the paper asks, who will not, after this, call Mr. Gokhale a traitor to the country ? If Lord Morley has spoken the truth, may a curse rest on Mr. Gokhale !

The *Swadeshi* movement.

8. Writing under the heading "A *Swadeshist* is worse than a rebel," the *Peshwa* (Lahore), of the 18th June 1909, says that all the prosecutions for sedition, which have so far been launched, were based only on a few words published or spoken by the accused. Works like these cannot, however, injure Government in any way. If a madman were to ask people to beat a king out of his dominions, his ravings would lead to no result. The *Swadeshi* movement, however, constitutes genuine (*lit.* practical) sedition; it touches the pockets (of those against whom it is directed) and produces instantaneous results. In former times Government was considered a divine obligation, and it was the constant thought of a king to spare his subjects every hardship, *i.e.*, he used to be the chief servant of the nation. Now, however, government is looked upon as a trade, and a king considers it his sole duty to squeeze as much money out of his people as he can. In these days Governments do not content themselves with collecting the land revenue and (other) taxes, but also carry on different trades. And as it is but natural that a trader should feel jealous of his rival, the British Government cannot be expected to develop the trade of India to the detriment of English trade. Although, however, it can hamper Indian trade and industries, it is beyond its power to force natives to buy English-made articles. If the people were to display perseverance and to patronise indigenous manufactures for a time even at some loss, they would prove victorious in the end. Continuing, the paper observes that if a clever nation conquers an alien people, its first thought is to involve the latter in poverty, which kills all noble qualities and makes its victims submit in silence to the yoke of foreigners. Whoever, therefore, advocates the cause of *Swadeshism* helps in making his nation prosperous. And prosperity broadens the views of a people, lends it courage, and makes it intolerant of oppression. Consequently, those who incline Indians to *Swadeshism* are the worst of rebels. This is why Government and the authorities are in deadly opposition to the *Swadeshi* movement in their hearts. The *Swadeshists* wish to cure the disease which it has taken 150 years to breed. But if an avaricious physician prolongs a disease, does it not become the patient to try to get well?

A flag for India.

9. The *Peshwa* (Lahore), of the 17th June 1909, publishes a note entitled "A separate flag for India." Adverting to Lord Ampthill's suggestion about a distinctive flag for this country, the paper enquires whether His Lordship really looks upon Indians as citizens of the British Empire and is sincerely desirous of creating feelings of friendship and gratitude in their hearts (for England). In view of the treatment, it adds, which is being accorded to them at present, the adoption of the above suggestion will lead to no good, nay, it will wound their hearts still further. Is this a proof of their being citizens of the British Empire that they are openly spoken of as rebels; that their leaders are made to wrot in Jail under the obsolete Regulation (III of 1818; that obstacles are placed in the way of their receiving education; that they are being deprived of the liberty of speech and writing, and that bare-faced injustice is perpetrated in cases between white and black men? In these circumstances it is not easy to engender in the hearts of Indians feelings of love or loyalty (for their present rulers). These feelings cannot be created by sprinkling salt into wounds. They are a spiritual and not a material thing.

Indians see their distinctive flag in fetters, jails, deportations, imprisonment and the injustice perpetrated in the courts. They will regard the proposed flag as the badge of their subjection and humiliation, and the adoption of Lord Ampthill's suggestion will only widen the gulf (between the rulers and the ruled). The rulers should put aside show and do some real good to Indians in order to touch the latter's hearts.

How natives can rise.

10. The *Akash* (Delhi), of the 17th June 1909, publishes a communication from "Sat Darshi," of Delhi, headed "The spirit of ideas." The writer says that the ideas prevalent among a nation influence, more or less, every one of its members. Ideas make or mar nations, and a study of the world's history will show that ideas rule everywhere. The chief reason why India is falling lower and lower every day consists in her children not acting up to the good ideas preached by them. Now, however, that buffetings by the world have partially awakened Indians, they should try to purge their nation of cowardice and pusillanimity. The ideas animating her children have placed Japan at the head of the world. After referring to the intense patriotism of the Japanese, the writer says: "My dear countrymen! If you wish that . . . . your chains of slavery should be knocked off—aye, if you desire to be called a living nation—then fill the heart of every child of the nation with feelings of true love for the country and sympathy for their countrymen, and you will be saved."

Decline of Indians.

11. The *Akash* (Lahore), of the 17th June 1909, publishes a paragraph headed "Our decline." Six crores of natives, it says, go to sleep on empty stomachs and shiver on roadsides for want of clothes. The country, it adds, produces immense quantities of grain and cotton, but the afore-mentioned sixty millions of human beings cannot procure food or clothing. Continuing, it says that natives are wanting in both education and truthfulness, and that, although they feel strength in their bodies, they do not bestir themselves and are leading a living death. After remarking that it is "the new light" which has converted India into a whited sepulchre, the paper observes that the brave Mahrattas, Mughals, Pathans and Sikhs now crawl on their hands. Their legs have lost their strength, while their heads have been emptied of brains. They realise their humiliation, but "the new light" has thrown such a spell over them that they can do nothing. Indeed, what should they do? What should they eat and wear, and where should they live? In conclusion, the paper says that, like the red Indians, the people of this country will one day become extinct.

Government's repressive policy.

12. The *Peshwa* (Lahore), of the 21st June 1909, publishes a paragraph headed "The real British Empire is in India." The paper says that in his recent speech at Oxford Lord Morley said what Englishmen had hitherto abstained from speaking out. The Editor has always been saying that England owes her present greatness to her possession of India, and that if she were to lose this country she would be reduced to the position of a sixth-rate power. What steps, however, he asks, are being taken to preserve the British Empire in India? The object is sought to be achieved by the courts deliberately treating Englishmen with partiality in order to please the whites, by harassing and intimidating the people through the police, by putting down

the liberty of speech and writing, by imprisoning those guilty of speaking in public, by passing laws conferring despotic powers on Government officers, by making the leaders rot in Jail for no fault, and by flouting public opinion. Can any honest man say that these are the right means of securing the object alluded to? Indeed, a person suggesting the right way to gain the end is branded as a rebel, while those having the temerity to expose the defects (in the administration) are accused of inciting the people (against Government). A policy of repression might have proved efficacious fifty years back, but now it will prove of no avail. Lord Morley may praise himself, Lord Minto and all Anglo-Indian officers and declare that they have restored peace in the country. The Editor, however, looks upon the quiet as the lull which precedes a storm. The fire of enmity (? towards Government), he adds, has been not extinguished but covered over (with ashes). It will prove injurious to pour oil on it. Government will find it beneficial to pour water on it.

The situatian in India.

13. The *Peshwa* (Lahore), of the 19th June 1909, publishes an article headed "Do not listen to your enemies, but do listen to your friends." Government and the authorities, says the paper, openly regard every Indian as an enemy. They have told a large section of the population in clear language that they will continue to consider it hostile to them, whatever it may do to remove the impression. They have, however, thought it politic to extend their approbation to a small class of natives. Continuing, the paper says that whether Government pushes up Hindus and drags down Muhammadans, or whether it follows the contrary course of conduct, its favour is only a temporary thing for show, and neither Hindus nor Muhammadans should feel elated at it. If Indians, it adds, conceal their feelings, they are considered cunning and hypocritical, while, in the event of their voicing them, they are branded as rebels. Again, if they keep silent, they run the risk of having their house looted. In short, they are in a strange dilemma: they cannot attend to internal reform or try to open the eyes of Government. Nor can they seal their lips, because their eyes have been opened and there is no way of removing the impressions which they have received. The Editor then goes on to say that even Government admits that feelings of nationality have been created in the country and that they are operating on the different sections of the population. After remarking that it is trying to destroy such feelings with the aid of repression, he says that he has not the courage to say plainly that, if Indians are not treated well, the foundations of British rule in this country will become shaky. All sensible people in England, however, have already raised this cry, and men like Fuller, Curzon and Roberts are loudly proclaiming that India is in a bad condition. Again, in proposing an amendment to the Indian Councils Bill on the 19th May last, it was remarked by Dr. Rutherford in the House of Commons that, by withholding from Indians the right to administer their own affairs, the Lords would create serious difficulties and might put an end to the British Empire in India. He added that it was the duty of Britons to foster feelings of nationality in India, and that by going against the irresistible nationalist movement they would greatly add to the danger of their position in this country. Indians regard Dr. Rutherford as their friend, while Englishmen, drunk with power and despotic authority, look upon him as their enemy and say that men like him inflame Indians (against Government). Both, however, are in the wrong. The real

fact is that the Doctor is a true and far-sighted well-wisher of his nation. His object is that, instead of losing India, the English should consent to a curtailment of their powers and retain this country for ever. The extremists in India look upon him as their worst enemy, arguing that by having the people treated with justice and kindness he rivets the chains of subjection on them. They represent men like Fuller, Curzon and Rees, who advocate oppression and repression, as their real friends, saying that the more the people are subjected to repression, the more exasperated they will feel and the earlier they will try to free themselves. Indeed, no just rule can perish, while oppressors can never live long. It is possible that the extremists may call even the Editor a traitor to the country, because he also tells Government and the authorities that, if they continue to treat India with their present indifference, it is not impossible that Dr. Rutherford's fear may prove well-founded. His advice to them is to follow a policy of justice and leniency, which can take away nothing from their prestige.

Indian Ladies' Conference.

14. The following is from the *Tribune* (Lahore), of the 23rd June 1909 :—

"Those who have watched the signs of awakening and progress among the ladies of this province in the various departments of human progress, educational, social, moral and religious need not be told that an Indian Ladies' Conference ought to be an unprecedented success in Lahore in the coming Christmas week. There could be no more gratifying augury of success than that women of education and culture are taking their rightful position in watering the plants of progress and advancement in the Province, and that in daily growing numbers. The various gatherings, anniversaries, conferences and Diwans are an eloquent evidence of the part the mothers, sisters and daughters of the Province are coming to play in the economy of its growth, and with a number of cultured, progressive and public-spirited ladies at the helm no doubt need be entertained of the success or benefits of an institution which brings together on one common platform the flower of Indian womanhood to deliberate upon and promote the interests of the country side by side with their fathers, brothers and sons. No greater object-lesson could be furnished to the women—as well as men—of the country than an Indian Ladies' Conference. We are glad to learn, therefore, that steps are already being taken to consider and mature plans in this direction and that a number of cultured and public-spirited ladies have already evinced a keen interest in the matter. We trust they will set to work early so that when the time comes the ladies of the Punjab may be at their post to welcome in a righte befitting manner their cultured, enlightened and patriotic sisters from various parts of the country."

## IV.—Kine-Killing.

A complaint.

15. The *Peshwa* (Lahore), of the 18th June 1909, ironically remarks that means are being devised at Jhelum to unite the local Hindus and Muhammadans. Kine-killing, it adds, will be introduced (into the town) : an application (for permission to kill cows) has been presented (*leli gai hai*).

Kine-killing in India.

16. The *Jhang Sial* (Jhang), of the 19th June 1909, publishes a communication headed "How long will this state of affairs last ?" The writer deplores the killing of kine in India by the lakh daily, and accuses Hindus of selling the larger number of the animals to butchers. If the evil continues, he adds, milk and *ghi* will one day become unknown in the country and the people will perish of hunger.

A complaint.

17. The *Jhang Sial* (Jhang), of the 19th June 1909, publishes a communication headed "If you eat a *Mahatma's* (vegetarian) food you will attain eternal bliss." The writer says that some time back the (Hindu) meat-eaters of Hafizabad (in the Gujranwala district) had reason to suspect that the local (Muhammadan) butchers were in the habit of selling beef (instead of mutton) to their customers. Upon this they held a public meeting and vowed to discontinue buying meat from the butchers, and to open a shop for the sale of *jhatka* meat. They applied to the authorities concerned for the necessary license, but their application met with a flat refusal. Their petition for a copy of the order has also not been granted up to the present. Continuing, the writer says that Indians have to depend on others even for their food. Degradation and humiliation, he adds, have marked them for their own. Others enjoy liberty and are well looked after even abroad. Unfortunate Indians, however, are oppressed in different ways in their own country. After remarking that all this is due to their being a subject and ignorant people, the correspondent urges all sections of the population to abjure the use of meat and to utilise the money thus saved for promoting the welfare of the nation.

## V.—Native Societies and Religious Matters.

Creating ill-will between Hindus and Muhammadans.

18. The *Peshwa* (Lahore), of the 17th June 1909, publishes a paragraph headed "Beware of traitors," in which it says that a writer has contributed a series of articles to the *Panjabee* under the *nom-de-plume* of "Observer." If he had really been endowed with an observant eye, adds the paper, he would have kept silent at a time when Government wishes to further its ends by dividing Hindus and Muhammadans. He has either received some injury at the hands of Musalmans or he is a traitor (to the country) and in the pay of Government; he is bent on setting the followers of Islam and Hinduism by the ears for ever, just as many paid Moslem traitors are in the habit of inflaming their co-religionists against Hindus. Indeed, if the latter supposition is not correct, why has he not as yet been prosecuted by Government under Section 153 of the Indian Penal Code? His poisonous writings have created deeper feelings of hatred between Hindus and Muhammadans than ever existed before. It is possible that the Secret Police do not bring the matter to the notice of the authorities, or that the latter are glad at the turn things have taken, regard the event as a success achieved by them, and are silently waiting for the two communities to shed each other's blood. After urging Government to prosecute "Observer" under Section 153 of the Indian Penal Code, the paper promises to reply to his articles and to tear the veil of anonymity from off his face.

The *Arya Samaj*.

19. The *Peshwa* (Lahore), of the 19th June 1909, publishes a communication headed "Selfishness makes a person mad-I." The writer says that one Madan Mohan, Sethi, M.A., has contributed a lengthy letter* to the *Parkash*, in which he has endeavoured to prove, for no reason whatever, that the *Arya Samaj* has nothing to do with politics and that it is a loyal institution. It is not known, however, when it was promulgated by Government that the Samaj was a seditious and disloyal body. And if no such proclamation

* This is a translation of an open letter to Lord Morley contributed to the *Vedic Magazine* by Madan Mohan.

was ever made, the *Arya Samaj* should not feel exercised if any irresponsible persons express an (unfavourable) opinion about it, and if the authorities and Government share that view in their hearts. It should let barking dogs alone and continue the work begun by it. If the Aryas are not really a disloyal sect, no earthly power can do them the least harm. Continuing, the writer asks Government to name any of the great religions of the world which eschews politics. He next contends that Islam, Christianity and even Buddhism, which last is the most inoffensive religion in the world, have not been able to dispense with politics. Why should the *Arya Samaj* alone, he asks, steer clear of political matters ? Every religious sect has to think of its secular interests also and cannot, therefore, avoid taking part in politics. In conclusion, the writer takes exception to Madan Mohan Sethi's definition of loyalty as "enlightened self-interest," and promises to resume his remarks at some future time.

Dharam Pal.

20. The *Patandar* (Lahore), of the 22nd June 1909, publishes a note entitled "Let the *Parkash* make a second note." The Editor says that the Raja of Nabha sent him two telegrams recently requesting him to see His Highness. The Raja has now written to him from Simla asking him not to fail to pay His Highness a visit. The Editor is, however, afraid that in the event of his complying with the request, the *Parkash* will give out that he has gone to see the Raja to get something out of His Highness. But whatever that paper may say, he will stick at nothing to serve the Arya Samaj.

Prayer for the restoration to Muhammadans of a mausoleum at Lahore.

21. Writing under the heading "A reasonable request" the *Watan* (Lahore), of the 18th June 1909, remarks that it has received a letter from one Maulvi Muhammad Zakir, of the local Islamia School, who says that the mausoleum of Sheikh Mohtarim Ulla is occupied by the Railway Department, Lahore (*vide* para. 26 of Selections No. 25). Those, it adds, who would have the place restored to Muhammadans, should correspond with the Maulvi or see him personally. The matter will not be discussed in the columns of the *Watan*.

Hindus and Muhammadans.

22. The *Peshwa* (Lahore), of the 22nd June 1909, publishes a note headed "We are not the only fools, there are others like us." It says that although a show of favours (from the authorities) has made Muhammadans consent to become the latter's (favourite) wife, it does not behove Hindus to throw them overboard in a huff. If, adds the paper, some mammon-worshipping Muhammadans inflame their co-religionists against Hindus and declare that the two communities can never unite, should Hindus also, who claim to be wise and sagacious, sever their connection with Musalmans ? The followers of Islam and Hinduism may not worship at the same church, but their religious differences should not stand in the way of their uniting in political matters. If some Hindus protest against a certain Government measure likely to injure both communities, it is unwise in Muhammadans not to profit by, still more to try to thwart, the efforts of the first named. If such conduct in the Prophets' followers can be justifiable, they should decline to profit by Lord Morley's Reform Scheme. Again, in 1907 the Hindus of the Punjab tried to procure the repeal of some laws, and although the movement was calculated to benefit the Muhammadans also, it was opposed by

the latter. On the repeal of the laws, however, not a single loyal Muhammadan came forward to tell Government that he would obey the repealed measures. Continuing, the paper says that only jackals eat game killed by others. Lions live on the game obtained by themselves. If Muhammadans cannot secure game themselves, they should not frighten it away by making useless noise, or they should not eat the leavings of others. They should not take advantage of the mean knowledge that, if Hindus gain anything (from Government), they will be sure to share it with them.

Vedic civilisation.

23. Writing under the heading "The Government of righteousness," the *Jhang Sial* (Jhang), of the 19th June 1909, says that, although the great war of Mahabharat is considered to have brought about the fall of India, it has left behind memories calculated to console "us." The general impression in these times is that, during the prevalence of a war the life and property of no one can be called secure and that the combatants try to win victory by fair means or foul. In the great war alluded to, however, Judhishtra went to Bhishampitama in the opposing army to ask for permission for the commencement of hostilities, and not a single hair of his head was injured by the enemy. The event constitutes strong testimony to the religious-mindedness of those who took part in the struggle. Again, the Kouravas and Pandawas used to eat and enjoy themselves together after the day's fighting was over. Although, therefore, the time in question undoubtedly brought about "our" fall, it should also be a source of pride to "us," who cannot feel too proud of "our" ancestors' regard for religion and principle. Do not the above events lend vedic civilization an enviable character? Our great principle of this civilisation is that in the performance of one's duty one should care for none, but that at other times all should live in peace and amity. This is the government of righteousness.

## VI.—Legislation.

The Arms Act and Native soldiers.

24. The *Jhang Sial* (Jhang), of the 19th June 1909, publishes a paragraph headed "Crooked policy." The paper says that every move made by the authorities of late has been of an objectionable character. They had been adding to the stringency of the conditions on which licenses can be granted to the general public to keep arms; but now they have gone the length of not sparing even native soldiers. Sepoys proceeding on leave, as also reservists, were recently prohibited from keeping (more than the specified number of) arms. Restrictions have now begun to be imposed (on the sepoys) even in cantonments in the matter of shooting and the like. Has Government lost faith even in its soldiers, who are ever ready to lay down their lives for it? Its conduct is the reverse of correct and is likely to breed discontent among the sepoys.

Regulation III of 1818.

25. The *Peshwa* (Lahore), of the 21st June 1909, publishes an article headed "The law of deportation is the best of laws." In criticising the Bill, says the paper, introduced into the Commons by Mr. Mackarness, it was recently observed by Lord Morley that none of the British laws was better than Regulation III of 1818. A little further, however, His Lordship remarked that it would be dangerous and detestable to enforce the Regulation even in

ordinary times. But how can this be possible, seeing that the Secretary of State regards the law in question as the very best existing piece of legislation ? Again, has it not become an ordinary thing to have recourse to the same ? Continuing, Lord Morley said that "he himself and the Government of India would have been unworthy of their position if they had not taken the weapon from the armoury and used it against the evil-doers. Owing to the impression that Government could be defied with impunity, it was of vital importance to take severe proceedings in order to give the reforms a fair and reasonable chance." In other words, His Lordship meant to say that the passing of a few (severe) laws and the deportation of some persons, along with the promulgation of the proposed reforms, were intended merely to see whether Indians had any life left in them, which was assuredly a ruinous experiment. He added that the effect had been magical and that the Government of India had secured order and tranquillity. He is, however, labouring under a mistake ; indeed, repression can never establish permanent peace. After contending that the country is far from being at peace, the paper refers to Lord Morley's condemnation of the attitude of Mr. Keir Hardie and others towards the deportations. These gentlemen, it adds, are not better Indians than Indians themselves, but they see further ahead than the rest of the English. Onlookers see more of the game than those engaged in it. Lord Morley, Lord Minto and his councillors, who are struggling in the arena, cannot realise the situation in India as correctly as Mr. Keir Hardie and others, who are among the spectators, are in a position to do. The latter are more uneasy about (England) losing India than the former and are devising better means for retaining possession of this country. They know that a new spirit is abroad throughout Asia ; that it cannot be put down with the aid of repression, and that it can be met with leniency and sympathy alone. It was also stated by Lord Morley that, in effecting the deportations, Lord Minto had not relied on police reports, but that His Excellency had made his own enquiries. The Viceroy could not have gone about *incognito* to collect information about the deportees. He must have made his enquires from the traitorous Indians going to pay their respects to him ; and such natives are in the habit of saying only what would would please Englishmen whom they go to see. His enquiries were, therefore, worse than even those made by the secret police, who have after all some sense of responsibility, while sycophants of the above description are wholly irresponsible people. Continuing, the paper condemns the alleged inconsiderate treatment of the deportees in Jail, and finds fault with Mr. Gokhale, whom it calls an old coward, for having remarked that Lord Morley and Lord Minto had saved India from ruin (by effecting the the deportations). It adds that Government should feel the country's pulse, not through selfish men like Mr. Gokhale, but through those newspapers which publish bold and strong articles. The best course for it to follow is to treat the people with leniency and justice, to redress their grievances, and to provide them with food and clothing. If it were to do this, not a single agitator would be left, while sedition and anarchism would become unknown.

Indian Councils Act.

26. The following is from the *Tribune* (Lahore), of the 23rd June 1909 :—

"The Indian Councils Act, to which His Majesty the King accorded his assent some time back, has not yet reached India. In the meantime the rules and regulations pertaining to the Act are being considered by an informal Committee consisting of Sir

Harvey Adamson, Home Member, Mr. J. O. Miller, Revenue Member, Mr. Harvey, Member for Commerce, Mr. S. P. Sinha, Law Member, besides Sir Herbert Risley and Mr. J. M. Macpherson. After consideration by this Committee, the rules and regulations will come up before the full Executive Council. It is hoped that the final despatch will be sent to the Secretary of State early next month. We cannot say how far the rules and regulations will improve under this process of double examination. All that we are concerned with at this stage is that the various representations from people representing views of various shades and hues are before the Government of India. It is now for that Government to accord its final consideration to them. No doubt there are representations and representations. There are representations which set up fictitious and extravagant claims for this class or that class, or rather for this coterie or that coterie, and there are those that endeavour to safeguard the interests and claims of the sons of the soil as a whole and plead for their enfranchisement or amelioration. There are again representations which exhort the Government to maintain its high traditions of neutrality and impartiality and urge it not to introduce unnecessary irritation and uncalled for complication by encouraging in certain quarters notions of make-believe superiority and fancied importance. It is to be hoped the Government will, in making and revising the rules and regulations, give that even-handed justice which not one class alone but all classes of the community as equal subjects of the King have a right to expect. Faith in British justice has been the corner-stone of British policy, and those who wish continued progress and happiness to India would be failing in their duty if they did not raise their voice, in all legitimate ways, to dissuade the powers that be from embarking on a policy that may encourage one section at the expense of the rest or pat one on the back to the disappointment and despair of the others."

## VII.—General Administration.

### (*a*).—*Judicial.*

Treatment of European offenders by the Courts.

27. The *Peshwa* (Lahore), of the 18th June 1909, publishes a paragraph headed "Diamond cut diamond," in which it reports that the European Assistant Station Master, Dehra Dun, has been sentenced to seven years' rigorous imprisonment on the charge of having committed rape on a girl of the same nationality. It is noteworthy, adds the paper, that he was found guilty by the jury, although it was pleaded by him that the girl was a consenting party. The Editor does not remember any European jury having ever returned a verdict of guilty against a European accused of raping an Indian woman. Can it be possible, he asks, that all the cases instituted since the advent of British rule in India, charging Europeans with committing rape on native women, were false? Continuing, he says that the partiality shown by British Magistrates for men of their own nationality has emboldened Europeans to outrage white women also. After remarking that satanic deeds like the one perpetrated by the Assistant Station Master, Dehra Dun, should be severely punished, he says that it would have been a matter for satisfaction if Europeans outraging native women had been sentenced to undergo even one year's imprisonment. The invidious distinction exasperates Indians and fills their minds with greater discontent than can be created by all the seditionists in the country. It also constitutes an ugly blot on British justice, which is highly injurious to the interests of the Empire.

### (*b*)—*Police.*

The Secret Police.

28. Writing under the heading "The Secret Police," the *Peshwa* (Lahore), of the 17th June 1909, says that the branch of the Secret Police which once used to detect dacoits, etc., and which is now engaged in hunting

down sedition and *Swadeshism*, has always existed in India and is controlled by the Inspectors-General of Police. Two or three years back, however, Government established an Imperial Criminal Investigation Department also, which has a Director-General of its own and has direct dealings with His Excellency the Viceroy. This department does not concern itself with sedition-hunting alone, and its myrmidons are to be found in every office and profession, nay, even in every mosque and temple. There is not a single patriotic, truthful, courageous and noted person in the country who is not shadowed by these dogs. Will, however, Government be able to put down unrest and discontent in the country with their help? It should go to Abdul Hamid for an answer to this question. For 33 years the *ex*-Sultan of Turkey did not allow his subjects even to utter the word "liberty," and had 48,000 good men killed, banished or imprisoned through his police. To-day, however, he is a captive and at the mercy of those whom he used to call rebels up till only the 27th April last. Again, was he not in the habit of making all the sovereigns of Europe dance to any tune he chose to play, and were they not afraid of attacking him even collectively? How was it, then, that he did not triumph over his subjects? Simply because justice was not on his side. Instead of relieving the sufferings of those who cried from pain, he employed his police to close their mouths and confounded their silence with relief. Rule means the power to oppress, and Abdul Hamid has preferred imprisonment to any curtailment of this power and to the granting of a constitution (to his subjects). He was madly fond of practising oppression, and God has, therefore, delivered him into the hands of his victims. The Editor does not wish to intimidate Government, but would most humbly entreat it not to prevent the suffering from speaking out their minds, even if it will not relieve them. Mere gagging will not cure them of their ailment, and it is not wise on the part of Government to be deceived by their silence. If a fire is covered over with ashes it keeps alive longer than it otherwise could. It drives good men into the ranks of the discontented to set the police after them. By distrusting all Government only betrays the state of its own mind. Repression is a sign of fear. A strong man never feels angry with a sucking babe. Only weak persons are liable to sudden fits of anger. A people is conquered with the sword, but can be kept in hand by justice and kindness alone. Why does not, then, Government try this remedy, which has been tested many times.

Complaint against the police.

29. The *Akhbar-i-'Am* (Lahore), of the 19th June 1909, publishes a paragraph headed "A case of undue influence by the police." The paper publishes a brief account of the case in which the Ferozepore police are alleged to have extorted confessions from three persons implicating another trio in the murder of a woman, who, however, turned out to be alive. Continuing, it expresses deep regret that the police, who represent the majesty of law and are responsible for maintaining the public peace, should be guilty of oppressive acts like the above. Such incidents, it adds, seriously injure the reputation of the police, cause uneasiness among law-abiding people, and have the effect of emboldening *badmashes*. The police authorities should look into the matter, because a removal of the fear of the police is calculated to dislocate the administration. The paper concludes by enquiring whether Government can overlook cases like the one alluded to.

Government and the Police.

30. The *Peshwa* (Lahore), of the 17th June 1909, publishes an article headed "Eye-wash," in which it remarks that Anglo-Indian officers have convinced Government that Indians are so many babes and can be very easily conciliated. During the past three or four years Indians have been severely shoe-beaten (as it were); they have been subjected to (diverse) hardships and been punished and deprived of (some of) their rights; they have been muzzled and their leaders punished with deportation. As a compensation for all this, however, it has been considered sufficient to appoint some persons who love to hear themselves praised as members of (the Legislative) Councils. It is a matter for regret that their step-mother or hired nurse should have made a wrong estimate of the age and intelligence of Indian babies. The result is that the Reform Scheme has done them no good and they are crying as before. Continuing, the paper says that all, including Government and the authorities, are aware that Indians have not left in them the least faith in British Justice. If, it adds, the Judges of the Chief Court, Punjab, told the truth in their judgment in the case against Lala Dina Nath, (late) Editor of the *Hindustan*, Government tries to influence the opinions of the Courts. They wrote in plain language that no offence had been proved against Dina Nath, but that they could not go against the order of the Local Government, which had been insisting on his punishment. Indeed, it has been made clear during the past few years that the strings of the Courts are pulled by the Local and Supreme Governments, nay by Lord Morley himself. Even a child knows, however, that the foundations of a Kingdom rest on the bed-rock of justice, and that when a people loses faith in the sense of justice of its Government, the foundations of the last-named begin to totter. Since the determination of the authorities to shake the foundations of British rule in India, the people, for raising an outcry (over the matter) and trying to warn Government, have been punished and branded as rebels and have had the police set after them like mad dogs. Government's troubles in the country had, however, the effect of emboldening outsiders who had formerly been keeping quiet. This made Government anxious to strengthen its foundations in India. Accordingly, Arabindo Ghosh, to undo whom two lakhs of rupees had been paid to Mr. Norton, was acquitted. Again (Sir Francis Maclean), the Chief Justice of the Calcutta High Court, through whom (many) pieces of injustice han been perpetrated, was sent (back) to England, so as to create the impression that Government had had no hand in the commission of the above acts of injustice. The highest judicial tribunals, moreover, in all parts of the country began to run down the police and to acquit all those persons who had been sent to jail with the sole object of overawing the public. All this is, however, a mere show. If the Judges are convinced that the police commit excesses, ruin and disgrace people by entangling them in false cases and thereby prejudice the public against Government, why do they not punish the offenders? Why do they not, after acquitting accused persons (unjustly prosecuted), imprison the offending policemen, so as to prevent others from getting up false cases? It is not sufficient merely to record in a judgment that the case was trumped up by the police and that they have failed to adduce incontrovertible proof (against the accused). Such words cannot constitute any set-off against the hardships and expenses borne by the accused. The result is that the police go on conducting themselves as they have always been doing. The fact that

Government trusts them, even at the risk of displeasing the people, shows that the authorities consider British rule in India to rest on the policeman's baton. If this is really so, it is indeed a matter for deep regret. It is a mistake to look for anything good from those who can sell their conscience, their religion, their country and nation, and even their fathers, for the sake of a few rupees. They stand by him who pays them most. The police of Abdul Hamid ruined 48,000 Turks at his orders, but, on the nationalists gaining the upper hand, they imprisoned their former employer and turned him out of Turkey. If they had not loved lucre and if the *ex*-Sultan had not employed them to do unlawful things, they would assuredly have sided with him (in his hour of trial). Proceeding, the Editor says that, if Government is really desirous of doing justice, it should punish the police and keep them under stricter control. It is anomalous for any one to allow a dog to roam at large, and then to attend to a guest's wound on his being bitten by the animal. No one would believe that it was not intended that the dog should bite the guest.

The police.

31. The *Hindustan* (Lahore), of the 18th June 1909, publishes an article headed "The police or the Lala's bull?" When a well-connected Hindu, says the paper, dies full of years his sons set at large a bull which comes to be called "the Lala's bull." The animal may enter a field and eat up, trample down or otherwise destroy the crop, or it may commit any other mischief; but no one interferes with it or injures it in any way. Under British rule the police also fare in a similar way. There is, however, one difference, *viz.*, while "the Lala's bull" commits all sorts of mischief after his death, the black-habited myrmidons of Government intimidate and disgrace the people and extort bribes from the last named before its very eyes, while the public dare not complain for fear of the authorities. Not only in villages and mufassil towns, but in the very capital of a province, no one dare stand in the way of the police in the execution of their wishes. They may loot and harass any one, haul up innocent persons, and shield real offenders with impunity. Nay, they can prosecute even the most respectable persons without being interfered with in any way. After quoting extracts from the Police Commissioner's report animadverting on the conduct of the police, the paper says that a large number of the cases *chalaned* by the police are got up by them from motives of enmity or avarice. Respectable people are, therefore, so afraid of them that they put up with police oppression in silence, knowing, as they do, that their complaints will not be listened to. Indeed, if a person complains against a policeman at a *thana*, he only involves himself in trouble, because the place where he goes to complain contains only men of the offending policeman's stamp. Again, there exist Magistrates who consider it to their interest to keep the police pleased with them. No justice can, therefore, be obtained against the police even in the courts. The result is that the police can do whatever they like and injure whomsoever they choose. They are accountable to none and the people wish to be protected against such guardians of the public peace "because dacoities and thefts are committed under the pretext of protecting us; dacoits, thieves and robbers are gone shares with; monthly allowances are recovered from gamblers and (other) *badmashes*, and the real culprits are screened in consideration for money." After quoting extracts from the (Police Commission's) report in support of

these allegations, the paper condemns the conduct of the police in extorting confessions from accused persons. In these days, it adds, when Government has been frightened at the enthusiasm of the nationalists and the prevalence of a so-called anarchist movement in the country, these guardians of the public peace have been still further emboldened to do whatever they like. Under the pretext of suppressing political agitation they commit deeds, a recital of which melts even the stoniest heart. Their doings have been fully exposed in the Rawalpindi, Etawah, Baharaich, Travancore, Lahore, Bahra, Alipur and Midnapur cases. Will not Government place a check on their malpractices.

The Police.

32. The *Akhbar-i-'Am* (Lahore), of the 23rd June 1909, publishes a paragraph headed "The work of the Police," in which it praises Inspector Habib Ali of the Anarkali Police for recovering a diamond stolen from Princess Bomba Dalip Singh some time back. Although, it adds, the police have been brought into bad odour through the wrong-doings of some of them, services like that rendered by the Inspector named should also be taken into account. In running down the police, the good work which they do is frequently lost sight of, and the whole force is defamed because of the misdeeds of a few members of it. The newspapers should know that there are good as well as bad policemen, that most of them are Hindus and Muhammadans, and that to condemn all is to impugn the honesty of Indians.

### (c)—*Municipal and Cantonment affairs.*

Lahore Municipal affairs.

33. The *Peshwa* (Lahore), of the 18th June 1909, publishes a paragraph headed "The people of Lahore are about to get local self-government." The paper says that the people of Lahore will get *Swaraj* shortly, and are going to be rewarded for their cowardice, meanness and disgraceful doings. Under the old rules, it adds, regulating the election of Municipal Commissioners, it was possible for able and independent-minded persons belonging to the middle classes to secure seats on the local Municipality. A consideration of the changes proposed to be introduced into these rules will, however, show that the authorities are sick of members holding liberal views and wish to have only incompetent and cowardly sycophants on the Municipal Committee. The income and the value of the immoveable property, which candidates for municipal honours should possess, have been placed at such high figures as to exclude able and independent-minded men from the Committee. Henceforth, Government will take in only its flatterers, who will also be elected to the (reformed) councils and suffer humiliation (*lit.* receive a shoe-beating) there, because, according to Lord Morley's scheme, native councellors will be selected from among Municipal Commissioners alone. Government is taking time by the forelock and is devising means to prevent the entry of able and public-spirited men into Municipal Committees, so that such men may not find their way into the Legislative Councils. In conclusion, the paper urges the (Lahore) public to oppose the proposed changes and prevent the introduction of the same.

(*d*)—*Education.*

The Aligarh College.

34. The *Peshwa* (Lahore), of the 17th June 1909, publishes a paragraph headed "It is never too late to mend." If Sir Saiyid Ahmad Khan, says the paper, had been alive, he would assuredly have kicked out the present Principal of the Aligarh College for the insolent manner in which the latter is behaving himself. As it is, the old Nawab (Vikar-ul-Mulk) is being humiliated by Mr. Archbold; and the Muhammadan community have to put up with this disgrace for the sake of the monthly grant of Rs. 1,800 made to the College by Government. Muhammadans boast of being the favourites of Government and the gate-keepers of India, and are in the habit of enlarging on their political importance. They have not, however, the shame to find Rs. 1,800 a month for their College and save the institution from interference by Government. After remarking that their eyes have begun to be opened, the Editor exhorts them to make the Aligarh College self-supporting, adding that their duty does not consist only in fighting with their neighbours and fellow-countrymen.

National Education.

35. The *Akash* (Delhi), of the 17th June 1909, publishes an article headed "National Education-I," in which it remarks that nations advance far more slowly than individuals, and that it takes people many centuries to achieve progress. Mr. Dadabhoy Naoroji, adds the paper, who has been working for the country for half a century, must have frequently pondered over the question of education in India. And, by a strange coincidence, it was under his presidency that the Calcutta Congress of 1906 adopted a resolution on the subject of National Education. Indeed, all thoughtful and leading natives are agreed that education on national lines is the first and the most necessary step towards the advancement of the people. The fact that the above resolution was unanimously adopted at the Congress attended by both Moderates and Extremists shows that the people wish to repose no more faith in Government's educational system and would take into their own hands the onerous task of education, which is to mould the future Indian Nation. This, indeed, is the right course for them to follow. How long should they continue killing their consciences and degrading themselves by saying ditto to Government? It is an act of gross foolishness to rely on Government in educational matters, because it is a bureaucracy and its officers have no concern or sympathy with the people. How, indeed, can things be otherwise? Can any person call a foreign country and people his own by having only a few days' dealings with them? The English in particular, whose national pride is such that they regard even white Scots, French, Germans and others as their inferiors, cannot extend the hand of friendship to black Indians. English officers in India undoubtedly perform their duties, but they do this only in the way which will win them the approbation of the higher authorities and will make it easy for them to climb the ladder of promotion. How many (English) civilians are there in India who sympathise with the people and try to please the latter? Lord Curzon sowed the seed of disunion between Hindus and Muhammadans and partitioned Bengal in the teeth of public opinion, in the hope of strengthening British rule in the country. Similarly, every member of the bureaucracy follows the promptings of his own mind and pays not the least heed to public opinion.

It is, therefore, a great mistake to expect such bureaucracy to provide for Indians the kind of education which will advance them in morals, knowledge and wealth, and will raise their political status. Continuing, the paper says that the humiliation of Indians both abroad and in their own country (for which the people blame Britons, the Indian bureaucracy and even the King-Emperor), has had the effect of creating a longing for liberty in their hearts and of making them regard a national movement with education on national lines as its most important factor. After referring to the ideals of education prevalent in different countries, it says that love, devotion and self-sacrifice have been the ideal of some systems of education. India, it adds, stands in need of such a system.

A complaint.

36. The *Jhang Sial* (Jhang), of the 19th June 1909, publishes a communication headed "End of *chhut*." The writer reports that the Deputy Commissioner (Gujranwala) has ordered a sweeper boy to be admitted into the (Government) Schools at Hafizabad. That officer, he adds, does not perhaps know that Hindus are averse even to touching a sweeper. The admission of the boy into the school will seriously inconvenience both (Hindu) teachers and students, and if the order is not withdrawn the people will be driven to the conclusion that their religion has now begun to be interfered with. The writer concludes by asking the public to establish national schools.

### (*e*)—*Agriculture and questions affecting the land.*

Government and the Chenab Colony.

37. The *Peshwa* (Lahore), of the 21st June 1909, says that Government admitted only two months back that there had been a loss of 4 per cent. in the Chenab Colony. It is now being stated with emphasis, adds the paper, that for some years past the areas watered by the Chenab Canal have been yielding unexpected quantities of wheat and that the produce has been sold at very high rates. Whatever the real facts may be, it is clear that the land revenue for the Colony is about to be enhanced. The colonists should prepare for the wolf to devour the lamb.

### (*h*)—*Miscellaneous.*

Sardar Dayal Singh Majithia's will.

38. The *Peshwa* (Lahore), of the 18th June 1909, publishes a paragraph headed "Strange execution of a will," in which it remarks that the late Sardar Dayal Singh Majithia, who was a man of highly liberal views, left property worth lakhs of rupees for the benefit of the country and the nation. After remarking that the property was intended to be utilized for maintaining a College, a library, and a newspaper, the journal says in all probability the proposed College will not be established for many years to come. As to the newspaper (the *Tribune*) it exists no doubt, but has been converted into a base flatterer of Government. A library was established last year, but the fact that the *Modern Review*, which is a first class magazine, has been excluded from it, will show that it is no longer the Dayal Singh Library, but a concern of Lala Har Kishen Lal's and that the Sardar's money is being spent in proving (the Lala's) loyalty to Government. The *Peshwa* regrets that its contemporaries should not take up the matter, seeing that the money bequeathed for the good of the country is being used to benefit Government. At the

time of the death of the testator, it adds, Lala Har Kishen Lal was a Congressman of the first rank, and this was why he was included among the trustees. Now, however, that the epithet Honourable has been prefixed to his name, what can he have to do with the country and the nation? He should therefore be removed from his post of trustee, especially as his wealth and influence deter other trustees from bestirring themselves. If this is not done, he will continue to trample on public opinion and to have things his own way. The paper then enquires from the Lala why he does not establish the proposed College and why he stands in the way of the spread of education. Again, why has he so changed the policy of the *Tribune* that it applauds the action of the authorities against the people, and contents itself with saying ditto to himself? What right, moreover, had he to exclude the *Modern Review* from the Library, when the public, for whom Sardar Dayal Singh bequeathed his money, wishes to read that journal? He is free not to read the magazine himself, as also to trumpet abroad his loyalty. He may be a great man, but he is not greater than the nation. He will have to carry the Sardar's wishes into effect. The Editor will revert to the subject from time to time.

Complaints against Government officials.

39. The *Peshwa* (Lahore), of the 17th June 1909, publishes a note entitled "Complaints against officials and their results." No one in the world, says the paper, is pleased at complaints against himself or passes a sentence of punishment on his own self. Fortunately for them, however, natives have been blessed with officers of whom it is believed that, on finding themselves to have been in fault, they would place the halter round their necks and swing themselves into eternity. If an employé of a department wishes to complain against his Chief, he is ordered to submit his complaint through the latter! This is possible only in India, and if the people of other countries were thus treated, they would raise the outcry that the above procedure is meant to put the offending officer on his guard and make him take steps to save himself. After remarking that this is tantamount to aiding offenders, the Editor says that complaints against the post office alone can be sent up direct and that the reason for this is that, if these complaints also were ignored, serious loss would be caused to Government. All other departments, he adds, injure the people in person, pocket and *izzat*. Continuing, he says that in the Midnadur bomb case the Calcutta High Court has thoroughly exposed the Police and Mr. Weston. Instead, however, of prosecuting them, Government is trying to shield them and to prove them to have been in the right. The Committee appointed to enquire into the case includes Mr. Weston himself and his Divisional Commissioner! They may be relied upon to make thorough enquiries into the matter!

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*The 26th June* 1909.

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